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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 Church 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.

The AUSTRALIAN CHURCH RECORD

For Church of England People
*CATHOLIC—*APOSTOLIC
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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.

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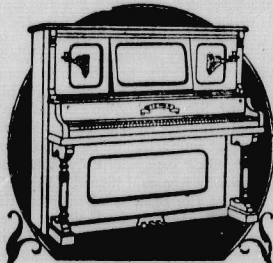
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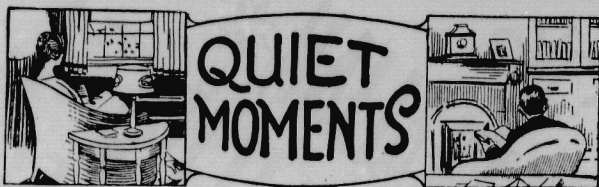
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"GREEN PASTURES."

THE SANCTUARY OF PRAYER.

QUIET waters and green pastures! Who has not looked with longing eyes upon the attractive picture painted by artist of olden day?

Time and again, we yearn to find the peaceful scene, the quiet backwater which offers a respite to the harassed mind and weary body. But the restless river of life hurries us ceaselessly along.

Almost it seems that the "green pastures" so invitingly spoken of, and the quiet haven of merciful rest, are after all but a myth, or at best exist only for the favoured few.

Those perchance who have time and opportunity at their disposal.

For ourselves, we know that we are too busy, our daily life much too fully occupied, ever to be able to spare the time to glance around or to look away from our goal.

How then can we discover the quiet little meadow, with its carpet of fresh, green grass, the cool foliage of branches overhead where the breeze murmurs and the birds sing?

How can we be expected to hear the musical chime of the softly-rippling stream, when life is so strenuous, the struggle never-ending, and stern duty so inexorable?

Christina Rossetti sweetly sings—

"Does the road wind up hill all the way?"

"Yes, to the very end."

"Will the day's journey take the whole long day?"

"From morn to night, my friend."

But while this is perfectly true, it does not mean that we will not find full and frequent opportunity to rest and renew our strength.

The quiet waters and the green pastures abound throughout our day's journey. In introspection or in self-absorption we may miss and pass them by. But they are provided in plenty for the observant eye of the traveller who cares to see and accept them.

We are told that

"Life is real, life is earnest,

"And the grave is not its goal,"

but this very reality, and this intense earnestness proclaim aloud to our inmost soul if we will but listen the urgent need that exists for rest 'mid our toil and peace 'mid our strife.

Nay! be assured that "green pastures" are not a figment of the imagination—not a beautiful picture to charm the vision—not a sweet poesy to soothe the senses. But a bright reality—a sterling truth—a practical assistance.

And we may one and all avail ourselves, at glad and ever-returning intervals, of the welcome resting-places which are intended for our use, and provided for our refreshment by the loving care of our Heavenly Father.

—Grace L. Rodda.

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, Gladsville, N.S.W.—Adv.

Intercession for the Nations of the World, Especially China.

LET us intercede for the world and its peoples; first bringing before our eyes the vision of the city of God, coming down out of heaven;

In the light of which the nations shall walk;

Into which the kings of the earth do bring their glory and honour;

Where there is no night;

Where there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; having the glory of God;

And upon the throne Him who saith, "Behold, I make all things new."

WHEN let us pray with boldness and with hope that the kingdoms of the world may become the kingdom of our God and of his Christ.

Let us pray for all the nations which profess and call themselves Christian.

That they who occupy the foremost place and power may set up a standard to all peoples.

That they may seek first the kingdom of God and his righteousness.

ALMIGHTY God, whose kingdom is everlasting and power infinite, look with compassion, we beseech thee, upon the people in China in this hour of their awakening; give to their leaders who shall guide them into freedom and peace; protect, for their sake, the messengers of thy love.

Grant to the nations patience and wisdom, that they may help and not hinder the unity of a great people; and bring to the whole world the blessing of fellowship with thy Son our Saviour Jesus Christ. Amen.

OVERRULE, we pray thee, O God, the passions and designs of men.

Let thy strong hand control the nations and bring forth out of the present discord a harmony more perfect than we can conceive, a new humility, a new understanding, a new purity and sincerity, a new sense of reality, a new hunger and thirst for thy love to rule on the earth. Amen.

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. Amen.

THE LOST SHEEP.

(Third Sunday after Trinity.)

Only the summoning Voice,
Only the answering sheep,
Only the goodness that guardeth the flock,
Ever in safety to keep.

Only a wanderer wild,
Only afar from the fold,
Only entangled in briar and thorn,
Out in the wilderness cold.

Only unfailing the love,
Only unceasing the care,
Only the mission "to seek and to save,"
Those who are deep in despair.

Only redemption complete,
Only restored and forgiven,
Only the sheep that was lonely and lost,
Welcomed by angels in heav'n.
—Grace L. Rodda.



Palestine Progress.

The official report of H.M. Government on the administration of Palestine and Transjordan has been published, and is well worth reading and studying. While the neighbouring State of Syria was in the throes of revolution and civil war, Palestine enjoyed peace and prosperity, together with a substantial advance in its Jewish population. No fewer than 22,800 Jewish immigrants entered Palestine during 1925, as compared with 12,800 in 1924. At the end of the year the Jewish population had reached the second 100,000—the largest number since the tragedy of 1900 years ago. According to the report nearly one-half of these Jewish immigrants hail from Poland, and it is thought that the number will this year be greater than ever.

Prayer Book Revision.

We are often told that the consequences of rejecting the Composite Book will be so terrible that no Bishop can possibly face them. On our part we see the consequences of accepting the Book to be so fatal to the highest welfare of the Church that we cannot bear to think of what will follow. We have in support of our conviction the character of the changes made, past Episcopal action, and present Anglo-Catholic declarations.—Record.

The Bishops.

In spite of the strong efforts to cause prominent Anglo-Catholics to accept the Composite Book, declarations in the Press prove that a number of the leaders have determined not to cease from practices that are not allowed under the Book. This does not in the least shake our conviction that the Bishops have surrendered all along the line the principles for which the battle of the last forty years has been fought and that the excesses that the principles involve will, of necessity, follow. The present Book definitely forbade what the doctrinal principles involved, and we could point to the absence of any teaching in the Book that justified the excesses that are allowed in the Composite Book. When the excesses have not only been sanctioned but the principles behind them have been proclaimed in the Book, then it will be impossible for the Bishops to suppress the further excesses which the Anglo-Catholics say they cannot abandon. The Bishops will have no theological or logical ground on which to stand for the enforcement of discipline which will be considered arbitrary and unjustifiable by those who are being constrained to accept



Ordination at Darwin.

REV. A. B. DYER.

At Christ Church, Port Darwin, on Sunday, May 15, an ordination service was held by the Bishop of Carpentaria. Mr. Alfred Dyer, a missionary of the Church Missionary Society, was ordained to the Diaconate.

Mr. Dyer worked for some years at the Roper River Mission under the auspices of the Victorian Branch. Here, with Mrs. Dyer, he did a most successful work in association with the Rev. H. E. Warren. In the middle of 1925, when the N.S.W. Branch of the Society accepted the mandate for the new mission at Oenpelli in the Northern Territory, Mr. Dyer was appointed as the pioneer missionary, and with Mrs. Dyer inaugurated

Episcopal rulings. We regret to say that the Composite Book will create fresh difficulties for Diocesan who wish to maintain the Catholic and Protestant position of our Church.—Record.

"The Man in the Pew."

Dr. Pollock's Counsel to the Laity.

The revised Prayer Book was also criticised by the Bishop of Norwich in a sermon at a National Church League anniversary service in St. Dunstan-in-the-West, Fleet-street, recently.

"Now," he said, "the cry is raised 'Trust the expert.' Follow the direction of the doctrinal specialist as he sits in his study. Take your lead from the priest as he stands before the altar."

"This morning I am urging that the humble and devout Christian, the unprofessional Churchman, the man in the pew, is fully entitled to have his own opinion and to express it. By an instinct of 'sanctified common sense' simple people often go to the heart of a matter.

"We cannot, I urge, divest ourselves of our own responsibility in regard to the way in which we bow to authority; that is not an English way of life or of freedom or of worship. We dare not stand aside in silence if, after carefully weighing the matter, we reach the conclusion that they are wrong; we dare not wash our hands of our own duty."

"I know the temptation to do so is very great. It has pressed heavily upon me myself. But I have a larger loyalty than to follow colleagues. The new Prayer Book, I fear, tends to exaggerate the outward and to desert the inward."

Reservation.

The main argument in favour of Reservation is based on the fact that the clergy have conscientious objections to receive the Communion after taking food. The Archbishop of York agrees with the Bishops of Durham and Gloucester on this point. The rule of the Church is exalted above the institution of Christ and the practice of the Apostolic Church. It is interesting to note that in North Africa on Maundy Thursday the Lord's Supper was celebrated after the evening meal, with the view of establishing a closer conformity with the circumstances of its institution at the Last Supper. St. Augustine says that it was celebrated twice that day—once in the morning and once in the evening—and on both occasions it was not received fasting.—Record.

the work there in July, 1925. By labours abundant a wonderful work has been done and the foundations of a very necessary piece of missionary work laid.

The question of the ordination of Mr. Dyer has been under consideration for some time, and as the result of a consultation with the Bishop during his recent visit to Sydney for the ordination were completed. The Bishop took advantage of a proposed visit to Alice Springs, and Mr. Dyer came from Oenpelli to Darwin. The arrangement coincided with the visit of the Rev. J. W. Ferrier, General Secretary of the C.M.S. in N.S.W., and he was given opportunity of taking part in the service.

