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**ADVERTISE IN
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Toorak, Vic., June 9, 1927.

"Sundry and manifold changes."

My dear young people,

This is to be a short letter; there is quite a long story for you to read and not much space to get them both in.

Do you ever think about the wonder-
ful times in which we live, and how
things are changing? We, grown ups,
can remember the beginning of lots of
things that you young people all take
for granted, telephones, motors, aero-
planes, for instance. The kind of
clothes we wear change; again, we
grown-ups look at old photos and
smile over how queer we look to our-
selves now. I read somewhere that
tooth brushes were only invented in
1780. What on earth did people do
before that? I don't suppose they
were very usual even then. Why, only
a little over one hundred years ago the
Society of Friends gave advice to
their members to avoid the use of those
new-fashioned things called umbrellas.
These wet days we wouldn't like to be
without them!

In my last letter I was talking a
little about your jobs in life, and was
afterwards thinking how differently
some of our lives turn out to what we
expect. Quite a number of you were
born, brought up in England, you never
expected to find yourselves in Aus-
tralia. That's a very big change.
Then, perhaps, you've lived in the
country and have moved to town, or
the other way round. Life is quite
different again. Most likely all of you
can think of some unexpected change,
even if quite little ones. There is a
very beautiful prayer about change in
the Collect for the Fourth Sunday after
Easter: "Grant unto thy people that
they may love the thing which thou
commandest, and desire that which
thou dost promise, that so, among the
sundry and manifold changes of the
world our hearts may surely there be
fixed where true joys are to be found."
Read the whole Collect for me. Can
you tell me the meaning of Whit Sun-
day, what is its other name, and what
happened on the first Whit Sunday.

I am, yours affectionately,

Uncle Ned

Answers to questions in last issue:—

Ascension Day, also called Holy Thurs-
day.

Acts i. 9-11.

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

**THE BURNING OF THE RICE
FIELDS.**

(Adapted from Lafcadio Hearn.)

Once there was a good old man who
lived up on a mountain, far away in
Japan. All round his little house the
mountain was flat, and the ground was
rich; and there were the rice-fields of
all the people who lived in the village
at the mountain's foot. Mornings and
evenings, the old man and his little

grandson, who lived with him, used to
look far down on the people at work
in the village, and watch the blue sea
which lay all round the land, so close
that there was no room for fields be-
low, only for houses. The little boy
loved the rice-fields, for he knew that
all the good food for all the people
came from them; and he often helped
his grandfather to watch over them.

One day the grandfather was stand-
ing alone, before his house, looking
far down on the people, and out to
sea, when, suddenly he saw something
very strange, far off where the sea and
sky meet. Something like a great
cloud was rising there, as if the sea
were lifting itself high into the sky.
The old man put his hands to his eyes
and looked again, hard as his old sight
could. Then he turned and ran to the
house. "Yone! Yone!" he cried, "bring
a brand from the hearth."

The little grandson could not imag-
ine what his grandfather wanted with
fire, but he always obeyed, so he ran
quickly and brought the brand. The
old man already had one, and was run-
ning for the rice-fields. Yone ran after.
But what was his horror to see his
grandfather thrust his burning brand
into the rice, dry rice, where it stood.
"Oh, grandfather, grandfather!"
screamed the little boy; "what are
you doing?"

"Quick! Set fire! Thrust your brand
in!" said the grandfather. Yone
thought his dear grandfather had lost
his mind, and he began to sob; but a
little Japanese boy always obeys, so
though he sobbed, he thrust his torch
in, and the sharp flame ran up the dry
stalks, red and yellow. In an instant
the field was ablaze, and thick black
smoke began to pour up the mountain
side. It rose like a cloud, black and
fierce, and in no time the people below
saw that their precious rice-fields were
on fire. Ah, how they ran! Men, wo-
men and children climbed the moun-
tain, running as fast as they could to
save the rice; not one soul stayed be-
hind.

And when they came to the moun-
tain top, and saw the beautiful rice-
crop all in flames, beyond help, they
cried bitterly, "Who has done this
thing? How did it happen?" "I set
fire," said the old man, very solemnly;
and the little grandson sobbed,
"Grandfather set fire."

But when they came fiercely round
the old man with, "Why? Why?" he
only turned and pointed to the sea.
"Look!" he said.

They all turned and looked. And
there, where the blue sea had lain,
so calm, a mighty wall of water, reach-
ing from earth to sky, was rolling in.
No one could scream, so terrible was
the sight. The wall of water rolled in
on the land, passed quite over the
place where the village had been, and
broke, with an awful sound, on the
mountain side. One wave more, and
still one more, came; and then all was
water, as far as they could look below;
the village was under the sea.

But the people were all safe. And
when they saw what the old man had
done, they honoured him above all men
for the quick wit which had saved them
all from the tidal wave.

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Flashlights from the Past.—Conflict between
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Priest.

Is Anglo-Catholicism a dying force?—Rev.
J. D. Mullins, D.D.

Illustrations.—

Uganda Cathedral.

A Church for Deaf Mutes, Melbourne.

Leader.—The Awakening of China.

Quiet Moments.—Thoughts of God.

**Short Informative Articles on the Revised
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Strait is the Gate.—Worldliness in the
Church, by Rev. Oliver Cordell, M.A.

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from 10 a.m. to 4 p.m. Will our friends
and correspondents please note. Tel.
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Old-fashioned religious devotion,
says President Coolidge, is among
America's needs of to-day.

St. Mary's, Caulfield, Melbourne, has
through using the Duplex Envelope
System, abolished all collections at ser-
vices, as well as pew rents.

In an unofficial ballot at Manchester,
England, voting went: Against Sunday

Games 198,000, for 37,000; cinemas,
against 205,000, for 30,000.

There are fifteen million individual
depositors in the Savings Banks of
Great Britain. This must mean some-
thing for thrift, and something against
Communism.

There are less than 20,000 clergy
now in England and Wales, one clergy-
man for every 20,000 of population.
Eighty per cent. of the people live in
towns.

**Will all Correspondents kindly take
notice to address their communications
to the Sydney address, especially those
intended for the Editor.**

A slip in a recent paragraph should
be corrected. The Bishop of Gipps-
land, in his Synod address, said: "If
there were three, or even more (Com-
munion Offices) it would be far bet-
ter." He did not say "Prayer Books."

Sir Oliver Lodge has joined the now
ancient ranks of scientists who predic-
ted that science would create life.
True, he contradicted, or qualified, the
statement till it only meant such could
be done from pre-existent life!

Consider yourself every day as a
blank sheet of paper put into your
hands that you may fill it with writing
which will last for ever. Have a care
to write only things that you may read
with pleasure in a thousand years!—
An old Philosopher.

The first woman minister to be or-
dained in the Congregational Church is
Mrs. Winifred Kiek, M.A., B.D., wife
of Principal Kiek, of Parkin College,
Adelaide. What a house of theology to
be sure! Yet it does not put out the
domestic or social light, which is as it
should be, and is not always so.

A man accepted a post in a country
store. He found it satisfactory, and
he duly went to church on Sundays.
For thirteen Sundays not a single per-
son took any notice of his advent, so
he left the town and the position, and
saying he did not care for clubs or
"pubs," but he did want to have
friendly intercourse and keep to his
Church.

The Rev. R. B. S. Hammond has
been asked to stand for Parliament.
He evidently considers he is doing bet-
ter work where he is. And so say all
of us. Yet it is time the Church rec-
ognised in some way an unique minis-

try, if only to encourage others to get
out of the beaten track which trends
towards official positions and routine
tasks.

A general review of the work of the
Church Missionary Society has recently
come from London, giving most inter-
esting statistics of the work of the
Society, to 31st March, 1927. These
figures are approximate, as no returns
have been received from some of the
Missions:—Stations 625, out-stations
7736; foreign missionaries, clergymen
294, laymen 126, wives 292, single
women 510, total 1222; native clergy-
men 663, native Christian lay agents
14,962; native Christian adherents (in-
cluding catechumens) 814,318; native
communicants 205,834; baptisms dur-
ing the year 58,602; schools 7168,
scholars 383,088.

An urgent appeal has come from the
Tanganyika Territory for a trained
educationalist for the Buigiri Girls'
School. Miss Gladys Taylor, who is
at present in charge of the kindergar-
ten work, is due for furlough. This
means that Miss Amy Gelding will be
left alone, and as that cannot be it may
mean the closing of a station where a
wonderful piece of work is being done.
In addition to this, there is the possi-
bility that the Government grant to
this station will be lost if a trained
educationalist is not forthcoming. The
C.M.S. is making an appeal that some
Christian young woman, who is quali-
fied for the position, will hear the call
of Tanganyika in the day of her need
and opportunity.

In 1895, in Victoria, there were 2623
prisoners aged between 20 and 30
years, 2018 between 30 and 40, and
913 between 40 and 50 years. For
1905 the figures were 2000, 1865 and
1500 respectively. In addition, it has
to be remembered that offenders under
the age of 17 years were dealt with
at the Children's Court. In 1915 there
were 461 offenders, with ages rang-
ing from 15 to 20 years, 1667 from 20
to 30 years, 1385 from 30 to 40, and
1025 from 40 to 50 years. There was
a rapid rise in the proportion of young
prisoners in 1925. Apart from those
appearing at the Children's Court
there were 616 aged from 15 to 20
years, 2583 aged from 20 to 30 years,
1969 from 30 to 40, and 1135 from 40
to 50 years. These figures show that,
whereas in 1895 prisoners over 30
years of age outnumbered those under
that limit by more than 300, there was
a great change in 1925. The prison-
ers under 30 years were then more nu-
merous by practically 300. All other
countries show similar increase in
juvenile depravity.

The World Call to the Church.

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THOUGHTS OF GOD.

THE Psalmist found, as we may find, that there was great pleasure in thinking about God. He said (Psalm xciv. 19) "In the multitude of my thoughts within me thy comforts have refreshed my soul."

The last of the Festival Sundays of the year sends us forward into the busy round of practical life with right thoughts about God. Trinity Sunday is even more a necessity to-day than in the old times of theological contention. It is ever more necessary to have right thoughts of God. Everyone thinks of God, but that does not mean that everyone thinks correctly about Him. Some thoughts of God are neither nice nor true.

It was once fashionable to say there was no God, and though the Psalmist asserts that "the fool says in his heart there is no God," a great many learned men have uttered that desolating rebuke. Napoleon gave a crushing rebuke to a party of scientists on board during the voyage to Egypt. "Who made all these things, gentlemen?" he asked as he pointed to the stars. While Atheism, as a cult, is dead, there is much practical Atheism, which is as evil in its effects. Formalism in our worship, hypocrisy in our actions, worldliness in our attitude of life, and any sin ruling in our nature, are forms of destructive unbelief in God's real existence.

