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Aims.

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

"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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JULY 21, 1927.

[Issued fortnightly.] Single copy 3d
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The Hidden Reality—Rev. O. Cordell, M.A.

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Lord Street, Sandy Bay; Launceston, Rev.
Mr. C. H. Rose, 11 Raymond Street.

Please report at once any irregularity in
delivery or change of address.



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."

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Rev. S. J. KIRKBY (Organising Missioner),
Diocesan Church House,
George Street, Sydney.



THE HUNGRY SOUL.

THE soul hungers after righteousness.

Those who need righteousness most do not always feel the need of it most keenly. Children who stand most in need of education do not hunger and thirst after learning more than others. The man who is nearly frozen to death does not feel the need of fire so much as one who is not so far gone. The patient who is nearest the gate of death does not always feel the need of a physician so much as one whose case is not desperate. So, the soul which is farthest from righteousness may be least sensible to its need. Men who are sadly lacking are often unconscious of their lack. They are saying, "What lack we yet?" "Blessed are they which do hunger and thirst after righteousness." "He filleth the hungry soul with goodness."

The soul hungers for love. Many try to satisfy this longing with human love. The love of the mother, the wife, the children, is divine and beautiful. But it is not all. There is a fountain from which all this love springs, and if we cut ourselves off from that we shall perish of hunger. Sin is death to the love of God, and in some cases it is death to all love. When man sins against his neighbour, he breaks the bond that binds him to his neighbour, and there is an alienation. When one sins against God he breaks the bond of love, and there is an alienation between the soul and God. Nothing can heal this breach but Christ. Human love will not make matters right with God.

The soul hungers for God. The soul

was made for God, and cannot be truly satisfied without Him. Some one has told of the severe illness of a great American poet. When he was at the worst the nurse watched with great care, for the crisis was at hand. In the night she heard the poet's feeble voice, and bending over him she listened to his words. This is what he said:

"Now I lay me down to sleep,
I pray the Lord my soul to keep.
If I should die before I wake,
I pray the Lord my soul to take."

So soon as she discovered that he was praying she said, "I beg your pardon, I thought perhaps you wanted something." "I do," said the poet, "I want my Heavenly Father." In that hour, in that valley, all want the Heavenly Father. We shall want Him to govern, to lead, to comfort, to help and to save. "My soul longeth, yea, even fainteth for the courts of the Lord."

The soul hungers for home. There is a home feeling in every heart. Homesickness is real. Many a young man who thought he could do as well without home as with it, and even better, has gone away to hew out his life according to his own pattern. But in most cases such young men have become stranded. Sick and penniless, they have sent home for money to get back. There was no place like home to them when they found out how much the soul needs home. Oh, to be home again! There is a home in God for the soul, and it will not cost one penny to reach it. The soul that takes refuge in God will find that home feeling satisfied, and the dreadful homesickness cured.

C. M. S. Women's Council, Melbourne.

The annual meeting of the Women's Missionary Council, C.M.S., has been held. Mrs. R. M. Weldon, the acting-president, occupied the chair. On the platform were several returned missionaries from China, India and Africa, and Miss Bryant, from the A.B.M.

Miss Armfield was the principal speaker, and dealt with her work in Szechuan, China, which was threefold—preaching, teaching, and healing. It was a brigand-infested district, and she found it often very difficult to get to her work in the outstations. Frequently she saw brigands hiding behind hedges and had her chair held up by them placing rifles across it. On one occasion, when entering a city which was placarded with notices saying that England had caused her gunboats to fire on defenceless cities, Miss Armfield expected to find expressions of hostility accorded to her by the citizens; but she experienced the contrary, for she was most kindly received as one who had only come for their good.

Miss Armfield closed her address by telling a little about her capture by the brigands. One night the missionaries were awakened by the arrival of twenty bandits who announced their approach by the firing of revolvers. The house was soon broken into and looting began; while Miss Armfield was speaking to a little girl of three years who was seated on a table, she suddenly felt a rope put round her neck, and simultaneously she felt the Everlasting Arms close round her. She smiled at the bandit as he looked at her. Instantly he dropped his eyes, ashamed, and removed the rope. All the missionaries experienced that night "the peace that passeth understanding."

After experiencing many hardships which Miss Armfield only touched lightly upon, they were released some 29 days later.

The Rev. F. T. Thornburgh, Gen. Sec., spoke on the needs of the home-base, pleaded for more workers, and the greater dissemination of knowledge by those already interested in the work of C.M.S., and also called attention to the fact that the setting apart of the tenth had not been set aside by the Gospel.

The Rev. T. L. Lawrence announced that the Medical Mission Auxiliary had given him £75 to build a dispensary at his station in Uganda.

Church of England Homes, Sydney.

The committee of the Church of England Homes at Glebe Point and Carlingford has accepted a tender for the erection of a cottage home at Carlingford, which will house 30 boys and staff. This will be the first of the cottage homes to be erected in connection with a comprehensive building scheme, which will ultimately provide for the accommodation of 280 boys. The contractor for the Buckland Memorial Home, now in course of construction, expects to have the home ready for occupation in five months.

O. A. C.

A branch of the Open Air Campaigners has been formed in North Sydney and a fourth Gospel Motor Wagon has been purchased for this work. Mr. C. Gerald Scard, of 39 French's Road, Willoughby, is appointed Branch Honorary Secretary, and the affairs of this branch will be under the full control of the O.A.C. central committee. The North Sydney O.A.C. will operate in the district outlined by Mosman, North Sydney, Chatswood, and Hornsby.



ENGLAND.

A further stage in the survey of the overseas work of the Church of England has been reached in the publication and presentation of the fifth volume of the World Call Reports, "The Call from Our Own People Overseas." Not only has the report been submitted to the Church, but also to the nation. This presentation took place in the Guildhall on Empire Day, with the Lord Mayor in the chair. That historic building has witnessed many notable gatherings, but it may well be that future Church historians may rank this meeting amongst the most significant of them all.

The types represented in the audience which filled the hall were widely different. There were very many laymen of position, and the platform was crowded with distinguished people, including colonial governors, for whose convenience Mr. Amery had suspended the meetings of the Colonial Conference. The Lord Mayor was accompanied by the Sheriffs in their robes, and the Mace, the City Sword and the Cap of Maintenance were all in evidence. There were a number of overseas Bishops also on the platform.

Among the speakers were Mr. Amery, Secretary of State for the Colonies, Sir Edward Greig, Governor of Kenya. The Bishop of Salisbury, formerly of Brisbane, clenched home the appeals made with a few closing words and the Archbishop of Sydney pronounced the Benediction.

Wycliffe Hall, Oxford, is raising a Jubilee Fund. Bishop Chavasse, formerly Bishop of Liverpool, was principal of Wycliffe for many years, and made the institution famous. The present principal, the Rev. Graham Brown, is maintaining the high standard. In the course of its fifty years Wycliffe had trained 600 clergymen, of whom 60 had become missionaries, and 13 had become bishops, either of home and foreign dioceses. The present scholastic standard of the men was very high. The object of the Jubilee Fund was threefold: to create a much-needed endowment, to provide for the maintenance of the fabric and to establish bursaries to assist the poorer students.

Liverpool Diocese has now several ladies in training for ordination as Deaconesses. The Church Ladies' House is now the recognised training centre in the diocese for deaconesses. It owes its foundation to Bishop and Mrs. Chavasse. For a number of years it was the home of the "Grey Ladies," who went out into certain parishes as women workers; not ordained, but dedicated to a lay ministry. The whole enterprise has now



BLIND BOYS' BAND.

C.M.S. Blind School, Foo Chow, China.

Plays Dead March at Anniversary of death of Dr. Sun Yat Sen.

"Recently a week-end was set apart by the Government as a three days' celebration of the anniversary of Sun Yat Sen's death. All the schools were ordered to attend the gathering at the South Park on Saturday. The Blind Boys' Band was, of course, in request, and whereas no other schools had food provided, or their entire travelling expenses paid, this was done for the Blind Boys' Band. They played the Dead March in Saul, and apparently made a "hit!" Some of the Cantonese

taken on a new lease of life. Deaconess F. Turnbull, who is in charge, has been appointed Head Deaconess of the Diocese, with the oversight of those women admitted to or preparing for the ministry.