The Bishop was assisted by the Rev. Mr. Davies, Rector of Christ Church, Darwin. Morning Prayer was read as far as the Benedictus, when the Exhortation was given by the General Secretary, the text being Col. iii. 29. Emphasis was laid on the place service has in human life, the example of our Lord and the labours of the Apostles and Deacons. The ordinand was commended to the prayers of the congregation.

The rector then presented the candidate to the Bishop, and after the Litany and the Holy Communion as directed Mr. Dyer was ordained in due form. On the completion of the service congratulations were expressed by the friends present and messages from friends in the south and at the Roper were given.

A little bit perfected is worth more than many scrawls.—Ruskin.

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Prayer Book Revision.

FROM THE VIEWPOINT OF AN EVANGELICAL.

(By the Rev. A. Law, D.D.)

NOT a word is to be taken as in opposition to the lawful enrichment of our Prayer Book. Often the whole question is begged right away by some person asking if we who object to Revision object to enrichment of our services? As if there could not be enrichment without the features in Revision which we deprecate. All along the centuries the Prayer Book has been amended with a view to improving it as an instrument of worship. But never once since the Reformation Day have hands dared to lay themselves upon its basic fundamental character, until now. Bancroft did not in 1604. Cosin did not in 1662. Even Laud, whatever he attempted with the Scotch book, for which he lost his head, did not venture to suggest such radical revision as is proposed in our Revision. We want beauty of soul before beauty of service, if the two are in contrast, as is the case to-day.

What is this Revision?

1. It is more than enrichment. Let us omit reference to Vestments, though they are sorely objected to by many people as meaningless and not beautiful.

2. It is more than enrichment to find the word altar introduced for the first time in the Prayer Book.

3. Prayer for the departed is now found therein. But neither in Bible nor Prayer Book of the Church of England since the Reformation can you find it, except by a forced explanation of words. It may be held as a private pious hope, and who would wish to dictate what individuals may like to do in memory of their loved ones departed. But to take a dubious doctrine and exalt it into exact and formal expression of public worship is to enshrine as authoritative what cannot be proved.

4. Auricular Confession is advocated, and, moreover, is ordered by the provision for the first time of a form of private confession to a priest.

The evils of the Confessional are too well known to need reference. But an Anglo-Catholic friend of mine has given up hearing Confessions because he has found they do not help the people who make them.

What before was only at best implied, and then was found only in the extreme circumstance of visitation of the sick, is now made normal and frequent. And it may be supposed it will be used as a prelude to ordinary acts of Communion.

5. Changes in the Holy Communion Service will emphasise that doctrine which is associated with the word Mass. Mass means something more than Communion, as is well known, despite what is denied.

The Sacrifice of the Mass means something more still, than the Prayer Book now can be fairly said to maintain.

This is attained by altering the Prayer of Consecration, throwing emphasis upon the sacrificial character of the acts of the celebrant, which now is denied.

6. Thus Fasting Communion is encouraged by use of the phrase, "Not being seriously hindered," which infers that a person should not take the Elements unless fasting.

7. Thus also, the Invocation of the Holy Spirit on the Elements is introduced from the Greek Liturgy, which is not the most enlightened Church in Christendom, and herein is not as Scriptural as ours. Christ did not invoke the Holy Spirit upon the bread and wine on the eve of the Crucifixion.

8. There is further confusion caused by the new prayer that the Elements "may be unto us the Body and Blood of Christ." These words have been regarded as a safeguard. They may well be dangerous, for they may mean anything anybody likes to make them out to be. We should have plain words and not additional ambiguity put before us in these days.

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9. Reservation of the Elements. It is wrong to say "Reservation of the Sacrament" because the Sacrament is partly ourselves, and we do not reserve ourselves. But the Reservation of the Elements cannot reasonably be permitted for the first time in Prayer Book history since the Reformation without leading to the Adoration of the material and insensate bread and wine, which is to us idolatry.

Who Wants this Revision?

1. Did Evangelicals ask for it? They were not even consulted.

Are they expected to "gape and swallow" simply because something has been done they did not ask for?

If they fail to protest—and they are very sluggish, believe me—it will be inferred they do not object. So says a Bishop.

The gains and concessions are solely in favour of Anglo-Catholics and Modernists. There is nothing for the poor Protestant herein.

Both of the former are new, and both are constantly shifting their ground of authority.

Evangelicals must adhere through thick and thin to the Word of God.

2. Do Anglo-Catholics altogether want it? One of them says it will mean 200 Prayer Books and not two.

Another says there is all they want in the present Book.

3. Do Australian Churchmen want it?

Let us hope that both clergy and laity will wait till General Synod has power, through the new Constitution, to undertake its own revision for Australia. And let us hope further that then it will be like the Canadian revision, on conservative lines without addition of doubtful and controversial matters.

4. Does the plain thinker want it?

The average worshipper is satisfied with the present Book.

Beware of Synods which vote blindly, too often at the dictation of a strong caucus or official leader.

Or, back we are to go to the old diocesan "uses," when each diocese had its own Prayer Book to end which the present Book of Common Prayer took its name and origin.

5. Does the ordinary loyal Church of England member require it?

It is not easy to say what is Church of England teaching to-day.

The Roman Catholics tease us about our indefiniteness, and we admit the weakness. But we shall become more indefinite. We shall have to ask which Prayer Book teaches the true Church of England doctrine.

6. Does the theologian ask for it?

It is asserted by the Archbishop of Canterbury and the Bishop of London that there is no change of doctrine in the new book. This is quite possible, through affirming that present book contains much we never thought it did.

If no new doctrine, certainly then a new presentation has been introduced.

To change the orientation is the equivalent of altering the meaning. And we say unhesitatingly that it does this in several places.

After all, in every written document it is the Spirit and the Interpretation of the words which must be safeguarded as much as the exact verbal expression. "The letter killeth, the spirit giveth life." We must not only care about exact wording. We must see that there is no undue ambiguity to lead to error and misunderstanding of the truth "once for all delivered to the saints."

Will this Revision Satisfy?

1. Who will be satisfied, we may well ask? Anglo-Catholics assert they will not. So I may speak for some of them.

Besides they will be simply and logically compelled to go further in the direction of corporate reunion with Rome.

2. The Bishops who advocate it will not, for they themselves have stated these proposals are to be accepted as an instalment, and are but on trial.

We live in an age which loves to tinker with Acts of Parliament. But the Church of ages should set an example of less shifty character before a changing world.

3. Will the Bishops regain discipline?

They fondly think they will by legalising illegality.

This is surely the wrong way round for the Church of Jesus Christ. In fact, discipline is more dependent upon the number of clergy than upon the number of Prayer Books. While there is shortage of clergy discipline cannot be exerted.

Moreover, Anglo-Catholics stated their intention of dissolving the new book, before ever it is authorised.

4. And not all Bishops are satisfied, thank God. The Bishops of Exeter, Norwich and Worcester are not. And these are not any of your "Low Church," "extremist," "ignorant oppositionists," either, mark you. Bishops Knox, late of Manchester, and Chevasse, formerly of Liverpool, these veterans are also with us.

May I commend the "Australian Church Record" as the only Church paper in Australia which gives adequate reports of what such men say.

5. Nonconformists, within and without the Church, will, however, be quite satisfied. I have deep regard, and even love, for members of other denominations, and I delight to join with them in active Christian work. I envy their devotion and earnestness. But one of my chief employments for 30 years has been to gather back into the Church of England people who have been excluded mostly through extremism of teaching and ritual in the Church of England. I am confident that the laity as a whole will never be satisfied nor edified, and I refer to the average man and woman as I meet them, and not to a most earnest and estimable, specialised and tutored minority.

Can this Revision Last?

All parties condemn it on different grounds. How then can it avail? Anglo-Catholics object to its restrictions regarding "Benediction." Modernists object on the same ground against Romanistic tendency. Evangelicals also object to its Modernistic interpretations.

One result must be the exclusion of Evangelicals. I do not necessarily accept what a writer asserted in the "Church Times" that in a little while Evangelicals will have to find their home outside the Church. But I do most positively and solemnly declare that the Church is losing members by the score in many parishes in Australia before ever the new book is legalised. What, then, may we expect the effect upon the average laity to be when it shall have been imposed on congregations?

Is not this revision a "notice to quit," in effect? It will be practically forced on congregations, and the majority of dioceses are now Anglo-Catholic though the laity are not.

If Jesus only is the meaning of these changes, then why have them? Have we not Jesus already?

Leading Churchmen in Melbourne said we had not Jesus in Consecration Prayer. Yet how many millions have found Jesus in our present Holy Communion Office?

Conclusion.

To my mind it seems as if another blow has been dealt at institutional religion. To-day the sanctions of all order in State and Church are slipping away. We are losing hold. And this revision will weaken the Church.

It is not inclusive enough in reality to be thoroughly deserving of the claims advanced. It should include Christian Scientist, Spiritualist and Seventh Day Adventist if it is supposed to include Baptist and Roman Catholic, as is asserted to be the ideal of the Church of England. But then the Church of England must finally renounce her teaching and Protestant character.

Gone for ever is that beauteous conception which came from times of Justin Martyr of "Common Prayer."

So let us use to the full our present unity, and petition the Throne of Grace that our generation may not lose the inimitable benefits of a pure and undefiled presentation of the religion of Jesus Christ as handed down to us in the Book of Common Prayer.