God has been, and is still, to millions of people, nothing better than an awful monster. When we reflect upon the result of beliefs of God on human life and character we discover the urgency of the missionaries' task. It may be said that Christianity has been fighting against wrong ideas of God from the time of Christ, and there have been many crude and erratic presentations of God within Christendom. Yet there is a partial truth in every error. There is an awful character truly to be attributed to the Most High God. We err in treating God with a common disrespect when we forget His sublime Nature. "It is fearful thing to fall into the hands of the Living God" is the word of the New Testament (Hebrews x. 31).

God has been regarded as a heartless machine. The Deist of the 18th century spoke of the universe as a watch which the maker had made, wound up, and left to run its time. The Fatalist thinks so still. But to the Christian God is in his world. "God was in Christ." The Holy Spirit abides with us for ever. Yet it is certain that God has an ordered plan (Romans viii. 29), "For whom he did foreknow, them he did predestinate, to be conformed to the image of his Son."

God has been regarded as a solitary unit. Arianism and Unitarianism generally, have depreciated the Divinity of Christ until the hope of a Saviour, Who

The Greatest Truth in Holy Scriptures—the Personal Return and Reign of the Lord. Read for a sane and striking account of this neglected but fascinating subject "The Dawning of That Day," by Rev. H. G. J. Howe. Leading booksellers, price 1/1 posted, or from the Author, Christ Church Rectory, Gladesville, N.S.W.—Adv.

is able to save, has shrunk from the mind. It is a wrong idea to think that God is far from anyone of us. "Nearer is He than breathing, and closer than hands or feet." Yet true Trinity teaching declares that there is Unity in the Godhead, "Hear, O Israel, the Lord our God is one Lord" (Deut. vi. 4) is as true now as then.

The idea of Plurality in God found chief expression in India where it is said there are one millions gods and goddesses, one for everything that can be thought of. Often there is conflict between these ideas, and one god is set against another, as in the Greek classical days. The teaching of the Holy Trinity recognises there are Three Persons, but they are One God. The Old Testament contains adumbrations of this thought, but the New Testament is clear about it, as in the account of the Baptism of Jesus (St. Matthew iii.), the Last Great Commission, and Our Lord's words (in St. John xiv.) "I will pray the Father, and He will give you another Comforter."

God Himself thinks on His Creatures (Psalm xl. 17), and He cares for His people (1 Peter v. 17), "Casting all your care upon Him, for He careth for you."

THE FELLOWSHIP OF PRAYER.

If ye would My disciples be,
"Come ye apart" awhile with Me—
Come from the world—the city mart—
To lose in prayer, the doubting heart.

If ye would My disciples be,
"Come ye apart," one hour with Me—
In garden nook—on mountain side—
Ye find "that peace which shall abide."

If ye would My disciples be,
"Come ye apart," in prayer, with Me,
Where two or three are wont to pray,
"There will I come, and with them stay."

Oh! doubting souls—"Come ye apart,"
To gain, by prayer, the trusting heart—
In Upper Room—on bended knee—
CHRIST meets us all so lovingly.
F. E. Tournay-Hinde.

"NOW IS HE COMFORTED."

"Now is he comforted,"
Trial upon earth,
Shineth in beauty,
Priceless in worth.

"Now is he comforted,"
Paradise gained,
Serving his Saviour,
Peace is attained.

"Now is he comforted"—!
Dare we repine?
Question His goodness?
Seek for a sign?

Nay! "He is comforted,"
Gone, our despair,
Faith is triumphant,
Radiant and fair.
—Grace L. Rodda.

HOW TO DEFEND THE BIBLE.

The late C. H. Spurgeon, when asked how he would defend the Bible, replied, "Defend it! I would as soon defend a lion. Let it out, it can defend itself!" This advice is confirmed by the late Dr. Joseph Parker, who once asked for the best reply to attacks on the Bible. His deep voice answered with a single word, "Circulation!"

The British and Foreign Bible Society is defending the Bible by "letting it out." During the last six months 41,921 copies of Scriptures in 115 translations were sold from the Pitt Street Bible House, Sydney. Bibles 8078, Testaments 2845, Portions 27,993, Foreign 3002, Braille 8.



THE MAY MEETINGS.

C.M.S. Remarkable Year.

The celebration of the One hundred and twenty-eighth Anniversary of the Church Missionary Society was commenced on 30th April.

Sir Robert Williams in brief and striking sentences looked back over the past deeds of good done through the Society, and specially thanked Him for the triumph of the World. The fact that £558,000 has been entrusted to the Society is a proof that God is with them. Only once before had the income been larger and in 1926-7 the receipts were £95,000 over those of the preceding year.

Mr. R. L. Barclay gave a brief account of the financial position and said at the beginning of the year they faced a future without any reserves. They determined to plan for the balancing of expenditure by income. They had not succeeded entirely, but during the coming year they would do so. The great increase of missionary interest due to the World Call warranted them in being hopeful. The Society needs a general income of at least £500,000 a year.

The Bishop of Dornakal received a rousing reception. Seven years ago in Dornakal there were 58,000 Christians, now 108,000. Baptisms are now 6,000 to 10,000 a year. Twenty people daily are being admitted. The increase in the numbers of the Church has exceeded their utmost hopes. The movement among the outcasts had many unexpected effects. It had developed character that had won the esteem of non-Christians.

The native churches all over the world are rising to their great God-appointed task. Uganda is sending missionaries to the Southern Sudan to help stem the tide of an encroaching Islam. China has formed a Chinese Home Missionary Society. India and Ceylon have their own national Missionary Societies. The self-supporting mission areas are very rapidly increasing. Yoruba, the Niger and Uganda, these great countries are almost entirely self-supporting except for European missionaries' allowances. The Councils and Synods of the native Churches are becoming very largely self-controlling.

Colonial and Continental Church Society.

An Imperial Ministry.

The annual meeting was held in the Central Hall, Westminster, under the presidency of Mr. S. H. Gladstone. Praise was offered to God for those who had fearlessly maintained the Gospel of redemption among the settlers in the far-off outposts of the Empire, and who had taken the message of salvation to our brethren beyond the seas.

The Bishop of Fulham said what a privilege it was to bear his testimony to the work which the Society was doing. If it was doing no other work than that it was doing in Northern and Central Europe, it would deserve all the support they could give it.

The Rev. H. Summerhayes spoke of the work from first-hand knowledge, particularly in regard to its chaplaincies on the Continent, and all that it meant of spiritual blessing to tourists and others. In a rousing speech the Rev. W. J. Southam, from Canada, said that whenever they spoke of the Society they spoke in terms of Empire. It was a Society, not only Colonial and Continental, but also Catholic in spirit and in purpose, inasmuch as it sent its message to meet the spiritual needs of the sons of Britain.

B. & F. Bible Society.

The British and Foreign Bible Society annual meeting was held under the presidency of the Marquess of Salisbury. During the past twelve months the issues were as follows:—1,130,123 Bibles, 1,219,997 New Testaments, and 7,771,967 Portions—a total of 10,120,087. This shows a slight falling off of 324,646 copies. Actually over 58,000 New Testaments were sent out in excess of the number for 1925, the decrease being in the smallest volumes (366,642) and in Bibles (16,198). Of the copies of Scripture circulated in 1926, 1,081,990 were in the home languages, all but 32,500 of these being in English. Of the copies in English now reported 890,871 were circulated in the British Isles, and 752,011 were sent abroad. A record was established by the Society during the year in adding fourteen new versions of

Scripture to the world's sacred literature. The Society states that it has again been unsuccessful in its efforts to gain entrance for its agents into Russia. In view of the situation in China, the number of books purchased by the Chinese during 1926—states the Society—is very remarkable. No fewer than 4,142,000 copies were circulated—only 119,000 fewer than in the record year of 1925. The Society's total available income amounted to £396,344; the expenditure to £412,654. There was, therefore, a deficiency of £16,310 for the year's working.

The Church Association.

Capt. J. W. D. Barron presided at the annual meeting held in the Caxton Hall. He declared that the Council had steadily maintained the position that the Church Association had always occupied towards Prayer Book Revision—that no change must be suffered which would commit the Church to any disloyalty to the Word of God, whether in the direction of Rome or of Rationalism. In order to test the opinions of the laity, meetings of parochial church councillors were held in Manchester and Liverpool in April. About 350 councillors attended at Manchester and about 250 at Liverpool. A resolution strongly condemning the Book was carried with only one dissident at Liverpool and only two at Manchester. The Bishop of Norwich deserved the gratitude of all sincere Christians for his courage in standing against the project of the almost united Episcopate.

Outlining the work of the year, Captain Barron said that during the past twelve months the "Francis Goode" van, in charge of Mr. J. Atherton, had visited many parishes in the diocese of Lincoln.

South American Missionary Society.

The South American Missionary Society, the Church of England missionary society for the aborigines of South America, supports chaplaincies for scattered British communities in Argentina and Chile, carries on schools in Argentina, Chile and Paraguay, conducts an orphanage (the Allen Gardiner Memorial Homes) at Los Cocos in the Cordoba Hills, and has centres for medical mission work in Argentina, Bolivia, Chile and Paraguay. The Bishop of Salisbury (chairman of the Missionary Council of the Church of England) presided at the annual meeting.

THE LATE MRS. F. T. WATKINS.

An Appreciation.

In the passing of Mrs. F. T. Watkins, of Parramatta, the Church on earth has lost one of its quiet, loyal workers. The people of St. John's Church, Parramatta, have felt her influence for many years as an example of sincere, unpretentious Christian living. In her tastes Mrs. Watkins was fond first of her home. Her family of six daughters, five of whom survive her, were her continued occupation, she was able to instruct them in a knowledge of the Bible, which few laywomen possess, as well as in the enjoyment of nature. Mrs. Watkins had collections of botanical specimens covering a wide field, and was a lover of scenery as her sketches show.

Apart from all organisations, Mrs. Watkins' evangelical zeal prompted her to seek to influence for good all she came in contact with, her servants, her neighbours, her friends, all were helped by the loan of well-chosen reading, and kind council. As a district visitor she was diligent and popular. Her work in connection with the Mothers' Union is well-known to those interested in that movement.

For many years she was a member of the C.M.S. Women's Committee, and was especially active in introducing missionary study in schools and conducting two annual examinations. Her freedom from display and worldliness was shown in a sweet refinement and intellectual richness that charmed those who knew her. The Christian soul always found a fellowship with her.