The annual meetings of C.M.S. Medical Mission proved an inspiring occasion. Bishop Gresford Jones, lately Bishop of Kampala, presided. The audience was given "Glimpses of the Year's Work," for as Dr. Cook gave a brief outline of the Medical Mission's operations, pictures were thrown upon the screen illustrating the various departments of the work, and showing how they had grown from small beginnings.

The chairman said that he had seen something of the work of that great hospital raised by Dr. A. Cook in Uganda. He would have his hearers think of the Medical Mission Hospitals as strategic centres. In one, the new cotton fields were being touched; in another, the Mohammedan world was being reached. The hospitals not only radiated the healing art, but radiated also a wonderful evangelical spirit which gave hope and power to those who were thus touched by the love of Christ for the first time. "Rejoice that you are partners in a work that is so utterly beneficent, that is so completely in accordance with the will of the Master."

CANADA.

Lord Willingdon, Governor-General in Canada, recently opened in Toronto the first unit of the New Haverall College. It will be remembered that Miss Knox, sister of Bishop Knox, sometime Bishop of Manchester, England, was for years the noted head of this great evangelical school for girls.

His Excellency expressed his admiration for the beauty of the school and for its modern equipment. Then, addressing particularly the pupils, he reminded them of the rare influence of women, humbly saying he was able to speak with authority, having on the early death of his father been brought up by a worthy mother, kept in a strict minority by three elder sisters, and since his marriage counselled and dominated by his wife. His Excellency declared the school formally open, and asked that the pupils be given a holiday.

In recognition of the recent elevation of Archbishop Williams, of the Diocese of Huron, to the position of Metropolitan of the ecclesiastical Province of Ontario, and of his Grace's many services to the Church, both in his own diocese and throughout Canada, members of the Synod of Huron at its first business session on June 10th presented to their bishop an oil painting of himself.

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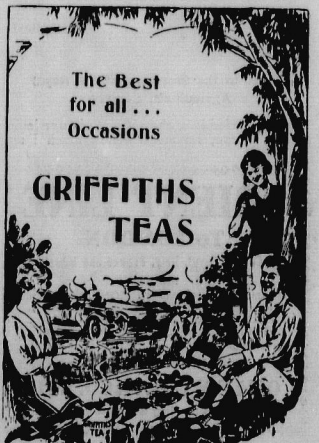
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The Bishop Coadjutor and the Sydney Show.

Letter to the Secretary of the Royal Agricultural Society.

I am writing this through you to the President and the members of the Committee of the Royal Agricultural Society with reference to the date of the holding of the Annual Show. In doing so I refer you to the many letters which, from time to time, have been written to you, on the subject by His Grace the Archbishop of Sydney and Primate of Australia.

I am enclosing a copy of the Archbishop's official paper, the "Diocesan Magazine," for April last in which is a letter written by me and addressed to the members of the Church of England in the Diocese of Sydney.

You will notice that while making courteous reference to the President and the members of the Committee, I have nevertheless mentioned that however unknowingly, they have in reality been exploiting the Church. My object in writing now is to ask the Society—now that Good Friday in 1927 has passed—whether consideration will be given anew to the subject of the desirability of holding the Show at that time in the year as would exclude Good Friday.

In the year 1928 Good Friday will occur on April 6th, in 1929 on March 29th, in 1930 on April 18th, in 1931 on April 3, and so I might go on, in showing that a different day in the month is Good Friday in each succeeding year, for a period of years.

I earnestly ask the President and the members of the Committee to have consideration for the legitimate conviction of a multitude of Christian people, and to apply their minds to the subject, that the cause of offence may not occur.

May I suggest, respectfully, that if it were known throughout the land that the Society had decided to hold the Show always early in March, or in the month of September, or at any other time so that it would not be held on Good Friday, not only would very many Christian people rejoice in your conciliatory and considerate action, but your "patrons," and many additional ones among them, would make their arrangements accordingly, and the Society, so far from suffering loss would gain, and a cause of offence and sorrow would be removed.

I am, dear sir, yours faithfully,
(Signed) Gerard D'Arcy-Irvine,
Bishop Coadjutor.

May 16, 1927.

Reply from the Secretary.

My Lord Bishop,

I am instructed by the Acting President and Council of the Society to inform you that your communication of the 16th instant was read at the meeting of the Council on Friday last, and that, while your views on the subject of the opening of the Show on Good Friday are fully appreciated by the Council, its members are still of the opinion that they obey the wish of the great majority of the people in adhering to the practice now established for many years.

The Acting President and members of the Council desire me to say that they sympathise with your attitude in the matter, and realise that in communicating with them you are expressing your deep religious conviction that the Show should not be held on Good Friday, but at the same time they must support the wish of the people that the Show shall be open on this day.

Yours faithfully,
(Signed) G. Somerville,
Secretary.

May 21, 1927.

Letter to the Secretary of the Royal Agricultural Society.

In acknowledging the receipt of your letter of 31st ultimo, let me say how much I appreciate the terms in which you have conveyed to me the decision of the Society, a decision I lament more than I can say.

As the Acting President and the Council of the Society are unable to arrange to exclude Good Friday from the Show days, may I ask you to bring before them a suggestion from me that they would close the Show on the morning of every Good Friday, and let public announcements be made to that effect.

With much appreciation of your courtesy.

I am, dear sir, yours sincerely,
(Signed) Gerard D'Arcy-Irvine,
Bishop Coadjutor.

June 1, 1927.

The Hidden Reality.

Rev. O. T. Cordell, Maldon, Victoria.)

"Why in this wolfish toge should I stand here,

To beg of Hob and Dick that do appear Their needful vouches? Custom call me to't

What custom wills, in all things should we do't.

The dust on antique time would lie unswept And mountainous error be too highly heap'd For truth to o'erpeer."

—Coriolanus Act 2, Scene 3.

THAT inspiring book, "The Christ of the Indian Road," brings to light many facts which though hall-marked with the stamp of truth, must prove distasteful to many. To learn that we have smothered up the reality and hidden the truth with a mountain of error, to be accused of watering down the gospel, is not pleasant. It should strike home.

The above quotation presents to us the struggle of a noble and high-minded man with the heaped-up dust of custom which he would fain disregard, and what he feels to be right. How many a clergyman finds himself in a similar predicament? The Church is smothered in unswept dust—dust which should never have been allowed to accumulate, and which will prove more difficult to remove the longer it is permitted to lie. Many clergymen arrive in their new parish to find the dust of some sect movement, some society, some institute; he walks into the dust of the annual social or parish fair; his vision is obscured by the dust of custom left by numerous predecessors. What custom wills shall we do it? Dust has its value and its good purposes, but not in the Church.

It is rather a queer paradox that this dust has collected through the effort of the Church to keep pace with the times. It is asserted on all sides that the Church must move with the times, that it must amuse and please people if it would gather them into its fold. We must form some of the countless societies which exist in the various parishes if we wish to fill our Church.

One parish once decided to inaugurate a monthly men's service, and held a social first. At this function it was moved that a social be held before each of the monthly services to attract the men to the Church. In the first place men, young or old, are not so simple as to be deluded in that fashion. Secondly, the method of approach in this and all other endeavours which have a like aim, is totally wrong. Educationally some may oppose this with the argument that we must first interest and attract attention before proceeding with the lesson. We must certainly gain the interest first. But why go away from the Gospel to do this. It is not the work of the ministers to form societies, to bring people, young or old, together and provide them with amusement. The Gospel of Jesus Christ is intrinsically interesting and very much worth while. If it is otherwise presented, it is the fault of us ministers and not of the message. Christ decided very definitely for us the guiding lines for the church development and the spreading of this Word, when He rejected the temptation to jump from the pinnacle of the temple. The devil knew well that it would be a sensation and that it would attract enormous crowds. Christ wanted crowds to follow Him, but He did not intend

to use sensationalism to please and attract them like Nicolo, the crowd's wonder juggler, might delight a crowded audience in a hippodrome. To have jumped at Satan's suggestion would have quickly drawn a great multitude. Let us also keep in mind the occasion when our Lord had to use "hard sayings" about the eating and drinking of His flesh and blood, to drive away the thousands which followed Him merely because they had seen the miracle which He had done with the five barley loaves and the two small fishes.