"THE SAME MEASURE."

(Fourth Sunday after Trinity.)

The measure of mercy, the measure of love,
The measure we gladly impart,
In bountiful harvest returneth again
Rewarding and cheering the heart.

The measure of careless, contemptuous scorn,
The measure of greed and of gain,
That liveth for self, and that looketh for ease
Shall surely be measured again.

In measureless judgment we often condemn
The wand'rer we might have restored,
The mote in the eye of a brother, we see,
The beam, in our own, is ignored.

In measureless mercy our Father bestows
Forgiveness and grace from above,
While ever the pathway of faith and of hope
Shall lead to the haven of love.

—Grace L. Rodda.

FLASHLIGHTS
From the PASTBy
Rev. A. J. H. Priest

BECKET THE CHANCELLOR.

HENRY the Second was perhaps the most powerful sovereign who had yet reigned in England; he set himself to reduce the power of the barons, to establish an effective system of justice, and to make all men equal before the law.

The Privilege of Clergy. With the barons the King was successful, and he then turned his attention to the clergy. Here had grown up a system of privilege, for if a clergyman had committed a crime he could not be tried by the King's Judge, but must be taken before a Church Court; where, as a rule, crime was not adequately punished. **So the King determined to bring all, clergy and laity alike, under the general law of the land.**

The Power of the Church. The Church was, however, very powerful; the Archbishops ruled over great estates, the Bishops and Abbots were Barons of the Realm. **The Church, extending all over England, was a very popular institution.** It often interposed to resist tyranny on behalf of the people; it taught the equal rights of all men in the sight of God. In view of the great power of the Church, even so able a King as Henry needed great caution in carrying out his plans.

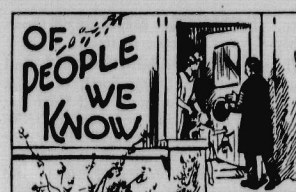
Thomas Becket. The King decided to place at the head of the Church in England a man who would help him to achieve his object. The man he chose was Thomas Becket, his Chancellor. Becket's father was a London merchant, who gave his son a good education. Thomas became a clerk in a London office, but after three years he was ordained by Theobald, Archbishop of Canterbury; he was subsequently appointed Archdeacon of Canterbury, and **the King made him Chancellor of England.**

Becket as Chancellor. Becket was then only 38 years old, a most attractive man, and lavish in his expenditure. He became an intimate friend of the King.

Amid all his magnificence Becket was a man of pure life, ate the plainest food, wore sack-cloth under his costly robes, and was a protector of the poor. When there was war in France, he led and maintained a force of 6000 men, and when peace came, he was the ambassador to conclude the treaty. He rode through France with a magnificent retinue, and the people said: **"If such is the Chancellor, what must be the King."**

Becket as Archbishop. This was the man whom Henry determined to make Archbishop of Canterbury, thinking that he would support him in his efforts to subject the clergy to the Common Law of England. Becket gave the King fair warning, he said: **"If you do as you say, my Lord, you will soon hate me as much as you love me now, for you assume an authority in Church affairs to which I will not submit."**

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



The Right Rev. Dr. Crick, Bishop of Rockhampton, has been elected as the new Bishop of Ballarat.

The Rev. H. W. Barker, M.A., has been appointed rector of St. Michael's, Vauluse, Sydney.

The Ven. Archdeacon Boyce, of Sydney, has been a Fellow of the Royal Geographical Society.

The Rev. S. J. Kirby, B.A., writes to say that he is much improved in health. He left Colombo on 25th June for Sydney.

The Bishop of Gippsland was in Sydney on 1st July and conferred with the committee for the Combined Campaign for Missions, leaving the next day for Townsville.

The Rev. Ronald Cameron, of Turramurra, Sydney, received a parting gift of £370 on the eve of his departure to England on a visit.

The Rev. T. and Mrs. Lawrence have recently returned from Uganda, where they have been serving for several years. Both have returned on health grounds.

The Rev. Dr. Law will pass through Sydney early in August on his way to England. He will speak at the Annual Rally of the B.C.A. on 11th August.

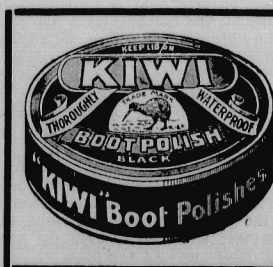
The Rev. L. Sutton, has been the recipient of several tokens of esteem on leaving the parish of Camden, N.S.W. He has been awarded the Lucas Tooth Scholarship, tenable at Oxford University.

A six months' holiday exchange has been arranged between the Rev. C. Hughesdon, rector of Wentworth Falls, and the Rev. Stephen Taylor rector of Wahroonga. The exchange will take place this month.

The Archbishop of Sydney, the Bishop of Adelaide, and the Rev. H. N. Baker will represent the Australian Church at Geneva in connection with World Conference of Faith and Order.

The English "Record" of May 19 announces that the name of the Rev. G. A. Chambers, rector of Holy Trinity, Dulwich Hill, Sydney, has been approved by the Archbishop of Canterbury for appointment to the new diocese of Tanganyika. Mr. Chambers is at present representing the Australian C.M.S. at the Jubilee Celebrations in Uganda. No official information of the appointment has been received in Sydney.

Dr. H. R. G. Poate, one of Sydney's leading surgeons, addressing the medical society at the University there, on the increased incidence of goitre, said "that it was much more common in women than men. The present-day woman endeavoured to attract the opposite sex by living up to the standard of the male. This, he considered, was offering a psychic insult to the thyroid glands, and if modern girls continued their perpetual jazzing, cigarettes, cocktails, and quest for excitement, they could not but expect a debilitating effect on the nervous system, and the greater prevalence of exophthalmic goitre."



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New Light on Spiritism.

(Bendigo Church News.)

For many years the phenomena of Spiritism have provoked much discussion, numbers of books have been written, countless lectures delivered and endless debate carried on, in connection with this difficult subject. Undoubtedly some of the facts have caused many to affirm that "there is something in it." But what that "something" is, is a matter of much controversy. Is it all conscious fraud? No, hardly. Of course there has been a good deal of fraud, but the facts are such that the theory of conscious fraud cannot explain them all. Besides we can hardly imagine such eminent men in various walks of life as Sir Oliver Lodge, Stead, Myers, Sir Conan Doyle, to mention only a few, to be consistently and continuously deceived.

Among the various views that have been put forth to explain the facts, the theory that a "medium" can read the thoughts of the "sitter," seems to explain a great deal. For example, there are cases without number where a "medium" has purported to be in touch with the departed spirit of a friend who comes as a "sitter," and certain things are revealed which the "medium" could not possibly have known. Details of early life, etc., are divulged, and incidents unveiled which are only tiny minute points in themselves, and yet are highly important inasmuch as they establish the fact that somehow or other the "medium" has access to information hitherto unknown to anybody except the "sitter" and the deceased person. Now this has been explained by the view that the "medium" can "tap" the mind of the "sitter," who "projects," unconsciously, of course, his own thoughts, even his subconscious thoughts. Great strength has been lent to this view (which we may say has been dealt with by Professor A. H. McNeill, in the last Moorhouse Lectures, as well as by many others) by a very curious fact which has recently come to light.

Many of our readers are familiar with the name of Sir Henry Lunn, who is the Editor of "The Review of the Churches." In recent numbers of this periodical are some very interesting articles on psychic research by the Editor's son, Mr. Arnold Lunn, who has made a close study of the subject, and in one of the articles he records this curious fact. He says: Mr. S. G. Soal was conducting an experiment with Mrs. Blanche Cooper, a medium attached to the British College of Psychic Science. This medium got into communication with a certain Gordon Davies, and dramatised his personality with considerable success. "Gordon Davies" was a school friend of Mr. Soal's, and in the course of various sittings gave unmistakable proofs of his identity, alluding to facts and conversations in his past life.

So far the case proceeded on normal lines, and one more link appeared to have been added to the evidence for survival. Two years later, however, Mr. Soal discovered by accident that Gordon Davies was very much alive. At the time of these seances he was under the impression that his friend had been killed at the war. Mr. Davies kept a very accurate business diary, and was able to prove that at the time of the sittings he was very much occupied with a difficult business transaction. There had been no conscious mental link between Mr. Davies and Mr. Soal. Mr. Davies had made no attempt to communicate with his old friend, either normally or telepathically and was utterly uninterested in psychic research.

Of course all kinds of questions arise from this curious fact, which well authenticated and has been engaging the interest of the periodical called "Psychic Science," it naturally seems to prove the truth of telepathy and shows that the potentialities of the human mind are far far greater than many of us have realised. But granted the truth of telepathy, another question arises—whose subconscious mind was "tapped"? Was it the mind of Gordon Davies? Certainly there are more things in heaven and earth than are dreamed of in our philosophy.



When truth is revealed, let custom give place; let no man prefer custom before reason and truth.—St. Augustine.

JULY.

- 10th—4th Sunday after Trinity.—The Collect is from the Sacramentary of Gregory, and has a warning to beware of "things temporal, that we finally lose not the things eternal." John Calvin born 1509.
- 12th—Tuesday. Battle of the Boyne, 1690.
- 13th—Wednesday. Investiture of the Prince of Wales, 1911.
- 15th—Friday. Translation of S. Swithun, Bishop, 862. He was mainly instrumental in introducing the payment of Peter's Pence in England. He was renowned for his humility and works of charity. Melbourne Hospital founded, 1846.
- 16th—Saturday. Anne Askew burned, 1546.
- 17th—5th Sunday after Trinity. This Collect is found in the Sacramentaries of Leo and Gregory. The object of the prayer is that the Church might serve God undisturbed by strife without and divisions within.
- 18th—Monday. Keswick Convention meets in England. Papal Infallibility, 1870.
- 20th—Wednesday. St. Margaret, Virgin and Martyr of Antioch, 278. Defeat of Spanish Armada, 1588.
- 21st—Thursday. Six o'clock closing of Hotels in Sydney, 1916. Next issue of this paper.