In these days when empty attainments are allowed to count for worth, is it not good that we should honour the memory of a life of true worth, such as the life of the late Mrs. Watkins?

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"Strait is the Gate."

(By the Rev. Oliver T. Cordell, Maldon, Victoria.)

AN article, "First Things First," appeared in the November issue of a diocesan paper and was reprinted in another of our Church papers. The writer boasts of himself and his followers as "Moderate thinkers in regard to such matters as dancing, card-playing, and horse-racing." "Of all God's gifts," he writes, "is there one out of which harm cannot be made if a person set himself to do so? And on the other hand, there is not one of God's creations, animate or inanimate, but it has its good purpose and place," and so he goes on to point out that the "deadly strychnine and dreaded microbe are blessed by Him."

Yes, all of God's gifts are open to abuse. But it does not follow that all things on the earth are God's gifts and are primarily good. Man's fertile brain, coupled with his freedom of choice, has made much that is good and an enormous amount that is bad. It behoves us to distinguish between God's gifts and man's inventions.

The writer quotes 1 Cor. 8: 13, "If meat make my brother to offend, I will eat no meat while the world standeth," and continues, "But, did St. Paul mean anything more than the enunciation of a principle? And was he not more emphatic still in his enunciation of moderation than of severity? We might reduce it to an absurdum—What is more harmful in all the world than money? Yet no one will follow out the argument. 'If money make my brother to offend, I will have no money while the world lasts.'"

Most decidedly Paul was enunciating a very definite and vital principle of Christian life. The absurdum to which the writer refers shows a lack of comprehension of the fact that all things in this world are not necessarily God's creations. To conclude from St. Paul's principle, that we should have no money while the world lasts, is indeed an absurdity. The familiar proverb, "Money is the root of all evil," is totally incorrect. The root of the evil is man's carnal heart and not the money. Our Lord condemns TRUST in riches. The sin is, in putting mammon before God. To infer that dancing, card-playing and horse-racing are God's gifts is precarious logic.

The avenue of moderation is often the smooth, well-made road which very soon leads to the broadway along which many travel. Paul does not preach moderation, but that it is moderation in all God's gifts, but "Reckon yourselves dead unto sin." The fact that one is moderate in partaking of the evils of life will not guarantee him his salvation.

The principle that St. Paul enunciated is clearly this, that we, as followers of Jesus,

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A CHURCH FOR DEAF MUTES.

The Adult Deaf and Dumb Society of Victoria has many activities centralised at Jolimont Square, Melbourne East, and the board of management is appealing for funds to extend these and to house them adequately.

But the controlling idea and desire of those at the head of this all-embracing organisation is the erection of a little church for the deaf and dumb in the centre of the property. Their prayer is that all the Society's work shall be influenced by the Holy Spirit. The Church is designed specially for the deaf and dumb who must have their services addressed to the EYE and not to the EAR. At present Divine Worship for the deaf is held in a Hall at the Club House every Sunday morning and evening. But, as Archbishop Lees says, "It is desired to erect a Chapel in which they will be able to worship with that inspiration which we all of us derive from a worthy building." The approximate cost of the Church is £3000.

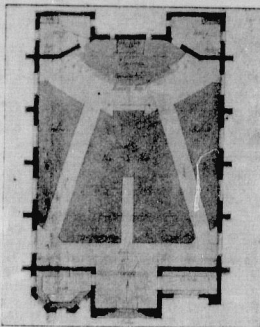
The Chaplain or Missioner to the Deaf and Dumb is generally (and needs to be) a man who has spent years as a teacher of the deaf before taking up spiritual work amongst them. He is, therefore, familiar with men's peculiarities of thought and expression, and has the keys to their minds and hearts. The work of the Missioner to the Deaf is as difficult and as varied, and involves as much self-sacrifice as the work of any missionary to foreign lands. It is Christ-like work, and, to be done successfully, demands a Christ-like spirit. Infinite patience is needed to reach the minds of these illiterate deaf; infinite love to touch their hearts; infinite labour to do all that the necessity of their affliction requires. His duties can hardly be over-estimated, their numbers are multifarious—their importance vital.

The number of deaf and dumb people in Melbourne and suburbs is about 450, and in the whole State about 1000. Contributions to the Building Fund for the new Church would be most thankfully received and the same can be forwarded to the Principal at Jolimont Square, East Melbourne.

should avoid all things that are likely to be a stumbling block to some other brother who is endeavouring to find the Saviour. He is prepared to carry it out in such small and relatively unimportant matters as eating meat and drinking wine. It is not wrong for a Christian to eat meat offered to idols, but if it means that a less enlightened brother will stumble, he must refrain for conscience sake. "Conscience, I say, not thine own, but of the other."

Let us deal with the first evil mentioned, it is so closely bound up in our church life. In some parishes churches would have to close down were it not for the proceeds of dancing. Now, how does Paul's principle of abstention come in? "We that are strong," he says, "ought to bear the infirmities of the weak." Yet the Christian Church is upholding a form of amusement which daily is responsible for the damnation of the souls of weaker brethren. Christ's gospel of salvation is propagated by means which result in the destruction of men and women who are weak. Many are weak and lack self-control, therefore, "We that are strong" should not put temptation in their way. In God's sight the Church is responsible for the souls which have thus been led astray, and will have to answer for them in the Day of Judgment.

One indeed must be blind not to be able to see the evil of present-day dancing. It panders to that instinct of man which is capable of being the highest and noblest and drags it to animal level. In one parish in one week three girls were betrayed by men, and confessed, "All through the cursed dance." One died and the other two are probably now on the street. In another place a dance was held in an unconsecrated church. A party brought a keg of beer and many became intoxicated and turned the function into a drunken carousal. This money went to God's work. In another place half a church congregation attended a dance drunk and careered around with hats on and cigarettes in their mouths. At another place a dance held in aid of the Church featured in the advertisement, "Hot Sock" and "Prettiest Ankle" competitions. The proceeds went to the Lord's holy work. One is frequently the recipient of letters expressing such sentiments as these:—"We must not treat on the people's corns." "Dancing is the only way to raise much money." "We always have the Church full." "A dance is the only function people will come to." The money obtained from such shows often comes from people who come merely for their own amusement, and having paid their entrance fee, congratulate themselves on having been generous to God. Often the money is unclean, coming from



people whose lips the name of the Lord Jesus is never heard except as an oath.

Again one is told, "The young people must be amused." "We must advance with the times." It is a good thing to see young people happy together. But the first object of the Church is not to please young people. When our Lord refused to jump from the temple and make a spectacular and sensational and pleasing entree into His life's work, He gave us the principle that it is wrong to tickle people's sensual palates to induce them to put up with Christianity. Christ is intrinsically attractive if we care to show Him rightly, and He does not need the help of second-rate dance halls to bring people to Him. Our first concern is to save not to please.

Each age certainly demands a new presentation of the same age-old truths. Our metaphors and terminology must differ, but the Gospel—never!

Finally, let us picture two men on their death-bed. The first in an agony of fear, reaches out for something to support and strengthen him in his dying moments. The second, who has no fear, says, "No hope comes from the Church eucharist party. The sporting parson is not near to save. This hope is a rotten straw and he curses the man who fed his lower nature and starved him spiritually."

The second greets death with a smile, for he has been shown the secret of the New Birth. He has learned and practised this truth, "To live is Christ, to die is gain," and in his heart he blesses the pastor who led him to Christ, who fed his spirit and filled his life with content and the peace "which passeth understanding."

A MESSAGE ON GETTING OLD.

Around him lies a twofold view, The future and the vanished he knew, And thus in the hammock twist future and past, He lives every day and so will till the last. Exchanging a friendship, returning a smile, Remembering 'tis but a little while. But the time must be happily, usefully spent, Be it long, be it short, 'tis a talent lent, For Christ is the Shepherd, His flock lie around, In the service of truth would His servant be found.

—A Withers Green

The wiser men are, the less they talk about cannot.—Charles Kingsley.

FLASHLIGHTS from the PAST

By Rev. A. J. H. Priest

A VICTORY FOR THE POPE.

THE compromise between King William Rufus and Archbishop Anselm only brought temporary peace. Soon they quarrelled again and Anselm asked permission to seek the Pope's counsel at Rome. When the King refused to give him leave, Anselm went without permission, whereupon the King seized the Archbishopric and refused to allow him to return.

Trouble with Henry. William Rufus died in 1100, being shot by an arrow in the New Forest; on the accession of his brother, Henry, to the throne, Anselm returned to England, and was received by the King with all honour. Steps were being taken to restore to the Archbishop his forfeited estates, but a new trouble arose. **Anselm refused to do homage to the King or to receive the Archbishopric at his hands.** This objection was quite new in England (though not on the Continent). Hitherto all Bishops and Abbots (including Anselm himself) had been invested by the King with staff and ring (their insignia of office). The English Bishops and clergy, as well as the barons, sided with the King against Anselm.

Henry kept his temper and behaved with great forbearance. He did his best to find an amicable settlement and allowed Anselm to enjoy the revenues and to discharge the duties of his See. Ambassadors sent to Rome brought back word that the Pope refused to allow Anselm to be invested by the King. Then Henry gave the Archbishop two alternatives: either to take the oath of allegiance and to receive investiture according to the law of England, or to quit the Kingdom. In doing this the King said, "I will never renounce a right which I have inherited, and no one shall remain in my Kingdom who does not do homage to me as his Suzerain."

A Settlement. Finally, after much discussion, and after Anselm was again exiled, the King met him in Normandy, and offered a compromise, namely, **That all Bishops should do homage to the King as their temporal sovereign, but should receive investiture from the Pope as their spiritual lord.** A Council, held in London, ratified this arrangement deciding that no Bishop or Abbot was to be invested by the King or any other layman with pastoral staff or ring, and that no one should be denied consecration because he did homage to the King.

This was a significant compromise, for it meant that in England the King was Supreme Head over all his subjects so far as their persons and property were concerned. But it also meant that in religious matters the Pope was accepted as Supreme Head of the subjects of the King who were ordained to any office in the Church.

This quarrel about investiture and its settlement greatly increased the power of the Bishop of Rome over the Church of England, which for more than 800 years had been absolutely independent of his authority.



Dr. Francis E. Clark, the founder of the Christian Endeavour Movement, recently died in America.

The Rev. J. H. Dewhurst, St. Paul's, Canterbury, Melbourne, has returned from a lengthy stay in England. His place was taken by the Rev. H. H. Hammond.

Great regret is felt at the death of the Rev. G. Downton, whose serious illness was reported in our last issue. An appeal has been issued in support of his family.