Christ therefore shows that the aim of the gospel is not to attract crowds to church by pleasing. He chose the slower but surer way of living a beautiful and selfless life, thus capturing the heart of man. It is the heart and not the emotions that He wants. He gave Himself solely to the work of preaching the Gospel and doing deeds of kindness and mercy to the sick and needy ones. He spent long hours in solitary communion with the Father.

Should not we His ministers do likewise? We are encumbered with financial responsibilities, private and public. Church finances—debts left by the carelessness of others and the niggardliness of givers—demand our attention; we are expected to run several of the multitudinous societies which overcrowd our parochial life; the parish fair, or sale of work, calls for our attention. Thus hours of precious time which might have been spent in fellowship with Christ, in the study of His Word, are wasted. The blame is ours, for when custom wills we do it. But is it any wonder that our churches are dead spiritually. The more one gives out the more one must take in. Our Master always prepared for every strenuous spiritual crisis by long hours of prayer to His Father. He had to replenish the "virtue" that was continually going out of Him. Ought not we human ministers need replenishing ever so much more? The occasional retreat, which we often are unable to attend, is all too little.

The Apostles had to face the same situation when relatively unimportant matters began to overcrowd them and to impede their preaching. They solved the difficulty by appointing trustworthy men to do the work of serving at tables, whilst they gave themselves "continually to prayer and to the Ministry of the Word." Had no faithful person been found to do the lesser work, would they have forsaken the far greater?

It is right that all should be joyous and happy together. But it is not right that pastors should have to curtail the hours of prayer and Bible study to "serve at tables" and to amuse people. If the shepherd is encumbered with other matters, the flock are losers as well.

One wise minister remarked at his farewell that many might be disappointed because of the various things he had not done. He felt that his sole work was to drag the world out of the church and not drag the church into the world. How often do the churchpeople and those in high authority judge the success of a minister by the balance in the bank, and by the number of flourishing societies that he has built up and fostered? At least it is a matter for joy to know that God looketh not on the outward appearance but into the heart of man.

The Christian home is the proper place for pure and innocent social joy and happiness. By our nourishing the numerous institutions which are depriving the home of its right, we are encouraging the home to shirk still further its responsibility and privilege. It is the work of the Church to present by precept and example a high Christ-like ideal. Thus a home, with Christ-like parents at the head and children who have learned the joy of loving the Master, will be an unending source of happiness to all who are privileged to come into contact with this grandest form of society.

The continual drift and compromise, adding and changing, diluting and weakening of the Gospel is a futile endeavour to keep pace with an age when fastness in life and morals alone matters, has greatly obscured the reality of Christ's life and message.

"EVERLASTING HABITATIONS."

(Ninth Sunday after Trinity.)

"Everlasting habitations,"
This the pictured scene,
Painted by the Heavenly Artist,
Restful and serene.

"Everlasting habitations,"
Where may they be found?
Not in proudest earthly city,
Radiant or renowned.

"Everlasting habitations,"
Christ has freely giv'n,
"Mansions," where in light reflected,
Shines "the Lamb" of Heav'n.
—Grace L. Rodda.

FLASHLIGHTS From the PAST

By
Rev. A. J. H. Priest

BECKET AS ARCHBISHOP.

IN spite of Becket's warning to King Henry as to what would happen if he were appointed Archbishop of Canterbury, the King made the appointment.

A Changed Man. Then Becket became another man; he resigned his position as Chancellor of England, lived very simply, and devoted himself to his episcopal duties. The King summoned a Council at Westminster, at which he urged that all clergy accused of crimes should be tried in the ordinary law-courts, the same as other citizens. Our sympathies would here be with the King; the Bishops were inclined to yield, but Becket persuaded them to resist. The King was very angry, and both he and Becket appealed to the Pope, who said that while the King was quite wrong, the Archbishop should keep on good terms with him.

At first Becket wavered. At a Council held at Clarendon he agreed to the wishes of the King, but at the last moment he declined to affix his official seal to the Constitutions which he had approved, and did penance for what he considered to be his temporary lapse. The King persecuted him, and drove him into exile for six years. Ultimately a reconciliation was effected in France.

Murder of Becket. On his return to England Becket was joyfully welcomed by the people, but he unfortunately excommunicated three Bishops, who had usurped his functions during his exile. These men appealed to the King, who was still in Normandy, one of them saying: "As long as Thomas lives, you will never be at peace." The King, in a moment of anger, said: "A curse on all the false varlets I have maintained, who have left me so long subject to the insolence of a priest." **Four knights, hearing these words, crossed to England and killed the Archbishop in his Cathedral at Canterbury.** He did not defend himself, but said: "In the Name of Christ, and for the defence of the Church, I am ready to die."

A Martyr. Becket's death was regarded as a martyrdom. Henry, filled with horror at the result of his hasty words, obtained forgiveness from the Pope on condition that he gave up his plan to subject the clergy to the law of the State. A beautiful Chapel was built at Canterbury Cathedral to contain Becket's Shrine, and it became a favourite place of pilgrimage. Henry himself, in 1174, walked barefoot through the streets of Canterbury, and prostrated himself before the Shrine. Each of the monks struck him with a scourge, and he spent the night beside the tomb. **Thus the victory remained with the Church, and as a result, the power of the Popes in England was greatly increased.**

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 Archbishop of Melbourne has appointed Mr. W. I. Roberts to a seat on the Council of Melbourne Diocese rendered vacant by the death of Mr. R. J. Alcock.

The Rev. E. T. Wylie has been inducted as rector of Alberton, and the Rev. F. B. Hewitson as rector of Mount Gambier, both in the Adelaide Diocese.

In the passing of the Hon. A. H. Whittingham, Queensland has lost one of her great sons and the Church one of her staunchest and most generous supporters.

Mr. E. C. H. Lousada has resigned from work on Groote Eylandt. This leaves the Rev. H. E. Warren as the only white man on the Island away there in the Gulf of Carpentaria.

The Rev. A. C. Flint, until recently chaplain at Yarrabah Mission, has volunteered for work in the Diocese of Carpentaria. He will go at the end of July to the Lockhart Mission as Chaplain and School Teacher.

Mrs. Robert Taylor, who, after 20 years as Secretary of the Sydney Mothers' Union, has had to relinquish her duties, was at the Annual Meeting on July 8, presented with a handsomely bound copy of Moffatt's translation of the Bible and a purse of notes.

The new warden of the Bush Brotherhood in the Diocese of Grafton (Rev. C. Dunn), formerly of Ipswich, has taken up duty. All the members of the Brotherhood were present in Grafton for retreat last week, to meet him and to share in a public welcome.

The death of Dr. C. F. Strange, a former N.Z. C.M.S. Medical Missionary, took place recently. Three years ago he reluctantly gave up his post at Hangchow, China, as he felt it was his duty to be near his five children in England. Although he had been ill for some time, his death was quite unexpected.

The Bishop of Bathurst (Dr. Long) has announced the nomination of the Rev. Arnold Lomas Wyld, M.A., of University College, Oxford, as Bishop Coadjutor of the Diocese of Bathurst. Mr. Wyld is at present in charge of the Brotherhood of the Good Shepherd at Dubbo.

The Rev. A. P. Wales, rector of Coomabul, Diocese of Bathurst, has been appointed Vice-Dean, Canon, residentiary and incumbent of the Cathedral Parish of Goulburn. Mr. Wales was trained at Mirfield and was ordained by the Bishop of Wakefield, England.

Mrs. Davies, wife of Archdeacon Davies, Principal of Moore College, returned to Sydney on 9th July, after an extended stay in England. She received her M.A. degree while there, for which she had qualified at Cambridge before degrees were granted to women.

We understand that the Council of the Deaconess House, Sydney, is inviting Miss Pallister, formerly Head Deaconess, to take up the duties again. This she will do for a year. Miss Pallister resigned more than a year ago on health grounds and returned to England. She did a noted work in Sydney.

The Rev. Dr. P. A. Micklem, rector of St. James', King-street, who left Sydney for Papua eight weeks ago, returned by the Morinda on Tuesday. He had spent four weeks in inspecting mission stations on the Papuan coast, and stated that he was profoundly impressed by the work done by these stations in the 30 to 40 years of their existence.