A Notable Jubilee.

LAST Thursday, June 30, marked the Jubilee of the Uganda Mission, when the thousands of Christians thronged the noble Cathedral on Namirembe Hill, in the Capital of Uganda, to give thanks to God for all that He has done during the fifty years since that little company of two men, Shergold Smith and C. T. Wilson, entered the King's Compound, carrying the everlasting Gospel. This Cathedral is at once a symbol of obstacles triumphed over and of the fact that the Church of God is planted deeply and firmly in the hearts and lives of the Baganda people.

There have been many thrilling stories of modern missionary endeavour in every land, but by competent observers it is considered that the wonderful story of Uganda stands unsurpassed for tragedy and triumph, for patient continuance and wonderful achievement. The story of failures and successes, of martyrdoms and deliverances; of the building up of the Native Church, so thoroughly organised, self-governing, self-supporting as it is to-day; the wonder and glory of lives laid down so sacrificially, will never be fully told.

The Mission will ever stand to the undying honour of the Church Missionary Society. This grand old Evangelical Society, with great courage and purpose, accepted the challenge of Henry Stanley, the African explorer, to undertake this work in the kingdom of Mtesa, and though sorely tried during the years has never looked back! From the very commencement God honoured the C.M.S., both in the provision of funds and the offers of ser-

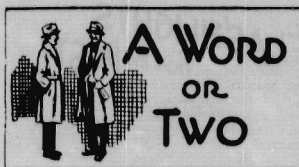
vice. In fact, the response of those early days is an epic in itself.

The story of Stanley's letter and challenge, the sending forth of that first band of eight men, and then the long and disastrous journey up from the coast; the hope expressed by the committee that the mission would prove a centre of light and blessing to the tribes in the heart of Africa; the fearful trials, and terrible persecutions at the hand of King Mwanga; the indomitable purpose of Alexander Mackay, are known to most Churchmen. The lustre of those first years of service and seed-sowing will surely never fade.

The Mission has been singularly fortunate in the type of men who have ventured to serve or have served in the land. Mackay's name can never be forgotten, nor that of the first bishop, James Hannington, martyred on the very threshold of the country; nor yet that of the second bishop, Parker, who succumbed to fever so soon after his arrival. George Pilkington, the famous linguist and translator of the Scriptures, has left an indelible mark on the lives of the people. Alfred Tucker, the statesman bishop and church builder during an episcopate of 21 years, bought up the opportunity in leadership, simple, strong and devoted. The present father-in-God is Bishop Willis, wise and statesmanlike, has presided over the diocese for the last 15 years.

There to-day the Church of Uganda stands before the whole world as the fruit of 50 years, complete in organisation, with its churches, schools, training institutions, hospitals and dispensaries. It is a real Native Church because it is self-governing and self-supporting, with its own church councils, its executive powers and native ministry. On the testimony of Bishop Willis, it can be stated, that no Christians are more sincere than these Baganda Christians; none wherein lives are more wholly devoted to the service of God, none wherein the clergy and lay workers could be more faithful and true. Uganda to-day, as elsewhere in Africa, is in the throes of change. Social and industrial forces, that are revolutionary, are sweeping in from every conceivable quarter, and are proving more divisive and disintegrating than anything Africa has experienced in the past. The moment an African comes in contact with a white man, he goes to school. He is a perfect mimic—copying the white man's ways and sayings and doings. Hence Africa's tribal system is breaking up. Her old sanctions are going. Wealth, industry, commerce, apart from Christ are bringing in dangerous new standards, new problems of every kind; in a word, creating a new Africa. Add to this the infinitely more dangerous thing, materialistic education, and it can be seen that new demands are being made upon the Church.

Clearly the forces of Christ, whether overseas or at home here, stand upon the threshold of a great opportunity—stupendous tasks await the Church in Uganda, also in Kenya and Tanganyika. There is that of Christian education, of the building up of the community life of these peoples on a Christian basis, there is the call to develop all round Christian character, and the equipment of huge tribes for the responsibilities of life on a Christian foundation. Given the courage and faith, the wise leadership and big vision; given the same tactics of reckless love and fearless self-giving as of old with the blessing of God, the story of the years to come will surpass in greatness and wonder even the past.



The Return Home.

IT is with extreme pleasure that we all note the return of the Duke and Duchess of York to England, after their visit to Australia and New Zealand. Their long journey has been an arduous one, but they have the joy of knowing how deeply we were touched and inspired by their presence amongst us and how nobly and becomingly they carried out the purpose of their visit. Canberra will for ever be associated with their Royal Highnesses! We are sure that they will never forget the enthusiasm with which their visit was marked and the evident tokens of loyalty shown on all sides. They came as representatives of the King, a fact Australians quickly realised, and gave due regard thereto. We are sure that the visit will do much to still further strengthen the ties that bind us to the home land, while we, on the other hand will always feel that at the heart of the Empire, we have those Royal personages deeply and prayerfully concerned with our welfare.

The Rockefeller Charities.

THE announcement that the Rockefeller Foundation of New York has disbursed over nine million dollars in 1926 is full of interest and import. Australia benefits very greatly in this yearly disbursement. Certain research into fevers and the hookworm in Queensland, special activities at the Melbourne and Sydney Universities, and the training of Australians in agriculture and tropical medicine at London and elsewhere, could not be carried out but for this Foundation. All this is to say nothing of what is being accomplished in U.S.A. and many other lands, together with that wonderful Union Medical College in Peking. In a word, the Rockefeller Foundation has given itself to promoting world health and all in an extraordinarily generous manner. Surely no task is more humanitarian, or more worthy of our prayerful interest.

The World Call and the Response.

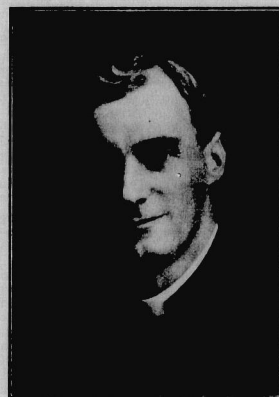
THE English C.M.S. General Review of the year 1926-27 reveals very striking advances in the number of candidates offering and money given to the Society's world-wide work. The Review attributes the advance to the World Call. During the year 135 offers were considered by the candidates committee; 32 men and 37 women were accepted for service; 6 men and 40 women were accepted for training. But it is not only in offers of personal service that response has come. The committee announce with deep thankfulness that the total receipts of the year were £558,000, being an increase of £95,000 over those of the previous year. Through the determined efforts of the committee expenditure for the year was brought down to £473,000. They hope that the annual income shall never fall below £500,000.

Combined Campaign for Missions.

THE Bishop of Gippsland has signified to those responsible his acceptance of the position of Director of the campaign, for a period of six months, his synod very kindly free-

ing him for the purpose. This combined campaign owes its inspiration to the World Call sounded in England last year and since. There is no doubt that the authoritative note sounded through this call, in conjunction with the Church's missionary organisations, has laid hold of the imagination of Church-people and brought forth a great response. This combined campaign in Australia and Tasmania has been undertaken for the purpose of stimulating and extending missionary interests and activities. The general principles underlying the combined working of A.B.M. and C.M.S. are that the fullest possible use be made of existing agencies and organisations, that the cost be divided equally between A.B.M. and C.M.S., and that all offers of life and means raised as a result of the campaign pass through the present channels in the normal manner. The hope is expressed that in each diocese, a committee will be formed representing A.B.M. and C.M.S. In the meantime the call is an urgent one to prayer.

According to the Industrial Commissioner for New South Wales, the proportion of single women employed in industry in the Commonwealth is not on the increase. It is getting larger in England, but remains fairly steady in this country.



Canon Begbie.

Herbert Smirnoff Begbie was trained for the ministry at Moore College, partly during the Principalship of the Rev. B. A. Schleicher and partly under that of Canon Jones. In those days an open air service was conducted by the students in cap and gown every Saturday night on the Newtown Bridge. H. S. Begbie's earnest words, carried far and wide by his splendid voice, commonly attracted an immense crowd of people. Throngs of people used then to parade up and down King Street, Newtown on Saturday nights. It is probably that the moving pictures have now greatly reduced their numbers. But two other factors must be remembered in Mr. Begbie's training. He left an important position in one of our leading Banks to enter College and he enjoyed the close friendship of the Rev. A. E. Bellingham, and was intimately connected with the splendid work then going on at St. Clement's, Marrickville, under Mr. Bellingham's leadership and inspiration.

There seems to be something particularly appropriate in the choice of Mr. Begbie to succeed Canon Bellingham as a Canon of St. Andrew's Cathedral. We ourselves rejoice in the appointment and offer our hearty congratulations. We think that no appointment could have been made that would have met with such general approval. Even of his brother clergy who at the election may have voted for some other candidate, we believe there are very few, if any at all, who will not have a good wish for the Canon in his new office. His clear convictions and plain speech have earned the respect of his brethren while his large and generous heart has won their goodwill.

Uganda Jubilee.

SYDNEY'S CELEBRATION.