On Trinity Sunday the Rev. W. S. Milne, curate of St. John's Church, Malvern, was ordained as a priest, and Mr. D. S. White, lay reader, as a deacon by the Archbishop of Melbourne, at Holy Trinity, Coburg.

Rev. Henry Arnold of the Sudan, has returned to Sydney and has been appointed rector of Robertson, N.S.W. His predecessor at Robertson (Rev. J. F. Rofe) has gone to Campbelltown, N.S.W.

Mrs. Phillips, wife of the Rev. W. A. Phillips, formerly of Glen Huntly Parish, Melbourne, died on 30th April. Her interest in parish and missionary work, together with a lovable character, were great assets in parochial days.

Rev. K. B. J. Smith has recently joined the B.C.A. Society. He is appointed to be Secretary in Victoria. At present Mr. Smith is visiting various B.C.A. centres, and will travel by car as far as Ceduna, going via Wilcannia. He is accompanied by Mr. S. Stewart, one of the B.C.A. students.

Mr. and Mrs. G. Conolly have been accepted by the N.S.W. Branch of C.M.S. for service in Nairobi, Kenya Colony, where Mr. Conolly will engage in educational work. They will travel with Canon and Mrs. Burns, who return to their work in September next. Mrs. Conolly is a daughter of Canon and Mrs. Begbie, of Sydney. Mr. Conolly is a son of Rev. A. Conolly, of Gordon, Sydney.

Rev. John Stanley Wells, M.A., died suddenly at his residence, Kooyong-road, Caulfield. He was educated at Trinity College, Melbourne, and was ordained in 1899. He was first stationed at Koondrook, and subsequently at Kerang, Trentham, Beechworth, Numurkah, Middle Park, Essendon, Greensborough and Diamond Creek. In 1918 he was appointed as chaplain to the military hospital at Caulfield.

The Rev. H. S. Cocks has just completed a most interesting tour through East and South Africa, and for the next six months will be doing special work in various parts of England, which will bring him into touch with various phases of church life. He expects to make tour of Norway in July and has accepted a chaplaincy of the Col. and Con. at Wengen, Switzerland, in September. Then he will return to Australia.

Word has just been received from Rev. J. W. Ferrier, General Secretary of the N.S.W. Branch of C.M.S., concerning his recent visit to Oenpelli, the new mission station in the Northern Territory. After seven days in the saddle from Darwin, Mr. Ferrier reached Oenpelli, stayed there a week, and then was five days in the lugger returning to Darwin, where he caught the "Marrella," travelling to Ceylon and India, via Singapore.

Rev. H. E. Warren, Superintendent of the C.M.S. Roper River Mission, writes saying they had begun the building of the first Church at Grootte Eylant. On Ash Wednesday and every succeeding Wednesday during Lent, everyone on the station capable of manual labour willingly set to work, even the little babies were pulling up grass and clearing away rubbish. Others were tearing the bark from the logs for the walls, and the bigger boys were digging post-holes, and the girls were helping to lift and pull whenever necessary. The Church when completed will be 66 feet long, 30 feet wide across the transepts, and 24 feet high. Everyone was very keen to help, and all looked forward to having a proper house for the worship of God.

London Nonconformist Ministers and the Deposited Book.

On the invitation of the World's Evangelical Alliance a number of London Nonconformist ministers had the opportunity of hearing addresses from Bishop Knox and the Bishop of Gloucester on Episcopal proposals for Prayer Book Revision. The meeting was held in the City Temple under the chairmanship of Sir Thomas H. Inskip, Solicitor-General.

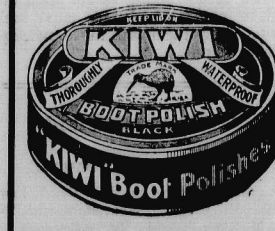
Rev. Thomas Nightingale, Secretary National Council of the Evangelical Free Churches; Rev. J. H. Rushbrooke, D.D., President Union of Methodist Ministers and Secretary Baptist World Alliance; Rev. Dr. A. J. Sharp, ex-President Wesleyan-Methodist Conference; Rev. W. Y. Fullerton, Baptist Missionary Society; Rev. Dr. George Hanson, ex-Moderator Presbyterian Church of England; Rev. R. Moffat Gautrey, Wesleyan-Methodist Tooting Mission; Rev. C. H. Vine, Congregational Church, Ilford; Rev. J. W. Cragan, Congregational Church, Paddington; Rev. H. Idomian Chivers, Metropolitan Tabernacle; Rev. W. E. Blomfield, D.D., Rawdon College; Rev. Joseph Johnson, Editor, Sunday School Chronicle; Rev. J. Chalmers Lyon, Hampstead Presbyterian Church; Rev. Murray Hyslop, and many others were present.

The Bishop of Norwich said that the new Prayer Book is not easily understood. It has to be taken into consideration with the situation that produced it. He had been attacked and misrepresented for the part he was taking in the discussion of the Book; but misrepresentation did not weigh with any man who tried to do his duty simply, sincerely and straightforwardly. Nonconformists had a duty towards the Book. They cared for National Righteousness and Truth. The Press had come to hasty conclusions, because it believed that the Book would bring peace to the Church and would arm the Bishops with additional powers. It is now seen that whatever it may bring it cannot bring peace, and the Book gives no additional powers to the Dioceses. He had no sympathy with the pagan view that it does not matter what religion a man holds. Every man who followed Christ has an interest in the religion of the nation, and owing to the position of the Church of England Nonconformists, as citizens, had rights. In his opinion it was a great mistake to produce the Book and then ask for settlement. Settlement can only be secured when both sides agree and the settlement is introduced simultaneously with the Book.

A number of questions were asked and answered. The Rev. Dr. Rushbrooke, in thanking the Bishops, said that he noted all the controversial changes had been in a Romeward direction. Free Churchmen would, he hoped, not act a day too late in a matter of such great importance as the preservation of Reformation teaching in the greatest Church in the country.

The Bishop of Norwich, who was taking such a prominent part in the opposition to the proposals for a Prayer Book revision, comes of a well-known legal family. His father was the Senior Master of the Supreme Court and King's Remembrancer; his grandfather was Sir Frederick Pollock, Lord Chief Baron of the Court of Exchequer; and his brother is Lord Hanworth, the present Master of the Rolls.—The Record.

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Though we travel the world over to find the beautiful, we must carry it with us, or we find it not.—Emerson.

JUNE.

24th—Thursday. St. John, Baptist. Fearless. What should we do with him to-day?

25th—Friday. Confession of Augsburg, from which our 39 Articles are in part taken, 1530.

26th—2nd Sunday after Trinity. This is an ancient collect, from the Sacramentary of Gelasius, one of the mines of true devotion from which so many of our collects were derived. It teaches us (all collects teach as well as help in prayer) to "have a perpetual fear and love" of the Holy Name.

28th—Tuesday. Peace Treaty signed, 1919. "Give peace in our time, O Lord."

29th—Wednesday. St. Peter, Apostle and Martyr. If ever Bishop of Rome, there is no proof that he gave certain powers to his successors. Total eclipse of the sun, not visible in Australia. End of the Kelly Gang, Victoria, 1880.

30th—First Church Assembly, England, 1920.

JULY.

1st—Friday. Dominion Day, Canada. Mohammedan Year begins, 1316, in that Calendar, though now the Turks use the Christian chronology in general affairs.

2nd—Saturday. Visitation of the Blessed Virgin Mary to her cousin Elizabeth, who was to be the mother of St. John the Baptist. First overland telegraph, 1872. President Garfield shot, 1881.

3rd—3rd Sunday after Trinity. Another old prayer. It reminds us of the need of cultivating a hearty desire to pray. Have we such desire? According to the wish to pray will be the degree of comfort gained from prayer.

4th—Monday. Declaration of Independence of U.S.A. First steamship arrived, 1837.

7th—Thursday. Next issue of this paper.



The Awakening of China.

THE recent safe return of a number of our Missionaries from China to Australia calls forth our gratitude, that they were able to obey the behest of the Consular authorities, and leave very distant posts and reach home. As a matter of fact, some of them relate that they would not have known there was any danger had they not received such peremptory notice to leave. All was going well. Even parts once against the "foreign devil" had accepted the missionary on account of his known unselfish and beneficial work. How long such immunity would have lasted is, of course, open to question. China is awakening. As was sagely stated by a thoughtful Chinese, the West had awakened the giant and would learn to be sorry for it.

How much of this awakening is due to the missionary in questionable. The modern missionary does not seek to exploit, but to inculcate the principle of Jesus Christ. There is also no doubt that Western Commerce, and Western cinemas and such-like supposed improvements, have done sufficient to disturb the Celestial repose, apart from any missionary activity. China has received startling and revolution-

ary religious influences before the Christian faith was taught there, and she has absorbed them all without being gravely disturbed. It is doubtful if the modern missionary's teaching would have caused such vast unsettlement.

The fact is that no Nation can to-day escape the disintegrating effect of modern life. It is too superficial a criticism to say it is Western. Certain knowledge and certain discoveries have upset the entire balance of life, and the soberest and most conservative Nation is forced to seek readjustment itself to the ever-changing conditions of life.

The four hundred millions of our fellow beings in China are to be pitied, as well as prayed for, during this great crisis of national development, in which China is bidden to find herself again. If the Christian heaven is allowed to work there as it worked in ancient Britain, there can be no doubt of the sequel. The enforced withdrawal of our missionaries may then appear as a blessing in disguise, for it will compel the Chinese, as some of them have observed, to rely upon their Lord and ours in the midst of the national tragedy. It is ever through the furnace of affliction that the Church of Jesus Christ is welded into shape and power to carry the load of the ages designed of God.

The Land of Sinim—does it mean China?—shall soon stretch out her hands unto God. The Nestorian missionary in the eighth century achieved a triumph for Jesus Christ in Pekin, where was found, in 1620 A.D., a stone recording that the "Luminous Religion" had penetrated the Empire. What it effected may be lying to-day unrecognized in the best traits of Chinese life, or it may never be known until the Great Day shall declare it. The Jesuits, about 1500 A.D., had a fine opportunity, having gained the ear of the Court and having acquired the most influential positions in the State. It was a loss to Rome when the Pope and the Emperor disagreed about the precise word to be employed in translations for the Divine Being. And until comparatively recent times Christianity has had small influence in China.

The importance of China to Australia lies in the situation of this vast land to the north of us, bordering upon the Pacific Ocean, and thus being closely connected with our island continent. That Australia has plain duties to discharge to China is evident. Politically, we cannot ignore it. Religiously, we must more and more recognise the Chinese as brethren, children of the One God and Father of us all.