The Rt. Rev. Bishop Mounsey, formerly Bishop of Labuan and Sarawak, and at one time curate of St. James', Sydney, and organising secretary of the New Guinea Mission in N.S.W., is now a member of the Community of the Resurrection at Mirfield, England. He is coming to Australia in December next, and proposes to stay in Goulburn at the House of the Ascension for six months.

Archbishop of Sydney Visits Bombay and Aden.

Within five days of his arrival in England the Archbishop has written to the diocese. He speaks of Spring in England and the journey from Australia. Unexpectedly, their ship, the "Moolan," was diverted from her usual course so as to call at Bombay. This fact gave the Archbishop and Mrs. Wright an unexpected and happy glimpse of their eldest daughter and her husband, who travelled down from Delhi to meet them at the Archbishop, "in having twenty-four hours and more ashore; but the time passed all too swiftly."

"At Aden we had another pleasant touch with Australia. It had never before fallen to our lot to travel by a ship that called at Aden. We had been obliged to content ourselves with the distant sight of the Aden peaks upon the sky line. We had also been told not to regret missing the port because Aden was little more than cinders and heat. As a matter of fact, we have now the most delightful memories of the place, thanks to the kindness of an Australian clergyman, the Rev. W. Ashley Brown, who is Chaplain to the garrison upon the Indian establishment. Although we anchored only at sundown and sailed soon after sunrise, we yet carried away with us a most graphic impression of the details and the life of this most unique fortress of the Empire. We had not lacked friends aboard who warned us in gloomy tones of the perils of venturing ashore in such a place after nightfall, even though there was a brilliant moon. But in the charge of Mr. Ashley Brown we learned to smile at these forebodings, and we had an expedition, which, for romantic charm and varied interest, could hardly be surpassed. He had a launch to take us quickly ashore, and a car in which he drove us many miles along the roads all ablaze with electric light through the nooks and corners of this strange place. We climbed up the mountain side to a gorge in which lie the world-famous tanks hewn out by unknown hands in the dawn of history to hold supplies of water in this thirsty spot. Rain is rare, but not long before our visit they had been brim-full through a sudden thunderstorm. We went beyond the ramparts some little distance, first to the north and then to the south, and saw the ocean breaking peacefully on the rocks in the cool night air beneath the moon. Had it been midday the position would have been different. But as we said good-bye to our Australian friend, it was with new admiration for the sons of the Empire who, out of the crater, an extinct volcano, with its weird peaks reaching into the heights, could create this well organised, mighty fortress with its roads, and lights and buildings, guarding the trade routes of Empire. Be it ours never to forget the heavy burden year-in-year-out borne by the Empire sentinel, to keep us safe."

Out of an adult population in Scotland of about 3,000,000, the total number of non-churchgoers is 1,107,000, of whom the vast majority are Protestants. One-third of the children born in Scotland are unbaptised. The Home Mission Boards are bestirring themselves.



KIWI
THE QUALITY
BOOT POLISH



"It is in great dangers that we see great courage."—Regnard.

JULY.

- 22—Friday. St. Mary Magdalene. She was the most prominent of the holy women who ministered to Christ, and was signally honoured by being the first witness to the Resurrection.
- 23—Saturday. Austrian ultimatum to Serbia, 1914.
- 24—6th Sunday after Trinity. Another ancient collect from the Sacramentary of Gelasius. Even the love which we manifest to God is a gift from Him! Good things which pass man's understanding are added unto those that love God.
- Gibraltar captured, 1704.
- 25—Monday. St. James—the Great, Brother of St. John the Divine. He was the first apostle to suffer martyrdom. A special collect, epistle and gospel is appointed.
- Pozieres captured by Australian and New Zealand Troops, 1916.
- 26—Tuesday. Irish Church disestablished, 1869.
- St. Anne's Day. Believed to be the Mother of the Blessed Virgin Mary. Her name is not recorded in Scripture.
- 28—Thursday. Austria declared war against Serbia, 1914.
- 30—Saturday. Captain Cook sailed from Deptford, 1768.
- 31—7th Sunday after Trinity. God, the Author and Giver of all good things, is the subject of to-day's beautiful and familiar collect.

AUGUST.

- 1—Monday. Lammass Day. In the Romish Church this day commemorates St. Peter's imprisonment. The name is derived from an old English word meaning "loaf-mass." It was the custom on this day to offer the first fruits of the harvest. Bank Holiday in N.S.W. and Queensland.
- 2—Tuesday. President Harding died, 1923.
- 3—Wednesday. Germany declared war on France, 1914.
- 4—Thursday. Great Britain declared war on Germany, 1914.
- Shelley born, 1792.
- Next issue of this paper.



THE CHURCH AND YOUNG MANHOOD.

HERE is never a time when the Church should cease addressing herself strongly and urgently to the problems of man's welfare and her own salvation!

Just now the call comes very insistently to the Church to face up to the causes of young manhood's drift from her active ranks—in a word, to be deeply concerned as to where the adolescent stands with regard to the deepest things of life, his own and his nation's truest welfare.

Stand at the gates of any of our big industries, watch the seething mass of young people pouring into the cities on their way to offices, shops, and businesses, and ask, where do these stand with regard to the Church and her God-given task in the world? The answer would be startling. A huge proportion does not bother one bit about the Church and her witness. Yet there was a time when most of these were in the Sunday Schools of the land or in Scripture classes in the Day Schools. But as soon as they reached the age

of fourteen years or so, and went out into life's activities, the drift set in and leakage from the Church ensued. The thing stands out in relief, when we think of large Sunday Schools with hundreds of scholars, with care and time spent on their instruction, and yet, when we pass from the school to the Church, we are painfully conscious of the contrast, namely, the seats occupied largely by maturer people, rather than the young men and women who should have received in the Sunday School their training in the formation of habits of worship and service.

This fact seems to indicate that the Sunday School of itself is not an adequate recruiting ground for our Churches. It is a sad and undeniable fact that so many of the children who have been taught with such care never become regular members of the Church. If only one half of the children who had been members of our Sunday Schools during, say, the last ten years had become regular communicants, worshippers and workers, our Churches would be thronged and the life and work of the Church would have been transformed.

Somehow or another there is a sort of uncompleted bridge between the age at which a lad leaves the Sunday School and that at which he should take his place as an active member of the adult church life.

Doubtless some blame is to be put upon the State. It has not yet addressed itself as adequately and as comprehensively to the adolescent as it should. That neglect reacts upon the Church. The home and parents are largely at fault. So often no example is set, while the whole trend of the family life is shaped on a materialistic basis.

But we wonder sometimes whether the leaders and those responsible in the Church have addressed themselves as they might to this problem of the growing lad? Have they taken into consideration the rapid physical and mental changes taking place in their adolescents and their consequent desire for liberty? What of the new temptations to which youth at his age becomes exposed—the hard and difficult fight he has to put up? Then he finds surging in upon himself the desire for fellowship. He is at an age when companionship is intensely desired. He must act and play with others. He must join a gang if he cannot join a club. The fellowship of the Sunday School is behind him, an experience of the past, the fellowship of the adult congregation is so far in front of him that it means nothing to him. The Church to him seems a round of services, attended largely by elderly and middle-aged people, and is besides a restriction on his freedom, so he thinks! Hence, rightly or wrongly, he becomes alienated from organised religion, while the Church misses the spring and enthusiasm which the presence of youth alone can give it.

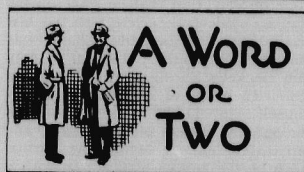
It is a hopeful sign that there are those, with the future well-being of the people at heart, who are giving themselves to youth's claims. In every land there are leaders of youth, and youth movements, vitally at work on the problems that centre around young manhood. "Youth looks at the Church," "youth faces life," are two volumes containing the addresses, questions, discussions and findings of two international conferences, held recently in U.S.A. and Finland on this very question. The great Churches overseas are organising adolescent departments, over and beyond the mere religious education of childhood. On

all sides the subject is causing much inquiry and searching of heart. While on the other hand, the position is bright and hopeful, for young manhood is hungering for something different and more worth while than it at present sees.