THE Chapter House, Sydney, was crowded on Tuesday night, the occasion being the N.S.W. C.M.S. celebration of the 50 years of the C.M.S. activities in Uganda. The ladies were "eaten out" at the tea at 6 p.m., owing to the large numbers who came. The Rev. L. M. Dunstan, at 6.45 p.m., threw upon the screen a splendid set of pictures depicting the wonderful story of Uganda, what was, and what is! The slides were of his own making and very telling were his remarks.

Punctually at 7.45 p.m., Rev. Canon Begbie took the chair at the big public gathering. The Old Hundredth was sung. Canon Begbie made an excellent chairman. In telling words he appealed for service in Africa. Later in the evening he was felicitated on his election to a Canonry of St. Andrew's Cathedral, this being the first occasion of his presiding at a C.M.S. gathering since his elevation.

Representatives of the Bible Society, Presbyterian, Methodist, and London Missionary Societies then in turn addressed the assemblage, each conveying greetings, words of good cheer, and congratulation and the earnest prayer for even greater blessings in the work of Uganda in the years ahead. Owing to the absence of Rev. J. S. Needham from the State, no representative of A.B.M. was present.

The hymn, "Praise my soul the King of Heaven" having been sung, the Rev. S. H. Denman spoke of the marvellous progress made in Uganda since that first party went there 50 years ago in response to Stanley's challenge. He gave details of the growth and showed how the gospel had spread. Then in a few pictures he revealed the extraordinary change which had come about individually and socially and spiritually. He spoke of the present-day demands and the call for courageous endeavour and self-sacrifice.

Mr. C. R. Walsh then submitted an important resolution bearing upon the Jubilee and the great achievements of the gospel in Uganda, and of our deep gratitude to God for all He has done through His servants; also the words of a cable to be sent to Bishop Willis. These were submitted to the meeting and carried with loud applause.

The Rev. Canon Burns brought the meeting to its climax in words of earnest entreaty. He showed how that we had entered into a great heritage and must prove worthy of it. He laid upon his hearers the claims of Africa and the mission field, especially in this new day, when the forces of the Gospel were challenged on all sides by a soulless materialism. In words of loving persuasiveness he urged young lives to give themselves to Christ's cause overseas. The final hymn was "For all the saints who from their labours rest."

Canon Claydon pronounced the Benediction, after which was sung the Doxology. Thus ended—no, not ended—an inspiring and thrilling gathering! The Deputy General Secretary of C.M.S., Rev. R. J. Hewitt, is to be congratulated upon the excellent arrangements planned for the whole evening. Miss Harper and her assistants had a fine display of latest Uganda books for sale at the doorway.

Trust men and they will be true to you; trust them greatly and they will show themselves great.—Emerson.

A Padre's Peregrinations.

(By the Rev. H. S. Cocks, B.A., Th.L.)

Foreword.

THOSE who have been readers of "The Australian Church Record" for some years past may recollect that a series of articles entitled "An Australian Parson Abroad" were contributed to this paper some seven years ago. The amount of appreciation and interest evinced in them has emboldened the same writer again to give his erstwhile friends of the "Record" a second series along somewhat similar lines, this time under the title of "A Padre's Peregrinations."

The general purpose of the articles will be much the same as that of the former series, viz., "To give an insight into church life and Christian activity in countries visited, though personal experiences and impressions of a more diverse character will also be interpolated from time to time." The writer is an Australian, who has been a chaplain in India for some years.

India of 1927.

As Calcutta was the terminus reached in the first series, so Bombay will make a suitable starting place for the present peregrinations. Before leaving the shores of India, however, it would appear to be a good opportunity to refer briefly to the changes that have taken place during the past six and a half years since I first landed there. Politically, the whole country is much more settled to-day than it was in 1920. At that time, Mr. Gandhi was at the zenith of his influence and popularity, and was calling upon government servants, students and others to throw up their particular pursuits, in so far as they were related to, or influenced by, "the satanic government," with the result that there were marked and constant manifestations of unrest and discord everywhere. Now, all that ferment and excitement have died down, though quite naturally and rightly, the national aspirations of the educated people in particular, are still unquenched and as alive as ever. But the majority of thoughtful Indians to-day realise that, of necessity, the ushering in of "Swaraj" (home-rule) must be a gradual process, and cannot be secured without adequate preparation. Mr. Gandhi's power has waned tremendously, while the Ali Brothers seemed to have disappeared altogether from the horizon of affairs political. Meanwhile the Indianization of various departments goes on apace, and the reform policy of the government is meeting with pronounced success for the most part. True, communal rioting continues, as it always has done, but the government is in nowise responsible for that, while it is a distinct lie to say (as is sometimes said) that government rather tends to encourage such disturbances in order to keep the balance of power between the opposing parties.

Socially and industrially, India is steadily progressing. While it is dangerous to generalise about such a big country, with its population of over 300,000,000, yet I think it is safe to say that the lot of the poor man is improving through a steady rise in wages earned. Again, education is making rapid strides and all sections of the community are realising its value and are pushing for educational facilities. There is still some prejudice amongst the very poor, particularly rural workers, against sending their

(Continued on page 11.)



NEW SOUTH WALES.

SYDNEY.

The new St. Luke's Church of England Hospital, Sydney, is rapidly approaching completion. The Hospital will be most up-to-date in every way, equipped with all modern appliances. The official opening will be in September. The cost of this new building, furnishing and equipment will be within the region of £60,000.

The Girls' Friendly Society held its annual church service at St. Andrew's Cathedral last Tuesday. The preacher was Canon Burns, of Nairobi, East Africa, who referred to the Society's ideal of service, and pointed out the wider opportunities that the mission field held for members. About 300 members were present, and the service was arranged to coincide with services held by other branches of the society throughout the world.

Authorities representing the Government of New South Wales, the City Council and the Church, are conferring relative to the proposed removal of St. Andrew's Cathedral to another site. According to the Press the Premier requested the City Council to appoint a representative to the conference to be held to fix the terms of the agreement to give effect to the proposed exchange of St. Andrew's Cathedral site for a site in Macquarie Street. The matter is very much up in the air at present.

A new organ for St. Andrew's Cathedral is to be purchased in England at a cost of £11,000. Dr. Haigh, the Cathedral Organist, says that it is on his recommendation that the organ is to be purchased. Stop for stop, he added, it would be the finest organ south of the equator, for the whole of the voicing of it was done by Mr. J. W. Whitely, than whom no finer voicer of organ pipes was to be found. The organ at present in use at the Cathedral would be disposed of when the new one arrived.

The Church of England Committee for Homes and Hostels has decided to begin a Church Home for Babies. Already a site has been procured at Havelah, Wahroonga, the foundation stone having been laid by the Bishop of London, and the committee hopes that its efforts will soon materialise in an institution that adherents and supporters of the Church of England will be proud of. The amount required is £5000, and so generous has been the response that a considerable portion of it has already been raised, but a substantial sum is still necessary to enable the committee to carry out its scheme.

The annual report of the Lay Readers of the Diocese of Sydney reveals a year of considerable activity and much usefulness. For the year ending March 31, 1396 services have been conducted by its members, making a total of 39,395 since the Association was in-

augurated, 52 years ago. Seven new members have been welcomed during the year. The Association notes with much satisfaction the preferment certain former members have received in the sacred ministry. More members are needed, the authorities testifying to the boon the Association is to the clergy of the Diocese. Occasion was taken recently of presenting the Chaplain, Rev. W. G. Hilliard, with tokens of esteem, in view of his approaching marriage.

GOULBURN.

Quarterly Meetings.

All the diocesan councils and committees met in Goulburn on June 14 and 15. On the Tuesday, St. Barnabas' Day, there was a celebration of Holy Communion in the Soldiers' Chapel, with special intercession for the work of the diocese and the church as a whole. On Wednesday, also at 7.30 a.m., the Rev. W. A. Evans and the Rev. A. H. Lawford, were ordained to the priesthood, all the priests in Goulburn for the meetings taking part.

The Diocesan Duplex Committee met on the Tuesday, and in accordance with its instructions from Synod, completed a scheme for applying the Duplex System of Church Finance throughout the diocese to meet all its needs. The afternoon of Tuesday was mainly taken up with the revision of the annual grants and a long meeting of the Property Trust. The Trust determined to ascertain the feeling in the parishes concerned, with regard to a suggestion of Synod's that opportunity should be taken to dispose of certain large properties which bring the church into undesirable commercial relationships and occupations.

An ordinance was passed giving Queanbeyan authority to build a new parish hall and to borrow from the proceeds of the sale of the Queanbeyan Glebe £1000 to facilitate this.

RIVERINA.

(From our own Correspondent.)

The Rev. C. B. Coles, B.A., has been inducted as priest in charge of the Ardlethan Provisional District, which has been cut off from the Barellan Parish. Mr. Coles begins his ministry at Ardlethan under very hopeful auspices.

The Church of England Bazaar, Ariah Park, realized £120.

At a large gathering of parishioners and friends the Rev. Geo. Laverack was welcomed on beginning his fourth year's ministry at Ariah Park.

Mr. Geo. Wells presided and congratulatory speeches were delivered by himself and Messrs. S. R. Garvin and Allan.

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Mr. Laverack, in responding, gratefully acknowledged the loyal support and co-operation of the churchwardens, parochial councillors, ladies guild, and other workers. Any success he had attained was mainly due to the wholehearted assistance he had received from Mrs. Laverack. Mr. Laverack was the recipient of a number of handsome presents.

VICTORIA.