It was a one-time leader who said: "Our greatest hope is in the Bible and in Education." We must pray for the day when China will be filled with the knowledge of God. It is again reassuring to learn that despite troublous times the circulation of the Bible through the British and Foreign Bible Society, exceeded four million copies. As a Nation we have repented of our errors such as forcing opium upon the helpless inhabitants. We must seek now to supply them with the knowledge of Jesus Christ.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

Mrs. R. M. Weldon, per Rev. Dr. A. Law, £1 10s.; Mr. C. J. Peterson, Melbourne, 2/-; Miss M. Rowe, Toorak, Vic., £5.



Ourselves.

THIS issue will be the last for about twelve months to be published on the responsibility of the Editor. He has been granted leave of absence during his visit to England. His work will be taken, with the next issue, by a committee of capable writers under the leadership of the Rev. S. H. Denman, whose reading and ability admirably fit him for the post. He and those with him are proved friends of the paper, and have often contributed to its columns. The present editor will provide regular contributions from England, and keep in touch with his friends and associates, the readers of the paper, who have so loyally maintained its circulation. He bespeaks their continued interest in the journal with an occasional remembrance in their prayers for those who labour to provide reading matter for its columns, including in that request, himself in his journeyings, of which they will hear from time to time. He wishes to acknowledge the fine assistance so willingly accorded from many people.

Leisure to Preach.

MR. HOWARD's account of his own life and order as a leading preacher in U.S.A. shows not only what an Australian preacher may attain, but what is done by the laity in some parts of the world to encourage preaching. We get hold of a promising preacher, and straightway proceed to kill him by immersing him in parish routine, or by making him a bishop to travel round scattered country districts. When shall we have the sense to allow a preacher to preach? Preaching means leisure from other work. A member of another communion expressed his astonishment at the amount of drudgery we expect from our clergy, and combine with it a hope for two good sermons every Sunday! It can't be done. While there is undoubted value in the practical and social contact of parish duties, the ordinary demand is exacting and by no means conducive to excellence of pulpit oratory. Yet it would well reward the Church of England were her pulpit work placed on a higher level. We need to remember the place the New Testament accords to preaching as a means of conversion.

Social Selfishness.

THAT we are going backward in certain things is evident from an announcement recently made that whereas there were always at least twenty voluntary lady assistants at a city kindergarten (which, by the way, is not a church institution) there are now none at all procurable. Yet there are more than ever of young women with time and money well able to do their duty towards less fortunate (?) sections of the community. We may well question the word fortunate. For it is eminently better to be poor and struggling, than to be selfish and rich. But the chief point to be stressed is that, failing a religious motive, charitable activity tends to shrink, lacking the real incentive to unselfish work, the inspiration of Christ, Who came "not to be ministered unto but to minister."

Is Anglo-Catholicism a Dying Force?

The Rev. Dr. J. D. Mullins, who will be remembered in Australia, has made the following interesting communication in the "Record":—

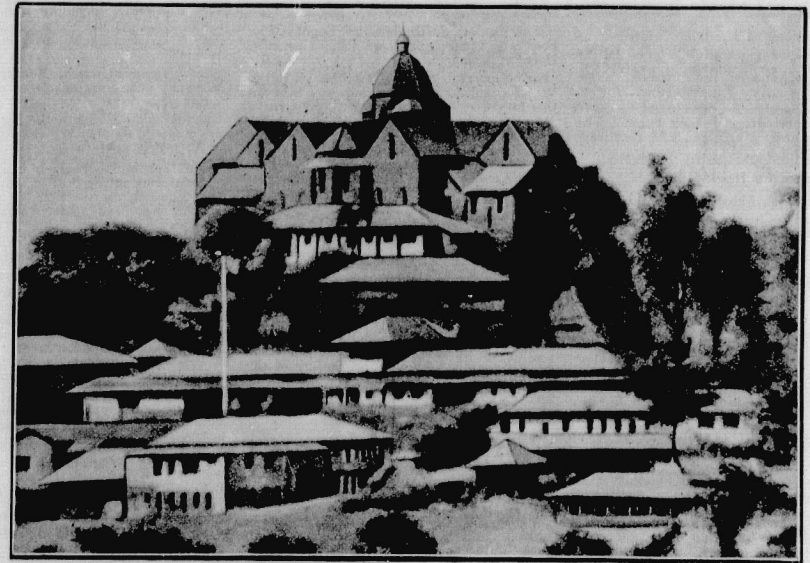
CANON STORR, Dean Inge, and the Bishop of Birmingham unite in the opinion that Anglo-Catholicism is now declining or will shortly decline; and the first two urge this as a reason for accepting a Prayer Book which recognises and legalises its claims. A strange reason, indeed, that a creed should be sanctioned because it will shortly be extinct!

eyes of their followers. The untrained man or the worldly minded person, hearing vaguely of Biblical criticism and questions such as those about evolution, casts about for some authority, and Catholicism proclaims that the Church is the only infallible guide. The minds I have described accept the statement and gladly surrender to it. This disposition represents a great section of the community, and the process is as old as human thought. A mere hundred years will not avail to render it obsolete; the type of mind will persist until the end of time.

Thirdly, the movement has the assistance, whether consciously given or not, of the everlasting, all penetrating

things have nothing whatever to do with one another. I have made here two very simple statements of fact, which I hope will be borne in mind by all. They are: (1) That the Constitution and the Revised Prayer Book have no connection whatsoever with one another; and (2) that the Constitution and ritual in the Church have no connection whatsoever with one another."

At a special session of the Synod held in Melbourne on Monday last, the New Constitution was unanimously passed. Sydney is the only capital city that has not dealt with the Constitution.



UGANDA CATHEDRAL AT NAMIREMBE (The Hill of Peace).

But what evidence is there for this view? Apparently only this—that religious movements in England usually run their course in about a hundred years, when some other phase of thought supersedes them; and that it is a hundred years since the Tractarian movement began.

Leaving out of count the activity of the party, the numbers and frequency of the congresses and the like, which show no sign of decrepitude, the three dignitaries have forgotten some important elements in the case. First, Anglo-Catholic teaching is contemporary with the rise of a similar theory in politics. What Catholicism is in religion Socialism is in the State. In both the individual is subordinated to the corporate life; in the one Church is everything, in the other the State. The political theory grows continually so that even Conservative Governments are tinged with it; and its growth must react upon and promote its ecclesiastical parallel.

Secondly, these are days of universal criticism, which leaves the untutored mind in a sea of uncertainty. The ordinary man craves for somebody or something to settle religious questions for him; whether from sheer bewilderment, from incapacity or from mental and spiritual lethargy, he seeks some authority on which to lean. The Protestant leans upon the Bible, or perhaps upon the dicta of his favourite clergyman, for there have been plenty of Protestant popes, infallible in the

Roman propaganda, which subtly permeates the secular press—journalism, belles lettres and fiction—always endeavouring to leave the impression that true culture, as well as happiness and peace, is to be found in the bosom of the Church alone.

For these reasons I can see no prospect of the decline of the Anglo-Catholic party within the Church, and am persuaded that it is the duty of all true Churchmen to resist its encroachments to the full extent of their power.

The Proposed New Constitution and Ritual in the Church.

The Archbishop of Brisbane's View.

The Archbishop of Brisbane in his Synod Address said:—

"There is no connection whatever between the Constitution and the Revised Prayer Book. The two things are absolutely distinct. In accepting or rejecting the one, you are not accepting or rejecting the other. The two things have nothing whatever to do with one another. And there is no connection whatever between the Constitution and what is sometimes known as the 'ritual in the Church.' By accepting or rejecting the Constitution you are neither approving or disapproving ritual in the Church. The two

Death of Mrs. D'Arcy-Irvine.

Very much sympathy is felt for the Bishop Coadjutor of Sydney, through the death of Mrs. D'Arcy-Irvine, which occurred on 8th June. Mrs. Irvine had been ill in hospital and her end was not unexpected. The Bishop has the assurance of much prayer on his behalf in his irreparable loss.

Mrs. D'Arcy-Irvine was a daughter of the late Mr. Charles E. Langley, surveyor, of Sydney, and on her mother's side a granddaughter of Mr. Alexander Kenneth MacKenzie the first manager in Sydney of the Bank of New South Wales, upon its establishment in 1817.

Mrs. D'Arcy-Irvine was married in 1885 at Christ Church pro-Cathedral, Newcastle by the Rev. J. D. Langley, now Bishop Langley, the retired Bishop of Bendigo.

In her husband's different spheres of ministerial labour Mrs. D'Arcy-Irvine was much beloved for her gentle kindness and strength and grace of character. She is survived by two sons—Messrs. D. C. and T. G. D'Arcy-Irvine—and two daughters—Mrs. G. H. Ruxton, of Shanghai, and Miss Dorothy D'Arcy-Irvine.

Service was held at St. Michael's Church, Rose Bay, and the funeral took place at the South Head Cemetery, in the presence of a large number of mourners and friends. Canon Beck and the Dean of Sydney officiated at the Church and graveside, the former in his address paying a magnificent tribute to deceased's fine qualities.

Each parishioner in the Roman Catholic Diocese of Seattle, Washington, has been called upon to contribute 4 per cent. of his income each week for the support of the churches and schools in the parishes.



NEW SOUTH WALES.

SYDNEY.

Uganda Jubilee.

A special meeting under C.M.S. will be held on Tuesday next, June 28, in the Chapter House to mark the jubilee of the Uganda Mission. Particulars are advertised in this issue. A large gathering is anticipated. The Rev. G. A. Chambers is representing Australia at the celebrations at Uganda.

An illustration of Uganda Cathedral at Namirembe appears on page 7. The Cathedral speaks of achievement of a singular kind in honour of Christ. The chiefs for years taxed themselves 40 per cent. of their rents, and clerks, carpenters and artisans also gave a percentage of their wages. The story of the C.M.S. in Uganda is a sublime and fascinating one.

Wanted for Nairobi Church.

Canon Burns requires two large Patens and a flagon for his Church at Nairobi. If anyone could supply these, the Canon would be grateful. Write C.M.S. Depot, Sydney.

GOULBURN.

Ordinations.

The Bishop of Goulburn, in his Cathedral of St. Saviour's Goulburn, on Wednesday, 15th June, 1927, ordained the following Priests:—Arthur Henry Lawford and Wyatt Arthur Evans. The Preacher was the Right Rev. Lord Bishop of Goulburn; Gospellor, Archdeacon Pike.

Appointment of Vice-Dean.