We readily grant that the whole problem is one of long standing, but conditions of modern life are throwing more and more into relief the influences at work in the life of the average young fellow in the years immediately succeeding the school leaving age.

What, then, is to be done? Let us as Churchmen do some hard thinking as to whether we are really in earnest over our responsibility for helping the youth into Church fellowship and service. Are we content that so many should be outside Christian influence or that those who were Sunday School scholars should be allowed to drift? It is a matter that should not be left to the clergy. The fact that they have been ordained does not necessarily make them experts in handling adolescents. The laity should get to work in this matter. The parish councils ought to be concerned with the youth of their districts and come forward with financial aid in equipping clubs. We say nothing of the importance of enlisting adolescents in different forms of service, in securing them for Bible classes or making sure of them for confirmation and subsequent communicant life. To ensure these issues is of paramount importance.

After all it is small use to blame the State. It is still less use to blame the family. Least use of all is to blame the lad himself. It is better to leave blame on one side. The gap, the drift, are there, and the most obvious and, up to the present, the most fruitful field for those who are ready to take their part in filling the gap or stopping the drift is that of the club. Let Churchmen get to business in the matter of Church clubs in parishes for our young men. Let them consider afresh both the value of what is being done and what might be done further, for their young fellows. There is a need to have fresh minds in this matter and be prepared to study new ventures which have been made. But anyone entering upon work for young manhood must have the firm conviction that this work is worth doing, and what is more difficult, be prepared if necessary to scrap some of the other activities to which he is devoting his energies. In any case Christ claims our young men as His allies. They lie athwart the Church and it is the duty of God's people to explore every means and use every opportunity, and devise wise schemes whereby youth and its visions may be harnessed to the Kingdom of God on earth.



The Bishops' Prayer Book.

IT was not unexpected news which the cables announced on July 9, that the Church Assembly in England had given its final approval to the revised form of the Prayer Book. That is, the vote was in favour of the Bishops' or Deposited Book. To be exact, the Prayer Book measure was carried in the House of Bishops by 34 votes to

4, in the House of Clergy 253 votes to 37, and in the House of Laity by 230 votes to 92. We are told that widespread interest was taken in the Assembly's proceedings, simply because it was generally regarded that the decision to be made, was the most critical of all decisions since the Reformation. Long queues of people waited outside the Church House, Westminster, where the Assembly sat. During the discussion there were many dramatic passages—bishops, clergy and laymen expressing their views for and against. The revised Prayer Book will now go to the House of Commons to be considered by the Joint Ecclesiastical Committee of both Houses and then before both as a Bill.

Not All Their Own Way!

IT was significant that when the Bishop of Norwich rose to speak in opposition to the revised book, the crowded galleries greeted him with loud applause. The bishop emphasised the unwisdom of the measure at this time and stated that it rested on episcopal inconsistencies. That valiant Evangelical layman, Sir Thomas Inskip, closed the debate on behalf of the Opposition, taking opportunity to strongly rebuke the Bishop of Durham for his unworthy references to a "Protestant underworld" which was opposing the acceptance of the revised book; Sir Thomas could have made no truer plea than when he remarked that "in the Church on earth there is a limit to the practices permitted within its bounds." The argument presented in the debate by Lord Hugh Cecil that the Assembly "must either support the bishops or throw them overboard," is one ever likely to be fraught with sinister results. It can never be in the true interests of the Church that the wish of the bishops should be accepted just because it is their wish. Surely the laity have their place, and a large place in the Church's mind? We do not say that the bishops are seeking episcopal autocracy, but there is ever a tendency through default on the one side and just because of the bishops' position in the Church's life, that they unconsciously acquire autocratic powers. It needs to be borne in mind that there are others in the Church who hold deep and cherished convictions. These must be respected. Besides we have the apostolic injunction (which we take out of its context) to stand fast in the liberty wherewith Christ has made us free," and another equally cogent word that the Lord's heritage must not be lorded over. Not for one moment would we think that the bishops want to do this.

The Show and Good Friday.

WE publish herein the correspondence which the Coadjutor Bishop of Sydney has had with the Royal Agricultural Society of Sydney relative to the holding of the Show on Good Friday. The Bishop is to be commended for writing thus early to the Show authorities. He therein gave them ample time to consider the whole matter and make arrangements accordingly. But the Society appears adamant. It will be noted that the onus for opening on so sacred a day is thrown back upon the people in general, the secretary stating that the Society is simply obeying the wish of the majority of the people. Surely here is food for thought. It causes no little reflection as to the Church's teaching in the past or failure to teach! However, it is no use in holding vain regrets. Efforts must be redoubled in teaching the rising generation of the

sacredness of Good Friday and of laying solemn obligation on Churchpeople with regard to their keeping of the day. The co-operation of like-minded people in other denominations should be sought, and all help possible given by the Church as a whole to any body of men engaged in inculcating due observance of the day. It should be noted that both the "Sydney Morning Herald" and the "Daily Telegraph" received copies of the Bishop's correspondence, and beyond referring to its receipt did not publish it.

China.

VERY little has appeared in cables during the last week relative to China and her troubles. There is no doubt that China has her grievances. They date back to the first Opium War in 1842, and the subsequent privileges granted to Western nations as the price of defeat. However, we have the assurance of Sir Austen Chamberlain, Britain's Foreign Minister, that these will be adjusted as soon as China has a stable Government of the whole land. In the meantime foreigners can do much to break down the ill-will engendered in Chinese minds by the spirit of reasonableness and the banishing from their minds the idea that China is a land simply there for the purpose of commercial gain! The Church has a great responsibility in the present stress, by insisting on our one brotherhood with the Chinese under our Common Father. Christians must not give way to resentment or fear or despondency, but ever seek to build up the oneness of mankind in Christ Jesus and urge again and again that we are all sharers as brothers in the love of the Eternal Father.

The House of Lords.

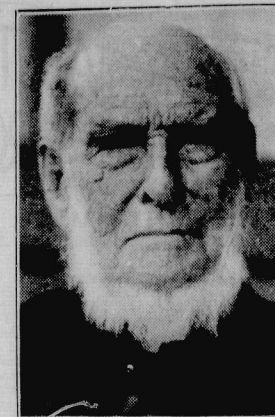
THE question of the reform of the House of Lords is no new thing. However, once again the matter is before the public in Great Britain. It is sought to bring about a reasonable measure to limit and define membership of the House and to deal with certain defects in the Parliament Act. Certain stalwarts naturally are defending the House of Peers as it stands. Some want a better representation in the House of the Opposition. It appears as if the Conservative Government proposals in the matter are unwelcome both to the Liberal and Labour Parties. In any case the House of Lords has filled a great and noble function in the past and has weathered many a storm. It has been proposed, in addition to the Peers of Royal blood, the Lords spiritual and the Law Lords, to provide for the election of their own order of a fixed number of Peers together with a fixed number nominated by the Crown. Whether this will eventuate time will tell. But with a government such as that in power, and the proposed Bill having to run the gauntlet of the Lords, we can rest assured that nothing of a precipitant nature will happen.

True habit of charitable judgment of others is a source of personal blessedness.—F. G. Peabody.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

Anon, £5.
Rev. A. J. H. Priest, Hornsby, £1.
Dr. Cleaver Woods, Albury, N.S.W., 2/-.
J. R. Grundy, Esq., Brighton, S.A., 1/-.
W. M. Buntine, Caulfield, Vic., £10.



REV. SEPTIMUS HUNCERFORD.

The announcement of the passing of Rev. Septimus Huncerford, the oldest clergyman in Australia, at the advanced age of almost 102 years, has been heard with great sorrow by a large circle of friends. His life was a strenuous one—full of interest and service up to the last. Born in England in 1825, he came to Australia in early childhood. He was ordained by the Bishop of Newcastle in 1854, and served for 21 years on the New England Tablelands with Armidale as his headquarters. In his huge parish there, his work was that of a veritable missionary. He then came to Sydney Diocese and was rector of St. Thomas, Enfield, for many years. In 1885 he went into retirement, living in the Mosman district, where he took an active interest in parochial affairs and particularly in the work of the Home Mission Society. He retained his faculties up to the last, and having a retentive memory was able to regale his listeners with thrilling stories of his early life and ministry in the bush of Australia. His was a radiant Christianity. His faith was simple and childlike, his very presence acting as a benison to all around. On the Sunday following his death a crowded memorial service was held in St. Clement's, Mosman.