MELBOURNE.

New Constitution.

Adopted by Melbourne Synod.

The Synod of the Diocese of Melbourne, at a special session on 21st June, unanimously assented to the new constitution for the Church of England in Australia. Eleven dioceses have now agreed to the constitution, including those of all the capital cities, except Sydney, where the Synod will not meet until the return from England of the Primate.

Canon Langley voiced a difficulty felt regarding the power given to General Synod to make amendments to the constitution, including the power to alter the name of the Church. He felt, however, that while this was an objection it was not sufficiently serious to delay the passing of the bill.

"The Open Door."

Archbishop Lees was emphatic in recommending the constitution for adoption by the synod. "Let me with no uncertain hand or doubtful voice," he said, "seek to guide you to the decision which awaits you." On grounds not only of real brotherly accord and highest wisdom, he went on to say, but on the lower ground of policy it was inconceivable that any diocese should be blind enough and foolish enough to stay out, when all the rest were coming in as fast as they could. It was significant and encouraging that the Synod of Brisbane, which in 1923 voted "No" to the old undefined theory, had now by 232 votes to 5 voted in favour, directly it saw in concrete form the constitution which was unanimously passed by the dioceses in the convention. This synod is met for the sole purpose of passing the bill approving of the constitution together with the consequential motion about action to give legal effect to our decision. We must say 'Aye' or 'No.' There is no amendment; an amendment would mean 'No.'

"But I will not content myself with meagre negatives or sober cautions. Let me, with all the earnestness of which I am capable, say how much I do regard us as standing before a door opened by God—a door which opens to us what we do not now possess, the right of registering in our general synod the same kind of decisions we have always done in our diocesan synods—the same kind of right which the Church Assembly in England now possesses, and in Ireland, and Scotland, and Wales, and Canada, and South Africa, and India and China. Why should Australia alone hesitate? When next the tale of these is told, 'Australia will be there,' and we will see to it that we in Melbourne are not laggards or exiles from the general Church in Australia by our own actions. We owe it to our self-respect; we owe it to our children; we owe it to our diocese; we owe it to Australia as a whole; to the Church at large; and, above all, to Christ, the Head of the Church."

C.M.S. Birthday.

C.M.S. Birthday Gathering was held in the Congregational Church, Melbourne, on Wednesday, 22nd June, and a very large congregation nearly filled the building. The Archbishop presided and gave only a short address, as he wished to give one half of his time to the Rev. E. R. Gribble, who had just arrived from Forest River. Mr. Gribble met with a most enthusiastic reception, no doubt owing to the brave stand he had taken in obtaining justice by exposing the alleged murders of blacks in the vicinity of his Mission Station. He made an eloquent appeal for a "fair deal" for the decaying race, to whom we were all indebted for this glorious country. The claim of India was presented by Miss Laura Claydon, who emphasized the great openings there for missionary effort, and called for loyal service for Christ among those fellow subjects of our own King who lived in that great country.

Africa had a worthy advocate in the Rev. T. L. Lawrence, who had come home to recuperate, following a severe attack of black-

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water fever. In his own inimitable way he infused enthusiasm into an already keen crowd by telling of the great work for which he was responsible in Uganda. Some idea of its magnitude can be imagined from one fact alone, 800 candidates were confirmed from his district alone last year, and when the Bishop arrived his first request was this: "Lawrence, I want you to cut my hair." Tom, however, knew of a better barber, and passed the Bishop on to him.

Miss Manneff capably represented China, and gave vivid description of conditions obtaining there, which were much more hopeful for Christianity than our papers led us to believe. She was optimistic enough to believe that the turmoil in China would ultimately leave the Church there infinitely stronger than ever, for she told us that there was hardly a Church or a Hospital that was not being carried on in the missionaries absence by the Chinese Christians. The general secretary stressed the great financial needs. In face of unparalleled openings we were faced with an overdraft at the Bank of over £2,000. Surely God was calling us to a re-adjustment of our lives so that the need and the supply could be made to fit one another. The Rev. C. H. Nash was very warmly welcomed back to the C.M.S. platform and in a very powerful address drew the strings of the meeting together and called for a dedication of life along old fashioned lines to Christ's service.

The collection realized £184 and promises were made to supply another £120 within the next three months. It was felt that the success of the gathering was in no small measure due to the organizing ability of the new general secretary, who deserves a word of praise.

Geelong Grammar School War Memorial.

His Excellency the Governor-General (Lord Stonehaven) unveiled the central group of figures of the Geelong Church of England Grammar School war memorial at the school on 24th June. The ceremony of unveiling the bronze group and dedicating the memorial was most impressive, and was witnessed by a crowd of about 1,500 persons, including many relatives of the 88 old boys who gave their lives in the war, and whose names have been commemorated on bronze tablets in the cloisters.

The school's memorial, erected at a cost of between £10,000 and £11,000 by the Old Geelong Grammarians' Association, takes the form of a bronze group, designed and sculptured by Mr. G. W. Lambert, and is symbolic of the triumph of youthful heroism over evil. The background is formed by the Gothic cloisters, built on a slight curve between the doors of the nave of the chapel and the main quadrangle. The cloisters were designed by Mr. H. Desbrowe Anner.

WANGARATTA.

The new Bishop of Wangaratta, the Very Rev. Dean Hart, formerly of Melbourne, was consecrated on the 29th June at St. Paul's, Melbourne. The enthronement taking place this week during meeting of Synod.

Several moves have taken place amongst the clergy during the past few months. Rev. E. Pickford has gone to Violet Town, the Rev. W. Tyler has gone to Dookie, the Rev. H. Mathews to Bright, the Rev. R. Ball to Cobram.

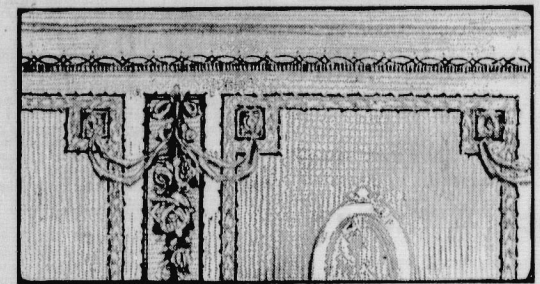
A new rectory has been commenced at Seymour at a cost of £1500. The present rector, Rev. R. Scott, is a very live wire and the forward move in his parish is due largely to his energy.

Bishop Armstrong.

Bishop Armstrong, who has retired from the Bishopric of Wangaratta, was bidden farewell in the Theatre Royal on 28th June. The Mayor (Councillor J. Brien) presided. Among the speakers were the Venerable Archdeacon Potter, Canon Wray, the Rev. W. H. Scurr (chairman of the N.E. Methodist district), the Rev. W. W. Ingram (Presbyterian), the Rev. W. E. Jennings (Methodist), the Rev. A. H. Brooks (Baptist), Sir John Bowser, and others. All bore testimony to the regard felt in Wangaratta and district for Bishop Armstrong. Sir John Bowser said that the Bishop had maintained at all times the finest traditions of the Church of England in his learning, his dignity, and his brotherly interpretation of the Christian message. Bishop Armstrong was known everywhere for his brotherliness, his large heart, and the fine sense of justice with which he dealt with matters set before him.

Councillor Brien presented Bishop Armstrong with a rosewood clock and a wallet of notes from the residents.

Bishop Armstrong said that he had accepted the office of Bishop of Wangaratta with very high ideals, one of which was that



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he had wished to be a bishop of all denominations. This was not a question of interfering with anyone's belief, but that he could achieve something to help onward that which they all had in view, the welfare of humanity and the glory of God. That there were divided churches was merely because they all looked at the truth in different aspects. They had to realise that their various views were complementary, not contradictory. They should all realise that they had a great load of brotherhood, which should make them work together for the common good. He had always endeavoured to dispel the idea that a bishop was an unapproachable being.

BALLARAT.

Ordination Service.

Twelve years have elapsed since Bishop Green, the second Bishop of Ballarat, resigned the Bishopric of the Diocese, and to the rising generation of Anglicans he is known chiefly by repute. Older Churchpeople, however, have a personal knowledge of his inspiring and energetic work and of his powers in the pulpit and on the platform. His appearances in Ballarat since he left it to take up his residence in Melbourne, where he is in great demand as a preacher, have been few and far between, but the present vacancy in the See provided an opportunity for an invitation to him to conduct an ordination service at the Cathedral Church on Sunday morning, June 12th. The ordinands were Messrs. Walter James Tame and Frederick Edgar Henry Tolhurst, who were made deacons, and the Revs. Victor George Carver, Frederick Victor Duffy, and John Hall, who were raised to the Priesthood. All are Australians. The Administrator of the Diocese (Dean Tucker), the Archdeacon of Ballarat (Ven. J. Best), Canon Carr, the Rev. P. S. Moore, and Rev. A. J. Winton-Ingram took part in the service.

QUEENSLAND.

BRISBANE.

The second session of the twenty-first Synod and the special session to consider the proposed new constitution was held recently. Old St. Luke's had, pursuant to last year's resolution been amended to make a synod hall. Though its dimensions were none too great, the hall was quite suitable and the great convenience to Synodmen of being able at tea adjournment merely to walk to the basement was much appreciated.

A noble army of lady workers from the parishes in the metropolitan area provided evening splendid teas, thus helping synodmen to maintain their equilibrium and their temper.