To a special meeting of the Cathedral Council (which includes the Cathedral Chapter) held on Tuesday, 7th June, the Bishop nominated to the Council as Vice-Dean, Canon Residentiary and Incumbent of the Cathedral parish, the Rev. Arthur Philip Wales, rector of Coonamble, in the diocese of Bathurst. The nomination was accepted and approved.

Mr. Wales received his training at the College of the Resurrection, Minfield. He was ordained deacon in 1921 and priest in 1922 by the Bishop of Wakefield. He was formerly curate of Liversedge, Yorkshire, 1921 to 1923, and since 1923 has been rector of Coonamble. It is expected that Mr. Wales will commence his ministry here on the first Sunday in August.

VICTORIA.

MELBOURNE.

Christ Church St. Kilda, shortly celebrates its 70th anniversary. Services which led to the formation of the parish began in a private house in 1849, near the present site of Fitzroy street. The first minister was the Rev. H. W. W. Liddiard, but the first incumbent of the church, which was opened in 1857, was the Rev. David Seddon, who arrived from England in the Bombay in 1852.

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The Church still needs a spire to complete the design.

The C.E.M.S. held a successful Corporate Communion at the Cathedral, followed by a Breakfast in the Chapter House, on Monday, 6th June.

C.M.S. was in force in the Independent Hall on Wednesday, 22nd, at its Birthday gathering, the Archbishop presiding and the Rev. C. H. Nash being among the speakers.

BENDIGO.

The Rev. F. J. Denbow, of Cohuna, has been appointed curate of St. George's, Hobart, Tasmania.

An important meeting of the Bendigo Ruri-decanal Chapter Meeting was held on the 16th inst., when Dean Percival gave a report on the General Synod's determination on the proposed Constitution of the Church of Australia; and the Bishop of Bendigo in the evening gave an address on the same subject in view of the matter being brought before the Diocesan Synod in August.

ST. ARNAUD.

Bishop James introduced the Missioner, Rev. Dr. A. Law, at Mildura, on Ascension Day, 26th May, and gave his blessing. The Mission continued for fourteen days, and was very well attended. The Parish Bookstall publications were freely purchased. The vicar, Rev. G. H. Horner, Th.L., had made extensive preparations, and a feature of the work was the place accorded to the mission in the columns of the paper of the northern capital, "the Sunraysia."

QUEENSLAND.

Brisbane Notes.

The Archbishop visited Beaudesert district when he administered confirmation at Beaudesert and Tamrookum. Visits to St. Andrew's, South Brisbane, and Toowoomba followed.

Many special services throughout the Brisbane Diocese have been fixed for Ascension Day or the eve of that day. The Church of the Ascension at Morningside is to commence its dedicatory festival celebrations with a festival evensong on Ascension eve, at which a considerable number of clergy will be present and choirs from several suburban churches will assist. The service will be so arranged as to make it "congregational" in the matter of music, etc.

Rev. Dr. Micklem passed through Brisbane on his journey to visit the mission stations in New Guinea. He will conduct a retreat for mission workers at Dogura.

Holy Trinity Church, Fortitude Valley, celebrated its 71st anniversary this year on Trinity Sunday with high festival.

New Farm has carried on throughout the past year without the aid of commercial and uncommercial enterprises, for in his annual report Canon Walter Thompson, rector of St. Michael's and All Angels, in that parish,

shows that all assessments and current expenses have been borne by straight giving.

Interest in the new Constitution has been stirred up somewhat by letters appearing in the press. The intrinsic evidence of the letters is not favourable to a reasonably open and proper discussion of the questions. Perhaps the matter is one which cannot be adequately or reasonably discussed by piecemeal discussion in short letters. Nevertheless there is a good deal of "blind advocacy" pro and con. To meet what is believed to be necessary to assist intelligent understanding a meeting of clergy and representative laity in the archdeaconry of Brisbane has been convened over the signature of Bishop Le Fanu. There is nothing in the nature of a caucus about the meeting and efforts will be made to enable all seekers after information to obtain sound knowledge before Synod week. Distance, of course, prevents a meeting wider than the Archdeaconry of Brisbane, but interested visitors in town from the country are entitled to be present.

The total contribution to Missions from the diocese for the year ended March 31, 1927, was £4547, including a special collection of £423 for the Yarrabah Mission consequent on damage suffered in the recent cyclone.

Holy Trinity Church, Fortitude Valley, Brisbane, will keep the jubilee of its consecration this year.

The annual meeting of the Seamen's Institute was held on May 17, when a large number of people were present.

The Missions to Seamen has been doing splendid work in the Port of Brisbane. Statistics showing that over 27,000 visits to the Institute had been made by seamen, whilst 203 services had been held. The Chaplain during the year had made 579 visits to ships in port and 60 visits to sailors in hospital.

The Seamen's Institute is a very fine building which has cost altogether nearly £20,000. Of this donations to date amount to £12,000, leaving a debt of approximately £8,000 still to be liquidated. The Ladies' Harbour Lights Guild is a very active body of ladies working for the Institute and its work during the year has been really fine.

St. Michael's and All Angels', New Farm, Brisbane, are launching an appeal for the New Church Building Fund, and it is hoped to have the first £1000 in hand this year.

Ordination.

The Archbishop of Brisbane ordained the following Priests and Deacons on Trinity Sunday, 1927, in Bishoppstoun Chapel:—Priests: Rev. W. A. H. Barnes, Curate of Wynnum; Rev. W. H. Simmons, Curate of St. Paul's, Ipswich; Rev. P. McD. Smith, Charleville; Bush Brotherhood. Deacon: E. J. B. Pike, Curate of Nambour. The Preacher was the Rev. Canon Eldershaw, Sub-Dean of Townsville Cathedral.

SOUTH AUSTRALIA.

ADELAIDE.

C.M.S. Annual Demonstration.

Despite the uncomfortable weather conditions which prevailed on the evening of May 24th, there was a splendid attendance at the Annual Demonstration held in Holy Trinity Hall, North Terrace. As one viewed the happy faces and listened to the babel of tongues of those seated at the tea tables, which had been daintily arranged by members of the Women's Missionary Council, one realised the wonderful bond of fellowship existing between those associated with the Society, each doing their part in the great work of evangelising the heathen world.

Divine Service was held in Trinity Church, the latter showing evidences of much loving devotion in every part of the building, for this historic old Church has been thoroughly renovated, and presented with many memorial gifts, and not the least of the new additions is a handsome pipe organ.

The preacher at this Service was the Rev. W. H. Irwin, M.A., who, in his sermon based on Psalm 68, verses 9-12, dwelt on the value and inspiration of the missionary's work upon the work of the home base, and equally that of the home worker upon progress in the mission field, proving that mission work is, and must be, a co-operative interest, for neither party can carry on without the other.

At 8 p.m. a Public Meeting was held, presided over by the Rev. C. W. T. Rogers, in

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

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7.45 p.m. PUBLIC MEETING. Chairman: Rev. Canon Begbie

Speakers: Rev. Canon Burns, O.B.E., and Rev. S. H. Denman

Books on Uganda will be on Sale

Representatives from other Missionary Societies will be present

TASMANIA.

St. George's Church, Hobart.
89th Anniversary Services.

The 89th anniversary services of St. George's Church were held on May 19. The preacher at the morning service was the Bishop of Tasmania. His sermon was based on Acts 1: 8. In the course of his sermon he said that the disciples were special witnesses of crucifixion, resurrection, and ascension. This was the message which they carried everywhere. To-day there were great opportunities of spreading the Gospel. The laity to-day were doing something to spread the Kingdom by their money, but very little by their lips in personal worship. This witness was needed in the workshop, office, and drawing-room. This was a day of world movements.

Evangelical Church.

The rector (Rev. T. Quigley) preached in the evening, and based his sermon on Hag. 2: 5. My spirit remaineth with you; fear ye not." In the course of his sermon he gave an interesting account of the consecration of the Church 89 years ago by Bishop Broughton, the first Bishop of Australia. He said that the spirit of the Lord had been with their church during the 89 years of its existence. They could look back upon a faithful ministry and a devoted laity. Their church was from the beginning evangelical. It was the child of the great evangelical revival, and so the great truths of the atonement, the necessity of conversion, and the direct access of the sinner to God through Jesus Christ had been proclaimed in pulpit, school and hall ever since the first service was held.

St. George's Church and its message was necessary for the Church in Tasmania, but this should only deepen their humility, and enable them to see that it was only by faithfulness to the word of God, and devotion to our Lord that God could enable them to continue their influence in the future.

A Birth Control Clinic has been opened in Birmingham. Opinions as to the wisdom of such a step are divided. The duty of the clergy is clear. They must stress the necessity of chastity as a Christian duty and the sinfulness of fornication despite the elimination of risks which will follow the spread of the knowledge of contraceptives. They must also enlarge upon the poverty and incompleteness of a home that is deliberately childless.

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The Story of the Prayer Book. By Bishop H. C. G. Moule. 30th thousand. 2d.

A Short History of the Prayer Book. By the Rev. T. W. Gilbert, D.D. 2d.

Why I am a Churchman. By Canon Odom. 22nd thousand. 3d.

Young People's Services. Three Forms with Prayers for Special Occasions. By Rev. R. Bren, M.A. Paper 2d., Duxen 3d.

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Church of England Men's Society.

National Council.

The first meeting of the National Council since the transference of Headquarters to Melbourne, took place at St. Paul's Cathedral Buildings, on Tuesday, 7th June.

The National President (the Bishop of Gippsland) presided, and those present included the Hon. National Secretary (Mr. W. G. Cramer), the Hon. National Treasurer (Mr. S. F. Jessop), Rev. R. H. Pitt Owen, and Mr. R. P. Alburt (N.S.W.), Rev. Canon Blackwood and Mr. W. E. Pople (Tasmania), Rev. H. P. Finnis (Adelaide), Rev. F. A. Woodger (Newcastle), Revs. B. H. Deshurst, H. E. Noltenius and Mr. J. McCarthy (Ballarat), Mr. W. R. B. Nicholson (Bendigo), Mr. G. E. James (Chairman Melbourne Diocesan Council), Mr. S. H. Robinson (Secretary Provincial Council of Victoria), Rev. James Vagg and Messrs. G. D. Lawrence, F. L. D. Homan and H. O. Appleby (Melbourne).

Proposed alterations to the Constitution were considered, and the final draft approved by the Council will be submitted to the next National Conference which will be held at Ballarat from 30th December to 4th January.

A resolution was passed calling upon C.E.M.S. organisations throughout Australia to co-operate more closely with the Church of England Boys' Society, with a view to combating more effectively the present day tendency of boys and young men to drift from Church influences.