Roman and Protestant.

DR. MANNING, Bishop of New York, preaching in York Minster, England, stated that "it is the duty of the Anglican Church to show more amply than hitherto that the Roman Catholic and Protestant faiths are not contradictory." He is not the only member of the episcopate who in these days is turning from his proper theme to attempt to "square the circle," "define the incomprehensible," "mix oil and water," "prove that black is white, and white black," and generally contradict every historic experience. That there is very much we share and agree about in the Roman Catholic faith is only another way of saying that such grounds of common property are neither Roman nor Protestant. Those terms do not apply to the matters of agreement but of difference, and these are as real and as final to-day as ever they were. No amount of Prayer Book Revision, nor special pleading, can eliminate the fundamental distinction between truth and falsehood. Either the contradictory is right, or it is wrong. Logic can never alter the fact that two and two make four. This has prevailed, we may suppose, since Eternity, and though Mill imagined there might be world wherein two and two make five, he was fain to confess that here it was not so. Are we narrow-minded when we put the simple question whether the value of truth is quite so keenly appreciated in so-called thinking circles as it ought to be?

There is no love if there is no sacrifice. Love means self-sacrifice.—Bishop of London.



NEW SOUTH WALES.

SYDNEY.

Cranbrook School.

Cranbrook School has purchased 14 acres of land at Rose Bay for playing fields. To finance the purchase, a novel scheme has been adopted. The school has registered a company to be known as The Cranbrook School Playing Fields, Limited, and issued for subscription 1000 £1 shares (to cover deposit), and £5000 in 7 per cent. 15-year debentures. The return of the debenture capital is guaranteed. It will be effected through supporters and scholars of Cranbrook School, taking out endowment assurance policies with the Australian Mutual Provident Society (payable in 15 years or at previous death) in the company's name.

St. Luke's, Concord.

The parish of St. Luke, Concord, is aiming at raising £25 whereby a new solid silver Chalice can be purchased for the parish Church.

Brookvale.

A number of palms have been planted in the grounds of St. Luke's Church, Brookvale, as a memorial to the soldiers and sailors who were formerly members of the Church and also to honor the memory of former parishioners.

St. Peter's, East Sydney.

During the Octave, Sundays July 24th and 31st, St. Peter's Church, Woolloomooloo will celebrate its Diamond Jubilee. His Excellency the Governor will be present at 11 a.m. on Sunday, July 31st, when the Coadjutor

Bishop will preach. A great parish gathering will be held on Tuesday, 26th July.

"Uganda in Manly."

The week from June 26 to June 30 was full of vivid interest to many Church of England people in the parish of Manly, for, during these four days there was unfolded to them by song, dialogue, speech and literature the thrilling story of this great modern mission. It was certainly an experiment to endeavour to concentrate for four days on a given mission, but the experiment was amply justified. Uganda together with the Mission of Tanganyika, has thereby won a number of new supporters. Probably the group most powerfully influenced during the period was a number of lads who effectively carried through a stirring dialogue of the beginnings and consummation of the Mission. We were exceedingly fortunate in having the following speakers to tell the great story: Canon Burns and Canon Begbie, on Sunday; and Mrs. Begbie, Mrs. Burns, and Miss Harper during the week days. These women delivered excellent addresses. The proceedings were brought to a climax by the wonderfully realistic talk by Rev. L. Dunstan, illustrated with beautiful slides on the Thursday evening. A good deal of literature was sold, and the proceeds of the Mission are being given to the work in Tanganyika. We thank God and take courage through the success of "Uganda in Manly."

Archbishop's Residence.

The Church of England Property Trust, having decided on a scheme of remodelling the Archbishop's residence, Bishopsdown, Darling Point, Messrs. H. E. Ross and Rowe, architects, have prepared plans for

extensive alterations in order that this beautiful old Gothic mansion may be brought into a condition consistent with ideas of modern domestic convenience. Opportunity is being taken during Archbishop Wright's absence to make the necessary conversion. The architects have designed the additions to harmonise with the original structure, which was designed by the late Mr. Blacket for Mr. Thomas Mort, whose residence it was for many years. The existing wooden verandahs and balconies will be displaced by stone structures, the floors of which will be tiled with mosaic tiles, so that the structure which faces north over the harbour will be in harmony with the main building. Much internal work in the nature of remodelling the old mansion is being undertaken, involving considerable change in the original domestic appointments. A contract has been let, and it is hoped that the work will be completed before the Archbishop's return in December. The cost of the work will be defrayed by the sale of an unused portion of Bishopsdown Estate facing Greenoaks Avenue.

Mothers' Union.

The annual gathering of the Mothers' Union was held in the Chapter House, Sydney, on 8th July. Her Excellency Lady Stonehaven presided and spoke words of cheer and helpfulness to the large assembly. Other speakers dealt with the work of the Union in the Diocese, the Coadjutor Bishop tendering thanks for the presence of her Excellency. Dr. Harvey Sutton, Principal Medical Officer, Dept. of Education, spoke on delinquent children, dealing with various aspects of infant feeding and child training.

St. George's Church (the Soldiers' Cathedral as it is locally termed), Matraville, is in course of erection. It is situated right in the midst of the returned soldiers' settlement. £2,000 are required and £1,300 is in hand. Those concerned in the building of the memorial church are anxious that the church should be built entirely free of debt. Dean Talbot (St. Andrew's Cathedral) is the honorary treasurer of the building fund.

The Trustees of St. Stephen's Churchyard, Newtown, are appealing for funds to enable them to permanently keep this historic cemetery in order. The Trustees during the past two or three years carried out a good deal of restoration work, and the expenditure included nearly £600 for a new fence round the area. The descendants of many of Sydney's pioneers are buried in this cemetery. It forms an unique setting for St. Stephen's Parish Church, which is within the Churchyard.

The Rev. G. C. Glanville, B.D., Vice-Principal of Moore College, preaching at St. Paul's, Chatswood, on recent archaeological Discoveries in relation to the Scriptures, said:—

The Old Testament was occupied almost exclusively with Semitic tribes. The Babylonians, Assyrians, Canaanites, Hebrews, and Arameans, however much they might war among themselves, were bound by close linguistic and other ties. One people alone, among those brought conspicuously to notice in the Hebrew Scriptures gave the impression of an alien origin. Those were the tribes who ultimately gave the name of Palestine to the whole land of Canaan, the Philistines. The excavations of Sir Arthur Evans at Knossos in Crete (Caphtor), of Professor Schliemann, at Troy, of Professor Macalister in "the land of the Philistines," as well as the Egyptian records of the Kefiti, all tended to confirm the Biblical statements, and connect the Philistine culture with ancient civilisations.

The results of the Harvard University excavations on the site of the ancient City of Samaria, added Mr. Glanville, helped to throw light upon Israelite civilisation, and to verify in many particulars other statements of the Book of Amos.

COULBURN.

The Bishop is at present on a holiday visit to Auckland and Suva. He expects to be back in time for the installation of Rev. A. P. Wales as canon-residential and incumbent of the Cathedral Parish on August 7th.

Diocesan Returns.

The Diocesan Council, at its last meeting, had before it various summaries of the annual parochial returns. The number of baptisms during 1926 were 1629, marriages 500, burials 544, Sunday School scholars, 4381, money raised by diocese for all purposes,

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VICTORIA.

MELBOURNE.

The Archbishop of Melbourne is about to publish in the "Diocesan Messenger" a series of studies in the life of the late Mrs. Harrington Lees.

Welcome to Rev. C. Barclay.

"It is with the greatest delight I welcome back the prodigal father," said the Archbishop of Melbourne, speaking at a reception to the Rev. Cyril Barclay at St. Mary's Mission Hall. "Father" Barclay had returned to them fit and fresh. They were glad England had not kept him. "I have not the least notion how many fatted calves there are in the room, as you are all seated, but fashion makes it easy for us to see afterwards."

The Archbishop presided over an enthusiastic attendance which also welcomed "Father" Barclay's sister (Mrs. Pack) who is on a visit to Australia.

It was announced that Canon and Mrs. Hughes had presented £250 to St. Mary's building fund as a thanksgiving offering for the safe return of "Father" Barclay.