The Archbishop's opening address dealt with many matters and its remarkable feature was the record of changes having relation to church and Empire. The visit of the Duke and Duchess of the Bishop of London, the recent arrival of the new Governor, Sir John Goodwin, being examples. His Grace expressed his special pleasure that church funds were being raised by more laudable means in many parishes solely by straight giving and commended the further consideration of such matters to the parishes. Queen competitions were objectionable, it being of the nature of the office of Queen, to be an object of veneration and respect, and not the mere occupant of an office because of the number of tickets sold. His Grace was particularly pleased that he had succeeded in persuading Rev. M. E. DeB. Griffith, M.A., to accept office in the diocese as Director of State and Sunday School work. Mr. Griffith was an Australian who had gone to England where he held at the time of his appointment the important position of Director of the Church of England Sunday School Institute in London, which is connected with St. Christopher's Training College for Sunday School teachers, and who by experience, training and temperament is specially suited for the new position.

The diocesan reports and accounts showed that the two colleges (St. John's and St. Francis') were tremendously burdened by debt, each year showing an increase in that direction. In regard to St. Francis Theological College, this was inevitable, for in training men for service in the Church, it was unthinkable that the diocese should refuse a suitable young man for the one reason that he could not pay fees. Churchpeople must face this responsibility.

During the consideration of the report of the Corresponding Committee of the Australian Board of Missions, Synod had a most wonderful address on the natives of South Africa by Rev. C. S. Mills, in which he showed the necessity of freeing native races

from the thralldom of fear which dominates their lives.

The Proposed New Constitution.

Resolving itself into a special session, with His Grace the Archbishop of Brisbane presiding, the Synod proceeded to the consideration of the new Constitution for the Church of England in Australia. The method of procedure was by an adopting Canon. During the consideration of the Committee of the Canon, the Chairman of Committees, Mr. Geo. F. Weatherlake, presided over the committee. Two full sitting days were occupied by the debate, there being nothing in the nature of rush or haste attendant at any time. As was appropriate to such an important question, the Synod proceeded with the deliberation with leisurely dignity. Synodmen were invited to express their opinions freely, and on many occasions, when His Grace might quite properly have put the question, he held his hand, inviting further speakers. Apparently every possibility of opposition was exhausted. The debate exhibited much talent in address formerly latent. In the main the clergy spoke less than the laity, but what was said on both sides was said freely and no person appeared to be speaking "under influence or fear."

Sir Littleton Groom put the matter fairly and clearly before members in a most excellent second reading speech, and at the end of the debate in reply answered many questions. He showed the present unsatisfactory position constitutionally and how the new scheme would give the church an Australian National status. Bishop Le Fanu in seconding the motion dealt with some of the objections which had appeared in the Press.

Space does not allow of anything like a report of the proceedings. The main objections were in relation to the abolition of the Privy Council judgments, but when it was pointed out that we in Australia have no access whatever to the Privy Council in purely Ecclesiastical matters, and that access to the judicial committee is merely through the lay courts—which access is not now interfered with in the least—and that the Privy Council to which we can get through those Courts is not the Privy Council which decides English Ecclesiastical Appeals, it was realised that it is an impossible position to be bound by the decisions of a body to which we have no access. It was further pointed out by a speaker by reference to English Law that England in practice welcomed our taking upon ourselves plenary powers of government subject only to the condition that we by declaration maintained the faith. Not a single objection was advanced to the declarations as being an accurate statement of fundamentals. The debate was very interesting from beginning to end. In the result the Canon was approved by 232 votes to 6, practically a unanimous vote in an almost full house. A publicity committee was formed to publish the debates (which were reported in full) and to explain the constitution to Churchpeople throughout the diocese.

Rev. E. R. Gribble.

Synod adopted unanimously, with enthusiasm, a motion by the Coadjutor-Bishop, congratulating Rev. E. R. Gribble on the fine and disinterested courage with which he has pressed his demand for the fullest investigation into the alleged murder of aborigines in North-West Australia.

TASMANIA.

REVISED PRAYER BOOK.

The Communion Service.

In order that communicants might have the opportunity of comparing the Communion Service in the Prayer Book as amended in England with the old form of service the rector of St. John the Baptist Church, Goulburn Street, the Rev. C. H. Corvan, recently used the amended service at the early morning celebration and that at 12 o'clock.

The rector explained the purpose in view in making the change on the two occasions, irrespective of whether the new Prayer Book was adopted or the congregation preferred the old book. There was, he said, very little difference in the two forms of service.

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A PADRE'S PEREGRINATIONS.

(Continued from page 7.)

boys even to elementary schools because of the fear that those same boys will not want to settle down again to the humdrum work of the land after their introduction into the bigger world of education. This constitutes a real problem oftentimes to our missionaries in mass movement areas.

But it is in the religious sphere that the greatest changes are taking place in India to-day. We may be tired of hearing of "the new spirit of enquiry" expressed in many quarters, but it is nevertheless true, and means much to the missionary enterprise. Many old religious customs (frequently allied with social customs) are rapidly dying out; caste regulations are less rigorous; bigotry towards Christianity is less marked; while in certain parts the Christian church is growing at an extraordinary rate.

The Bishop of Dornakal (himself an Indian) stated the other day at a big C.M.S. gathering in London, that the number of Christians in his diocese had doubled itself within the past seven years and now totals 150,000, while they were adding something like 10,000 a year to the church. One still waits and prays for the day when the upper classes will likewise be pressing into the Kingdom.

Farewell and Embarkation.

I bade farewell to my congregation on Holy Trinity, Allahabad, on Sunday, January 30, and Tuesday afternoon found me in the great port of Bombay, often called "The Gateway to India." During my brief stay of about 24 hours in this city, prior to embarkation, I was the guest of the Rev. Norman Peel, at the Prince of Wales Seamen's Institute. This is a magnificent four-storied stone edifice, conveniently situated to the wharves, and wonderfully equipped for carrying on first-class spiritual and social work among the seamen entering the port of Bombay. Mr. Peel (the Chaplain in charge) is a big, warm-hearted Australian, and it was a pleasure to chat about our common native land, and also to find the work of the Missions to Seamen in this port making such genuine progress.

The "Khandalla," bound for East and South Africa, sailed from Bombay with about 30 first class, a similar number of second class, and literally hundreds of deck passengers, and made a call at Marmagao, a Portuguese port further down the coast; the next day where we embarked a large number of Goanese and Eurasians. The sight of the crowds of deck passengers—Hindus, Sikhs, Mussalmans, Negroes, Goanese, Chinese, etc.—all huddled together like sheep in a pen, was one not soon forgotten, while the aroma arising from this motley assembly, added to by that of the cooking of their food under the canvas awnings beneath a tropical sun, might easily have been responsible for considerable mal de mer had not the sea been remarkably calm throughout the major portion of the voyage. But how those poor folk could sleep below decks during the nights that we were in tropical waters, literally side by side and cheek by jowl, was beyond my comprehension, and the singular thing was that apparently there was a marked absence of squabbles and quarrels, such as one would expect from such an assorted concourse of different peoples.

Speeches pass away but acts remain.—Napoleon.



George Edward Downton Fund.

The Archbishop of Melbourne writes:—Your readers will be glad to know that the response to the appeal for the "George Edward Downton" Fund has been prompt and widespread. The A.B.M. Committee has already received over £700. Mr. G. H. Downton, father of the late Secretary has himself paid the sum of £512 due on the purchase money of the home at Brighton Beach, in addition to the above sum, which it is hoped will be yet increased considerably.



British Preachers.—There are two factors most important in determining the form or style of a sermon, one is the preacher and the other the hearer. Good hearing often makes good preaching. In the case of the hearer his mental training must largely influence the style of the sermon. How far does a mental training of this generation affect the style of the sermon? The paucity of Scriptural allusion in modern preaching is, of course, due to the fact that the great mass of the people are becoming increasingly unfamiliar with the contents of the Bible. Scriptural quotations also which used to be so frequent in all kinds of sermons is now comparatively rare. The authority of Holy Scripture is not accepted by this generation in the same way as it was thirty or forty years ago. In the matter of style the modern sermon is a mosaic—a series of pictures rather than a reasoned argument.

In the Publisher's note introducing "British Preachers" for this year we are told that "there is observable a revival of the prophetic note in preaching." And certainly many of the sermons are throbbing with life. How far this life is spiritual we leave the reader to judge for himself. It is at least an earnest living endeavour to grasp the spirit of the times and interpret that spirit to the hearer.

One advantage of a volume like this is that the reader is sure to be introduced to a number of preachers quite new to him. The present writer has had the honour of preaching in the Aberdeen Cathedral, but he was unaware till opening this volume that the Bishop of Aberdeen is to be counted among England's leading preachers. And Dr. Deane's sermon is perhaps the most striking in the whole volume. His text is from St. Matthew's Gospel, containing the words "the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many." The title of his sermon is "Followers of God." He makes this bold deduction "God thinks it no shame to wash His creatures' feet . . . Always and everywhere throughout all time and space he waits upon his creatures with the towel and the basin in his hands . . . God is the servant of all. He reigns because he serves. He is the greatest because he serves the most."

Hubert L. Simpson has an interesting study on 2 Kings vi, 30. Stranger things have happened than the reproduction of this sermon or at least the main thought of it on, say, next Good Friday. It must, however, be added that a few of the sermons in this book are pussy enough. They are neither up to the times nor down to the truth. Without knowing the history and circumstances of the preacher it would be hard to say how they came to be preached at all.

British Preachers, 1927. Our copy from Angus and Robertson. 6/-.—D.J.K.

Crockford.