The issue of an alternative badge suitable for wearing on coat lapels was under consideration and a sub-committee was appointed to make enquiries regarding design and cost.

The financial statement revealed a marked improvement in the Society's affairs, but a strong appeal was made to Provincial organisations to honour the greatly reduced quotas at which they had been assessed for the current financial year.

A business sub-committee consisting of Messrs. Jessop, James and Lawrence was appointed to manage the "Australian Churchman."

Several other matters of importance to the C.E.M.S. in Australia were also considered by the Council.

A message of greeting was sent by cablegram to the C.E.M.S. Conference being held at Eastbourne (England) this month.

CAMPERDOWN CEMETERY, N.S.W.

A special meeting of those interested in the preservation of this historic cemetery, which surrounds the beautiful Church of St. Stephen, Newtown, was held at the Church House, Sydney, on Friday, 20th May, when Mr. P. W. Gledhill, Chairman of the Board of Trustees, presided, and spoke of the cemetery being opened in the year 1849, and that the Trustees were in a bad way financially, and with only about £20 per year coming in by subscriptions. The Fuller Government, some years ago, gave £100 towards putting it in a state of repair, but the present Government declined to assist. The Municipal Council was also approached, but they also declined to assist, but at the same time are casting covetous eyes over the same for a public park. The Trustees were only able to place a man on occasionally to clear away any rubbish, etc. The fence during the late storm suffered somewhat, and cost the Trustees some expense to have it placed in position again. The meeting decided to open a subscription list for the purpose of placing the cemetery in at least a fair condition. If this appeal should reach any of our readers who have loved ones laid to rest or who are interested in the welfare of this historic cemetery, the Trustees would be pleased to receive any donations which may be sent to the Chairman, Mr. P. W. Gledhill, 91 King Street, Newtown, or the care of this paper.

RESULT OF PROHIBITION.

A cable appearing in the "Sydney Morning Herald," 30/5/27, states that the United States Treasury reports the consumption of alcoholic beverages during the seven years under Prohibition amounts to 250,000,000 gallons, of which 55,000,000 gallons were used for medicinal and sacramental purposes. This is equal to less than 30,000,000 gallons of illicit liquor per annum, or a total of 1/3 gallon per head of population, as compared with 12 gallons per head consumed in New South Wales last year.

The American consumption, according to this cable, is equal to 1 per cent. of the consumption in 1913, so that apparently the consumption of illicit liquor in U.S.A. is 1 per cent. of pre-war consumption. In other words, prohibition is 99 per cent. effective.

Conference of Evangelical Brethren

Revised Prayer Book and New Constitution.

An attractive agenda brought together an unusually good attendance at St. John's, Latrobe St., Melbourne, on Monday, June 13. The morning subject was the Revised Prayer Book. Archdeacon Aicken was due to read a paper on "Its Advantages," but as he did not put in an appearance the Chairman, Canon Baglin, called upon the Rev. W. T. C. Storrs to read his paper on "Its disadvantages." He outlined them under the following heads: (1) It officially allowed prayers for the dead, which were neither Scriptural nor necessary; (2) Anglo Catholics claimed quite rightly that the new Communion Office taught Transubstantiation, which formed no part of Reformed Church Doctrine; (3) The language of new P.B. was equivocal and easily capable of double meaning in many places, which fact would lead to worse confusion than at present; (4) Its methods are not straightforward, for the Bishops must know that there is an air of unreality about the whole thing; (5) The door is left open for a Tabernacle for Reserved Elements and the regulation is too milk and water to be effective; (6) It goes behind the Reformation which Archbishop Benson said was "The greatest event in Church life since the days of the Apostles."

In his usual forceful style Mr. Storrs pressed home these points and a few quotations must suffice to indicate to "Record" readers the nature of the paper. "Compromise which tolerates falsehood never brings true peace." "With regard to the re-union of the Churches, our brethren of other Protestant Churches have been sacrificed for our friendship with the Anglo-Catholics." Mr. Storrs closed by an appeal that we stand by the principles for which Cranmer died and reject the 1549 P.B., which was originally rejected because it contained unscriptural doctrines and was capable of harbouring non-scriptural ideas.

The Conference felt grateful to one whose four-square stand for what he believes, all sections admire and the discussion which followed showed how full of interest the subject was and we all felt that a very profitable morning had been spent, which would prepare the way for Revision proposals which must eventually come before us here in Australia.

Thirty-two brethren remained to lunch, which was kindly arranged by the Ladies of St. John's Church and the lavish provision, to say nothing of the nice afternoon tea, was much appreciated by the brethren. Good management was able to whisper that £1 profit had been made from the lunch, and it was well earned.

The afternoon session was not so "fiery," but nevertheless enabled us to get clear ideas on various phases of the New Constitution, and will guide us to give a more intelligent vote at the forthcoming Synod.

Canon Langley was in bed with an attack of influenza, and as he had not written his paper, we no doubt missed much of the help he could have given us had he been there. Nevertheless the Rev. A. S. Devenish had been primed up well by Canon Langley and read to us what the Canon had dictated to him. This was followed by a paper from Mr. Homan, who gave us the legal aspect of the New Constitution. He doubted as to whether or not the fears of our Sydney brethren were well founded. It was pointed out that we must either accept, reject or postpone. We could not amend without causing much delay and he did not know to which body such amendments would be presented. Still it was felt that the Synod should not be compelled to accept legislation without amendment in the framing of which they had had no voice. The usual votes of thanks were passed to the ladies and to those who had made such comfortable arrangements for the Conference.

We were honoured by the presence of Bishop Langley, who is now in his 92nd year, and still "going strong"

Do the duty that lies nearest thee which thou knowest to be a duty; the second duty will already become clearer.—Carlyle.

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Bequests.

Mr. F. McNaughton writes:—

You refer in the issue of the 12th ulto. to a Churchman in Victoria worth about a million leaving a sum of £325 for religious bequests and you infer the extreme patriotism of the bequest. I happen to know of the many benefactions for the Church from that particular man in his life time.

At the present time I know a wealthy man in this State who, without any advertising, distributes in his life time yearly at least £8,000 to £10,000 for the benefit of charities and yet when that man dies his Will will not disclose any gifts to charities or Church purposes. The same remark as in your paragraph would naturally apply to that man that with all his money he did not consider the Church nor charity and yet at the same time he is gradually denuding himself of his wealth for the benefit of the poor.

It is easy to cast stones, but before breaking any windows there should be full justification and your paper should be the last to make a suggestion which is hurtful to myself and to many other of your good contributors.

University Song Book.

F. Kellet writes:—

I observe that the Professors of the University of Sydney have been obliged to rebuke the students for their outrageously bad taste displayed in the publication of a "scurrilous song book." There is a wide spread feeling that the University is not turning out many graduates of wide culture, but in great measure a most opinionated set of young people, crammed up to the neck with text book matter, often purely speculative and theoretical, which is given forth in the most assertive fashion. Truly a little learning is a dangerous thing. Perhaps these young people wished to furnish the community with an object lesson of the supposed truth of the latest University "tarradiddle" that mankind is descended from the monkey (or to be exact that the ape, or lemur, and they have "probably" a common ancestry). They have, no doubt, succeeded in convincing many persons of this except a few "old fashioned" people like the writer, who still believe that "corruptio optimi pessima" (see Eccl. 7: 29, if we are willing to turn the pages of the Sacred Volume—still the best seller).

Few will dispute that there is some truth in auto-suggestion. Suggest that we are "probably" (O that blessed word "probably") descended from the monkey, and you may expect monkey tricks, e.g., the "monkeyings" of the higher critics with the Word of God, or those of the "Varsity students both in Melbourne and Sydney. Suggest that man is made in the image of God and you may look for a desire—at least in a measure—to be God-like. And you may more readily expect that "dignity and good taste," which the professors so justly deride. Will these latter gentlemen, however, condemn the root from which such noxious fruit proceeds, viz., the theory already referred to? If not, let them submit the question with the evidence (1) to the legal talent of this State and the verdict will give them an unpleasant shock.

"K" writes:—

The congregation of a Sydney Church, N.S.W., were moved with just indignation a month ago when a visiting clergyman from the Newcastle Diocese propounded from the pulpit the erroneous and strange doctrines contrary to the New Testament and the true teaching of the Church of England. Waiving for the moment the ungentlemanly conduct of advocating views diametrically opposed to those of the Rector, we submit that the teaching in question that the words of ordination "Whosoever sins ye remit they are remitted unto them and whosoever sins ye retain they are retained," give no warrant whatever for the so-called "Sacrament of Penance" (i.e., confession to and absolution by the "Priest"), but simply refer to the exercise of discipline in the Church. Church-people will need to strenuously resist this Romish teaching, evidencing rank ignorance of Gospel truth and liberty.

Guard Your Prayer Book from False Doctrine.

"God is a Spirit, and they that worship Him must worship Him in spirit and in truth." They must worship Him in spirit, that is, not in pretence. They must mean what they say, and mean it from the very bottom of their hearts. They must not be like the unhappy man who confessed:

"My words fly up, my thoughts remain below;
Words without thoughts never to Heaven go."

Their attention must not be called off by dumb shows and idle ceremonies, their eyes wandering, and their attention centred on crossing themselves, and bowings and prostrations, which the body may perform devoutly, while the spirit is far away in forgetfulness of God. We must worship God also in truth, that is, as God has taught us to think of Himself, and not in falsehood of human conceits and inventions.

Our Prayer Book is constructed to help us to right and true worship of God. Its ceremonies are few and natural. Its prayers are simple, and accordant with Scripture. But the Church Assembly is proposing that our Church should have a second book, which clergymen shall be allowed to use instead of our present book. They say that we may keep to the old book, if we do not like the new one, just as if the old book was like an old coat in which we find ourselves more comfortable. But the truth is that the new book is intended for the benefit of clergymen who wish to go back to the idle ceremonies and false teaching of the Church of Rome. When once the Church has sanctioned the new book we shall be told that the Church of England went wrong at the Reformation, and that it is now amending its ways.

Beware then of this attempt which is being made to put the Church of England in the position of worshipping God both in falsehood and in truth. No Church which so orders its worship can be pure in the sight of God. Christ said to the Church of Laodicea: "Because thou art neither cold nor hot I will spue thee out of My mouth." Our Church will be like the Church of the Laodiceans, if it teaches in one Prayer Book that Transubstantiation is true and in another that it is not true; that there is a Purgatory and there is not a Purgatory; or that Sacrifices of Masses are, and are not, blasphemous fables. Englishmen are respected all over the world, because they are credited with honesty. Natives making a bargain ask, "Will you promise on the word of an Englishman?" This love of truth England inherits from those who honestly compiled the Prayer Book to agree with the Word of God. If the Church ceases to value truth, if she approaches God with two voices, of which one must be a lie, she will either incur the contempt of the nation, or lead the nation to despise the Truth. She will certainly incur the wrath of God.