"Father" Barclay, who was received with cheers, said he was surprised to hear, as the ship was berthing that morning, the strains of the Frothblowers' Anthem. He wondered how that had reached Australia, and then he thought of Canon Hughes.

He received a very different welcome when he returned to Melbourne six years ago. Then he was called to the cathedral and greeted with the words, "I am very sorry you have come back."

"There is now a changed spirit in this diocese," he said. "It is part of the broad-mindedness, tolerance and understanding which arrived with the Archbishop."

Book on Anthropology.

As a result of representations made by the University of Melbourne, the Federal Ministry has agreed to assist in the publication of a book on anthropology by Rev. Dr. Ivens.

Dr. Ivens, who is a doctor of literature, and also possesses a degree in anthropology, was engaged for some time in ethnological research in the Solomon Islands, and paid special attention to language problems there. The Attorney-General (Mr. Latham) said that it was considered that Dr. Ivens' book would be of great value in scientific circles in Australia and elsewhere, and the Ministry had consequently agreed to bear the cost of printing up to an amount of £400. Dr. Ivens was formerly a missionary on the staff of the Melanesian Mission and more recently in the Melbourne diocese.

BENDIGO.

(From our Correspondent.)

On the 27th ult., the Rev. W. J. T. Pay, formerly general secretary of the Church Missionary Society, gave a very interesting and instructive lantern lecture in St. Paul's Schoolroom on the work of the Society among the natives of the Roper River and Groote Eylandt. The slides were of a remarkably splendid type, and spoke eloquently of both the beautiful scenery and of the great work that is being done in the north by the Society and the work engaged in by the natives and the customs generally. The proceeds of the evening amounted to nearly £20 including some box contributions.

The Bishop of Bendigo will undertake the work of Confirmation in the Diocese of Gippsland during the six months' absence of Bishop Cranwick on missionary work in the Commonwealth.

Sunday, August 21, is set apart as Synod Sunday, when the Bishop of the new Diocese of St. Arnaud will preach at the Pro-Cathedral and at St. Paul's. The Synod will open on the following day.

One afternoon just recently the Rev. S. D. Yarrington received a letter from Mr. Alex. Cowie accepting a position as Reader in the parish of Daylesford; in the evening of the same day a telegram was received of Mr. Cowie's sudden "home call."

"Come to Church Sunday" was observed at Daylesford on May 29. A good response was the result. One man who had not been at church for 17 years came, and he says he will now "attend regularly."

The annual gathering of G.F. Societies in Bendigo was held at All Saints' on 21st ult., when there was a large attendance of members and much enthusiasm resulted. The Bishop and the Dean took part in the corporate service.

The spire fund of St. Paul's, Kyneton, now stands at almost £1000.

The parish of Heathcote, which was been vacant for nearly three months, is being ministered to by the Rev. W. M. Madgwick (a former rector of Heathcote and late of Long Bay, Sydney), until the vacancy is filled.

ST. ARNAUD.

The Bishop of St. Arnaud (Right Rev. Dr. James) has addressed the following letter to the clergy of the Province of Victoria:—

Reverend and Dear Brethren.

The Archbishop of Melbourne, together with the Bishops of the Province, and the Administrators of the Dioceses of Ballarat and Wangaratta, have displayed a very generous and practical interest in our young missionary diocese of St. Arnaud, in that they have all, most willingly, consented to my making a respectful, but urgent request to all the clergy and managing bodies throughout the Province to permit a retiring collection to be taken up in every church in Victoria where services are held, on Sunday, July 17, on behalf of the Diocese of St. Arnaud. Moreover, they have each been kind enough to undertake to support the appeal in their own dioceses.

As a young diocese our needs are many, but two are specially urgent.

1. The Diocese of St. Arnaud was created mainly in order to provide better spiritual ministrations for the Returned Soldier Settlements, and for migrants from the Homeland, who are settling in large numbers in the diocese.

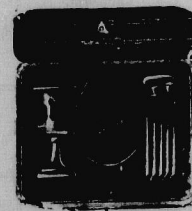
2. Our second need arises from the fact that when the diocese was founded, no See House was provided. A modest brick bungalow has at last been secured as a residence for the Bishop, and the diocese, by dint of much effort and some self-sacrifice, has managed to raise slightly over £1000 towards the purchase money, but £1000 still remains owing upon it, and, personally, I do not know where it is to come from. In any case, it would be much more to my liking to confine any appeal for money to the purpose of raising funds for the purpose of placing clergy among those who need services, and, at present do not get them.

It is proposed to divide your kind contributions equally between these two needs.

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QUEENSLAND.

BRISBANE.

Campaign for Missions.

The Archbishop of Brisbane has written strongly to his diocese urging the enthusiastic backing of the combined campaign for missions. The hon. director of the campaign, the Bishop of Gippsland, will be in the diocese from July 19 to 26.

C.F. Society.

The annual service of the Girls' Friendly Society in the Cathedral proved very inspiring. The Dean was the preacher. Taking the central word of the Society's name, he showed how three attributes must always characterise true friendship—Trustworthiness, Frankness and Loyalty. He then enlarged on each of these attributes as they affected our parents and homes, our relationships with the world outside, and our relationship with God.

Missionary Exhibition.

A three days' missionary exhibition was held in St. Andrew's Hall, South Brisbane, on July 13, 14, and 15. The proceeds were for the proposed new diocese of Tanganyika, about which the Bishop of Mombasa spoke when he was in Brisbane. Canon Burns, of Nairobi, was a speaker at the exhibition.

New Mission House.

On Sunday, July 17, the Archbishop opened a Mission House at Spring Hill, in the parish of All Saints, Brisbane.

A property consisting of a good house and over three acres of land at Toowomba, has been bought by the diocese, in order to provide additional accommodation for the Church of England Boys' School at Toowomba. The Archbishop is to conduct the opening service therein (one of the rooms is to be turned into a chapel) on Wednesday, July 27.

The Synod.

Clergy Long Leave.

A Canon to make provision for long leave for the clergy was discharged from the business paper after the report of the Committee on the question had been referred back for further consideration.

Clergy Widows and Orphans Canon.

This Canon was amended to allow a clergyman to become superannuated on attaining the age of seventy years.

Provincial Fire Insurance Canon.

A Canon approving of a Provincial Fire Insurance scheme was rejected after a short debate.

Women on Parochial Councils.

Rev. J. C. Flood moved for a direction to the Diocesan Council to amend the Parishes Regulation Canon to allow women to sit on Parochial Councils, but the motion was rejected by a large majority.

Canberra.

Sir Littleton Groom obtained the approval of Synod to motion recognising that the building of the Cathedral Church at Canberra to be an obligation falling on the whole Church in Australia.

Cathedral.

Synod recommended the Cathedral Chapter to consider the question of proceeding with the erection of the tower and vestries of Brisbane Cathedral.

"I HAVE OVERCOME."

Grief and sorrow travel with us,
Through our pilgrim life;
"Tribulation" still remaineth
With us in the strife.

Dark and gloomy shadows gather,
In the sky o'erhead,
Deep dismay and doubt envelope
All the path we tread.

Hush! a gentle whisper stealth,
"I have overcome."
In the gladness of the message
Our complaint is dumb.

See the splendour of the sunshine,
Beams with golden rays,
On the pathway saints have trodden
Fragrant with their praise.

"I have overcome the evil."
Welcome word of "cheer,"
Faith and hope and love inspiring,
Casting out our fear.
—Grace L. Rodda.

ROCKHAMPTON.

Archdeacon Rogers' Memorial.

The committee appointed to arrange for a suitable memorial to the late Archdeacon George Herbert Rogers, has made several decisions. The most important of these is that, if it can possibly be managed, the most suitable memorial in their opinion, will be a Rogers Chapel at St. Faith's Girls' School, Yeppoon. With this School Archdeacon Rogers was intimately connected both as a Warden of the School, and on several occasions as Administrator of the diocese. Moreover, he was continually planning to help forward the School in some way or another, and amongst his papers is a sketch-plan of a proposed Chapel for the School, and it is possible that this plan may actually be followed if it be found possible to build a Chapel.

SOUTH AUSTRALIA.

Willochra Appeal.