The "Crockford's Clerical Directory" for 1927 (Oxford University Press, £2 2s.; India Paper edition £3 3s.). This is the fifty-seventh issue of this book of reference, that it was never more complete, more accurate, or more reliable than it is at present, says the Record.

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for their boys.

A Provincial Bishop was reading the Second Lesson for the last time in his Cathedral before his retirement, and by the irony of fate he came to this verse: "I know that after my departing grievous wolves shall enter in among you, not sparing the flock." It is to be hoped that this is not a prophesy of a sad day coming for a Victorian country diocese.

It is going the rounds in a certain Diocese that an appropriate name for the Church in Australia in view of the New Constitution, is the Episcopal Proprietary Church.

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2. Read the paper right through.
3. Interest the others at home.
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"Binkie," he is my bestest friend.
—Just So Stories (Kipling).

Toorak, V., July 7, 1927.

My dear young people,

I have been staying with some
friends on a fruit-farm—such a pretty
place tucked in a fold of the hills. A
little creek runs along the front of the
property, close to the road, and we
cross a bridge to the winding path that
leads to the front door. The fruit-
trees are mostly on such steep slopes
that you just cannot think how any-
one manages to cultivate the ground
around them. At present they are all
bare, except the orange trees. It is
beautiful even now, and must be won-
derful later on when the blossom is all
out, and later again come the masses
of fruit, cherries, apples, pears, plums,
peaches, apricots, all sorts of nice
things.

These friends have quite a number
of pets, and love them very dearly.
Among them are two dogs, one a black
spaniel, and the other only a growing-up
puppy, rather a mongrel and ve-
friendly, too, friendly, his master says.
One afternoon we all went out leaving
the dogs and cats to guard the house;
funny enough every one of them is
black. On our return only one dog,
the spaniel, was there. We all roamed
round calling for Dan; no success. It
was getting dark. His master went
down the road to the next farm, they
had seen him playing about during the
afternoon, but did not know here he
had gone. The country is rough, so
collars can't be left on the dogs; they
might get hung up by them in the
scrub, so there was no mark on Dan to
show where he belonged.

Next day, a Sunday, we searched
again, enquired if there was poison
laid anywhere about, or traps. His
master rode off hunting for him for
hours. As it was Sunday our telephone
could not be used. At every noise his
mistress would run out to see if he had
come back, but no, there were the
cats, and the spaniel, the chickens,
the horses, the cows, the ducks, but
no Dan. Next day I had to leave. In
the morning came a 'phone call saying
a strange black dog had been seen at
a township on top of the hills. All the
men-folk were busy, so Dan's mistress
came with us in a car to that high
township, bringing Christopher, the
spaniel, with her, and there we had to
leave them. She hoped Christopher
would help to find his friend. We do
not know yet whether she found him
or not, but I do hope so. Most of you
boys and girls, certainly the country
ones, will have pets, so you'll know
just how bad our friends were feeling
and will join with me in wishing them
every success in their search.

Do you remember a little story Jesus
tells in the first Gospel about a man
owning one hundred sheep, and how he
lost one and went looking for it? I

wonder if you could find this story for
me.

One other question I want you to
answer. In Church, or at any time,
why do we kneel for prayers?

I am, yours affectionately,

Aunt Mat

Answers to questions in last issue:—

1. What does the word Trinity mean?
Tri-unity, "Three in One," three persons in
One God.
2. The Benediction at the end of the Morn-
ing and Evening Services in the Prayer Book.

AN "IF" AND A REPLY.

(Exchange.)

If I were a millionaire, I seem to hear
you say,

I'd live on but a modest sum, and give
the rest away.

I'd found a home for aged folk, where
they could spend in ease

The twilight of their fading lives, as
happy as you please,

I'd make a fund for widows, too, to
save their homes from wreck,

And see that every month that past
each one received a cheque.

A home for homeless animals I'd heav-
ily endow,

And make a happy hunting ground for
every born bow-wow.

I'd scatter seeds of kindness with a
free and generous hand,

But, as I'm not a millionaire I can't,
you understand.

But though you're not a millionaire
and never can be one,

You still can practice giving, and you'll
find it lots of fun.

The happiness of helping needs no
Rockefeller's pile;

It doesn't take a million to win an
orphan's smile;

It doesn't take a million to make a gar-
ret bright;

It doesn't take a million to fill hearts
with delight;

It doesn't take a million to do a lot
of things

That bring a happiness, beyond the
happiness of kings.

So, when the chance of giving comes,
remember every time—

If you haven't got a dollar, do your
best with a dime.

A LITTLE WHILE."

"A little while"—
The Saviour speaks,
To those whose hearts are sore,
His parting word,
With anguish heard,
That He must go before.

"A little while"—
With wond'ring gaze,
With troubled, bated, breath,
With heart aglow,
They wait to know,
And question what He saith.

"A little while"—
And He shall come,
In all His glorious worth,
"And ev'ry eye,
"Shall see Him" nigh,
Returning to the Earth.

—Grace L. Rodda.

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Severe earthquakes at Jerusalem
have been reported.

General Foch prophesies an all na-
tions war within 15 years.

Public health, said Dr. Dale, of Mel-
bourne, requires in the community
what is known as spiritual revival.

A certain synod is said to have adop-
ted the new constitution before many
of its members had seen the Bill in
print.

The number of war pensions in force
in Australia is over 252,000, involving
an annual liability of over seven mil-
lions sterling.

Brighton, Victoria, Grammar School
has the first electric chiming clock in

Australia installed in the tower, the gift
of the MacGlashan family.

The total deposits to the credit of
depositors in the Savings Banks of
Australia at May 31, 1927, amounted
to £152,521,146. The total popula-
tion of Australia now stands at 6,139,
882.

A leading layman in one of Aus-
tralia's cities, well versed in ecclesiastical
law and a champion of the rights of
the laity, suggests that an appropriate
name for the Church in Australia is the
Episcopal Proprietary Church. Evi-
dently there is some reason for it!

The assassination of Mr. O'Higgins,
the Vice-President of the Irish Free
State, has elicited the sympathetic re-
gret of every Christian person. It re-
mains to be proved in this tragic way
maybe, that the Irish are not yet fitted
to govern themselves.

Constantinople is to be called Mus-
tapha Kemal in future, in honour of
the President's first visit to the city.
It was founded 70 B.C., and in 330
A.D. Constantine chose it for the New
Rome. It is said to have endured more
sieges than any other city.

Sydney University is appealing to
the public for £250,000. There is a
feeling that the many hundreds of
graduates who were scholarship stu-
dents at the University, and are now
in very lucrative positions, ought to be
most liberal towards the appeal. We
feel so too!

A supposed floating mine along the
south-east coast of Australia is giving a
scare. Rightly so! But are we trou-
bled in the same measure about the
lurking menace of liquor and gambling
furtively hiding and appearing round
every corner of our cities to crumple
up living souls?

There was a certain cleric whose
church was known in a northern city
as "The Circus," evidently on account
of the robing and disrobing, etc.,
which went on in the face of the con-
gregation. He wasn't unknown in the
south, and it appears from all we read,
that he comes in for a fair amount of
adulation in these days!

Mr. Whittingham, a Queensland pas-
toralist, has left large sums of money
to church and charity. It is rumoured
that Geelong Grammar may gain
£20,000 thereby. Another fine example
which should direct many others to go
and do likewise, and make wills
in favour of those who are not so well off
as themselves.

Australian port charges for shipping
are very high. They are twice as
heavy as in U.S.A., three times heav-
ier than in Canada, five times heav-
ier than in India, and, in addition, the
facilities are not nearly as efficient.
For instance, wheat loading costs in
Adelaide from 7/11 to 11/3, and at New
York, U.S.A., 3/2, and Montreal, Cana-
da, 2/11 a ton.

Lord Hawke, the famous cricketer,
was asked the other day by an inter-
viewer: "What do you think about the
new Prayer Book?" He replied:
"The old one was quite good enough
for me. But if revision is necessary,
there should be no trucking," with
Rome." "That's what I think," came
the earnest reply from Lord Hawke.
"I don't believe in the tricks of Rome.
I have been called to a committee of
the Lords on the subject, and I shall
tell them so. It's not cricket."

The value of psychology in the selec-
tion of employees in various classes of
industry is now occupying the minds of
employers. We see visions of it being
applied to postulants for the ministry.
Are the candidates good mixers, are
they marked by bon homie, are they
human, are they likely to become day
dreamers? Have they got punch?
Will they be efficient all round, from
every viewpoint? Yet the world leaves
out one thing. The transforming and
regenerating power of the Living
Christ. He alone enables.

Just now in Scotland everything
seems to depend for the welfare of the
two Churches—the Church of Scotland
and the United Free—on that blessed
word "union"—more blessed by far
than ever Mesopotamia was. "Never
any difficulty crops up," said the hu-
morous lady of the manse, with a
merry twinkle, "but it's all going to
be put right once we get union." There
are some others here in Australia who
are out all the time for "unity" in the
Church. It's the one panacea for all
ills. But it's a "lion and a lamb"
unity.

Speaking recently, Sir Arthur Cocks,
President of the Sydney Y.M.C.A.,
warned Australians as to their exces-
sive love of pleasure. "It is up to us,"
he said, "to see that our girls and boys
grow up with a bigger and better out-
look than pleasures from day to day
and the butterfly life that permeates
the community. . . . It is time
that a serious note was sounded, and
that the younger generation recognised
that they cannot jazz through life.
We do not want Australia to drift and
drift until we are only recognised as
the greatest pleasure-loving people on
the earth."