BRITONS BEWARE! GUARD YOUR PRAYER BOOK FROM FALSE DOCTRINE.

E.A.K.

EVENING.

My never-failing Light of Light,
On Thee I cast my care;
To Thee at eventide, O Lord,
I lift my hands in prayer.

As children when the night is nigh,
All weary from their play,
Gather around their mother's knee,
And tell her of their day.

So do I come to Thee, dear Christ,
With little frets and trials,
Thou soothest me with tender love—
I fall asleep in smiles.

I know that if I wake and cry,
To Thee throughout the night,
That Thou wilt hold my restless hands,
And banish needless fright.

When to a glad awakening, Lord,
Thou bringest me at length,
My soul shall magnify Thy Name,
My God, my Life, my Strength.

Marjorie Zercho.

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YOUNG RECORDERS.

Aims.

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

Toorak, V., June 23, 1927.

A man called Help.

My dear girls and boys,

How many of you have read "Pilgrim's Progress"? Do you remember when Christian, floundering about in a very miry bog, a man called Help came along and said, "Give me your hand," and pulled him out and set him on dry land? Some one has written "of the old and honourable family of the Helps," and names several of them we all know about. Dr. Barnardo, who did such wonderful work in helping thousands and thousands of boys and girls and tiny children, they were so poor and miserable that they would have died if it hadn't been for him. Dr. Nansen, with his friends, who has rescued hundreds of thousands of prisoners and refugees. There is a lady in Sweden known as the Angel of Siberia, for the service she gave to the sick and starving in that great land. There was Florence Nightingale who gave her life to help sick soldiers. Then we all know about Grace Darling and how she saved a shipwrecked crew. Why, in our own papers a few months ago there was a wonderful tale of how one young man saw another in difficulties with a shark, dived straight to his help, and fought for him, even getting on the shark's back. Only last week was another tale of a man who lost his life going down a ladder underground to try and save another who was overpowered by gas, a man he didn't even know. There are many others.

You yourselves can think of some people who belong to the same family. There is the boy who jumps off his bicycle when he sees another rider struggling with a puncture. There is another who seems to enjoy lending a hand when lessons are difficult. There are both boys and girls who think of jobs they can do at home and save mother when she is tired. It's a great family I should just love you all to belong to it. Read about any great man or woman, I am sure you will always find this idea of helping, of service, is a big part of their lives; help given to other people, help given to their country.

Do you realise that it is just about the first birthday of our Children's Page. I should like to add ever so many new names to our list of Young Recorders this year. And please write regularly, all you who have begun. Don't forget our aims.

We are in the season of Trinity again. Can you tell me what that word means? Every Sunday the blessing of the Trinity is asked for us, where?

I am, yours affectionately,

Aunt Mat

Answers to questions in last issue—
Whitsunday means white, because on this day those being baptised wore white robes, and because the Holy Spirit makes our hearts pure. Another name for Whitsunday is Pentecost, which means 50, as it comes 50 days after Easter. On the first Pentecost the Holy Ghost came down on the Disciples.

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

A CAT AND DOG STORY.

His name is Prince. Even his best friends cannot pretend that he has a long pedigree; in fact he is rather an ordinary little dog to look at, about the size of a terrier, shaggy coated, but distinguished by a charming smile. It is not every dog that can smile, but Prince can and does.

Prince is devoted to his master, and a less generous dog would sulk at having a feline rival. Prince, however, never grudges Tom anything, and the other day he saved Tom's life.

Tom is an inquisitive person. One day he disappeared. He had been missing for three hours when Prince began to scratch at the oven door, whining excitedly, as he did so. The door was opened and there lay Tom. He had got shut in by accident, and the oven was hot. He was only rescued just in time, but is making a good recovery. Does he understand who saved him? We wonder.—Children's Newspaper.

THE COLLECTION.

I am a threepenny bit,
I am not on speaking terms with the butcher,
I am too small to buy a pint of milk,
I am not large enough to purchase a box of chocs.,
I cannot be exchanged for a gallon of benzine,
I am too small to buy a ticket to the movies,
I am hardly fit for a tip;
But, believe me, when I go to Church on Sunday,
I am considered Some Money!

N.S.W. CHILDREN'S COURT.

One of the greatest blessings that man or woman has brought about for the good of the nation is the Children's Court. Being ready and anxious to do all in its power to make life more wholesome for children who have been taken to the Court, and to give them a chance of becoming good citizens, the Mothers' Union undertook to look after the Children of England girls. At that time the age limit was 15, but two years ago it was raised to 18. The consequent increase in the number of young girls to be visited in their homes or in reformatories has brought a severe strain upon the Mothers' Union's resources. Time and money spent upon the work are well worth while, as wonderful improvement in character has again and again resulted from the sympathy and advice given by well trained, loving and efficient women. But the Union just now badly needs help to enable it to carry on effectively. At present two Deaconesses give their whole time, but there should be three instead of two. Deaconess Genders, who took an active part in the work from its commencement still aids by general supervision. To continue the employment of two trained workers, and also to provide a third to cope with the increased age limit, is a pressing need, but the Mothers' Union cannot meet the difficulty without financial aid. Mrs. E. A. Thomas, Fuller's Road, Chatswood, or Mrs. Hey Sharp, Gordon would thankfully receive subscriptions for this purpose.

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For Church of England People
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Australian Church News.

A Word or Two on Current Topics.

Children's Chat.

Illustrations.—Revs. Canon Begbie and A. J. Dyer.

Leader.—A Notable Jubilee.

Padre's Peregrinations.—Rev. H. S. Cocks, B.A.

People We Know.

Prayer Book Revision, from the Viewpoint of an Evangelical.—By Rev. A. Law, D.D.

Uganda Celebrations.—Big Sydney Meeting.

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Evangelicalism suffers, not so much from the strength of its opponents, as from the weakness of its friends.

The cost of Canberra, the Federal capital of Australia, to date, is £7,890,000.

The Right Rev. Dr. Crick, Bishop-elect of Ballarat, announces his wish not to be called "My lord," a title which has no real meaning in Australia, and does not help any.

There are Anglo-Catholics who are very evangelical in their preaching, and we may admire them. There are also Evangelicals who are really Anglo-Catholics.

At Melbourne, the Archbishop stigmatised the wealthy parishes which give "the superfluous" offertory to Missions, and not the whole total collection on Mission Sunday.

The total present Australian debt, says Dr. Earle Page, the Federal Treasurer, is £1,000,000,000. He further remarks that during the next five years nearly £400,000,000 of Australian debt must be converted or redeemed.

A Victorian layman has set a fine example of Christian liberality in his will, towards Church and University. Mr. Randall J. Alcock, of Hawthorn, bequeathed large sums for such purposes. Besides this, he was probably the most generous giver during his life.

The Rev. H. E. Warren, of Groote Island Mission Station, Gulf of Carpentaria, goes the Thursday Island for his supplies. It is a five days' journey in a smelly little lugger, "The Holly"—under the most cramped and uninviting conditions. Letters from friends in the south will always be welcomed by him!

Very soon, says Mr. Hilaire Belloc, the well-known Roman Catholic lecturer, there will come active conflict between the "Catholic" Church and the growing Nationalism of Europe. Divorce, birth control, secular education, and kindred ideas are hastening the time of precipitation. He is right, with a difference.

The Archbishop of Canterbury, in speaking to the motion for some reform in the House of Lords, agreed with the desire that other great Churches in England, Scotland and Ireland, should be represented in that august chamber. As there were 68 of these Churches, it would be impossible for all to be represented. He said he would gladly welcome a plan to meet this desire.

Members of the Student Christian Movement in Sydney, in order to raise funds for the furtherance of their movement, held a "Work Day" on July 2, when they sold their services in any work that could be undertaken by a capable student. These services ranged in most capacities, from minding the baby to mending the car. The only specified exception being washing.

Rev. J. W. Ferrier, of the C.M.S., recently paid a visit to Darwin, Northern Territory, on his way to Ceylon. Anxious beyond words to give a word of cheer to the workers at Oenpelli, he rode seven days in the saddle to the mission station, and after a brief stay came back per lugger along the coast taking five days. Truly the spirit of the missionary!

To-day there are 190,000 baptised Protestant Christians in Uganda,

45,000 communicants, 70 African clergy, over 5000 lay workers, 180,000 boys and girls in the schools, with some 600 men and 250 women teachers, 2400 church buildings, 50 native hospital assistants, and many thousands of heathen under instruction. The 950 African workers are entirely financed and paid, churches and schools built by the Christians themselves, with no foreign money whatever.

Prayer and the Prayer Book with a guide in Church. These two publications have been included in one cover and re-printed for the third time. It is very desirable that all Church members should have knowledge of the origin and principles relating to the history of the Book of Common Prayer. This booklet places it all in short space and is well illustrated, including some original and helpful diagrams. The price is 1/-, and the Parish Bookstall Society are the publishers.

Literary Levities was the title of a lecture by the Headmaster of Sydney Grammar School recently. Dealing with the lighter side of the subject he said that English literature contained an incomparable wealth of wit and wisdom, of humour and tenderness, of facefulness, fanciful, elegant, refined; of prose and poetry, crisp and sparkling, playfully malicious or tenderly ironical, touched with the well-bred philosophy of life. Schoolboy "howlers" were referred to by the lecturer, one of the most humorous being as follows: "On the house tops was no woman but spat towards him and hissed." A small boy, out of the fulness of his youthful contempt for female inefficiency in all manly accomplishment, rendered it: "On the house tops was no woman but spat at him and missed."

Father Ronald Knox, an English converted R.C. priest, recently complained in a good humoured spirit about the way the Anglicans were imitating the Catholics.

Anglican churches in many places were made to resemble Catholic churches, with tabernacle, holy water stoup, sanctuary lamp and statues of Our Lady.

That had grown to such an extent that real Catholics were beginning to think the time had come when there should be some symbol outside their own churches to make sure.

"It would be no good to put up a Papal symbol. If we did, the 'Anglo-Catholics' would immediately start doing the same. The 'Anglo-Catholics' may go on copying us, but they cannot deceive Catholics. There is always the visible sign of the True Church, represented by the collection box at the door!"—R.C. Sunday Visitor.