For the fourth year in succession the Willochra clergy are coming to Adelaide to lay before the Church the growing needs of their mission districts and to ask our further help. This appeal is a welcome opportunity. The results of it are used exclusively for Eyre's Peninsula, which really is part of the Diocese of Adelaide, though at present the Bishop of Willochra has oversight of it.

Sunday, July 31, will be the centre of the appeal week, and on that day nine of the Willochra clergy will preach in Adelaide churches. Already fifteen churches have offered their pulpits and are giving either their collections or special envelope offerings to the fund.

Ordination.

An Ordination Service will be held by Bishop Gilbert White in the Adelaide Cathedral on Monday, July 25, when the Rev. Mark Robinson and the Rev. T. T. Reed will be ordained to the priesthood.

Rev. P. Carrington.

The Adelaide diocesan authorities announce with great regret the resignation of the Rev. Philip Carrington, M.A., as Warden of St. Barnabas' College and special preacher to the Cathedral. He has accepted an appointment in Canada as Dean and Professor of Divinity in the University of Lennoxville, Quebec. The call is one that appeals very greatly to the Warden of St. Barnabas', but his going will be a severe loss to the diocese and his place hard to fill. The college has flourished under his guidance, and his preaching at the Cathedral has been most attractive.

TASMANIA.

The Synod and Constitution.

The synod this year will be memorable because it passed the new Constitution for the Australian Church. The synod found itself in the position of being unable to amend the Bill. It is rather a humbling position for a body of responsible men to feel that they could not suggest any improvement, but merely accept or reject the whole measure. There were many who voted for it who were not satisfied with all its provisions. Not many could have understood that the Convention in Sydney was given such enormous powers, and that in about a week a new instrument for the government of the Church throughout the whole of Australia could be fashioned clause by clause and word by word so that it could not be capable of further improvement or open to further suggestions by the synods in Australia. But such is the fact, and the synod had to vote "Yes" or "No," and the good parts carried the doubtful parts on their back and the measure went through.

It is interesting to consider the reasons of its acceptance so readily. In the first place the strong advocacy of the Bishop in his charge. The constitution is undoubtedly a

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bishops' measure, and will give them enlarged powers. A popular bishop has a great influence in the synods of the Australian Church.

In the next place the standing and ability of the Tasmanian representatives, especially the Church Advocate, at the convention, helped the constitution through. There is sense in that it was a vote of confidence in the bishop and the representatives. But one of the great factors which recommended the constitution to the laymen of the diocese was the support given to it by the leading evangelicals of the Sydney Diocese. It is doubtful if the Sydney representatives in the convention realised how much influence their vote had. It is a thousand pities that the synod of the Sydney Diocese did not meet early this year, and so give a lead in a thorough criticism of the whole Bill.

There is no doubt whatever that the adoption of the constitution will swing the Church in the direction of the dominant element in the general synod, and that is without a shadow of doubt an Anglo-Catholic direction. When the overwhelming majority of the bishops, archdeacons, deans and canons are either Anglo-Catholic or travelling rapidly in that direction. The future of Evangelicalism in the Church of England in Australia under the new constitution will be a fight for its very existence. It is hoped that Evangelicals are under no delusion in this respect. If so, there will be a rude awakening.

Clerical Changes.

The Rev. F. L. Wyman, curate of St. George's, Hobart, has been appointed locum tenens of St. John's, Launceston. Mr. Wyman did good work at St. George's, and is most acceptable at St. John's. He is a sound Evangelical and an acceptable preacher.

Rev. C. H. Shelden, owing to increasing years, has resigned the parish of Evandale. Mr. Shelden is an old Moore College man, and is much beloved at Evandale. He is succeeded by the Rev. W. Earle, the rector of Richmond.

The Rev. F. P. Denbow, vicar of Cohuna, Victoria, has been appointed senior curate of St. George's, Hobart. He begins his work in Hobart in September.

On Trinity Sunday the Rev. E. C. Opie was ordained priest and has been appointed to the curacy of Burnie.



Church and Parson in England, by the Rt. Rev. H. Hensley-Henson, D.D., Bishop of Durham. Price 5/-.

Dr. Hensley-Henson has signalled the fortieth anniversary of his ordination to the diaconate by publishing a volume of Occasional Sermons and Ordination Charges under the title of "Church and Parson in England." The contents are marked by the bishop's well-known epigrammatic and pungent style. In his preface he tells us that during his ministry he has learned something and unlearned much. The volume well repays careful perusal. It is clear from the first chapter on "The Lordship of Jesus," that he has a sure grip of the Rock of Ages. He castigates the advanced modernist view point and shows that "without a hold of Christ, there is no hold of God at all," and that those who know Christ, need have no fear of the future of our Christian faith. Evidently the bishop is a disciple of Robertson of Brighton. This is revealed in his sermon preached on the occasion of Robertson's centenary. Dr. Henson's well-known attitude to the Labor Movement comes out not once, while the Evangelical, Anglo-Catholic and modernist positions receive frequent sharp-pointed thrusts. The ordination charges together with the sermon on the Christian ministry will well repay careful study, especially by younger clergy. He has wise words to say on the Ordination vows, the character demanded in a clergyman, of his manner of life, of his mental and spiritual equipment, and on the specific duties of his ministry. The Bishop has a great love for the Church of England and her national position and this he seeks to impart to his ordinands. He warns them against rebasing the latest leaders in the "Church Times," or the "Record," as sermons to their congregations and he concludes with some excellent rules for guidance in their ministerial work. Altogether a helpful volume. Our copy is from Messrs. Angus and Robertson, Sydney.

WANTED a position as Catechist, by retired Public School Teacher. Apply through the Rev. H. Hordern, Seven Hills.



The Effect of Anglo-Catholicism on the Anglican Church.

"Licensed Reader for Years" writes:—

In reading the contribution of the Rev. Dr. Law on "Prayer Book Revision" in your issue of 7th July, I wish (with your permission, Sir) to make a commentary on the following paragraph:—"One of my chief employments for 30 years has been to gather back into the Church of England people who have been excluded through extremism of teaching and ritual in the Church of England." My own family for centuries had been consistent evangelicals when my grandfather was appointed administrator of the Diocese of Western Australia, which position (in the absence of a Bishopric Endowment) he occupied for 25 years.

My father engaged in sheep-farming, used to make a room in his house available for periodical services by a Church of England clergyman. When a Methodist minister asked to be allowed a similar courtesy, my father gladly consented. At the next visit of the clergyman—a Ritualist—he soundly rated his host on allowing a "Dissenter" to hold a service in his house. From that day, my mother (then in her thirties) never entered an Anglican Church again. I am not defending this, but simply recording the fact. When my father became too old for station life, he settled in a suburb of one of the Australian Capitals, where the only Church of England Church was Anglo-Catholic. He attended for a time, but the ritualism and the straining of the Prayer Book to base uses so bewildered and distressed him, that he gave up his seat, and joined the Congregationalists. His brother was a clergyman of Low Church tendencies and very broad views, who was incumbent of an important city church for 30 years, and one of the leading preachers of his day. He found, however, the encroachments of the Ritualists so constant that when he retired from active service, he never entered an Anglican Church again, but worshipped with the Presbyterians till his death at 84. My father died aged 97, and of his eight children, one joined the Congregational Church and brought up nine children in it, another became a Methodist, and his seven children are the same, a third became a Unitarian, and brought up seven children in that communion, a fourth never goes to any church, a fifth remains an Anglican of the Evangelical type, and his four children were true to their father's simple faith, the sixth died before he came of age, the seventh clung to her Church as long as she could, but the ritualistic mummery became so extravagant, that she gave up attending, and now goes to hear any preacher of note.

The eighth is the present writer, and I have found it necessary for nine years to discontinue attending the parish church in my suburb because the "parish priest" (as he calls himself) sneers at the "so-called Reformation," tells his congregation "to refuse to be called Protestants," says that "matins and vespers are all very well in their way, but the fasting Eucharist is the all-important thing," and encourages the young people to play tennis, etc., on Sunday afternoons if they have partaken of early Communion. I find myself perfectly happy in a neighbouring Presbyterian Church, where the Gospel pure and unadulterated is preached, and there are no gaudy vestments, images, candles, processions, bowings and scrapings. This history of one family might be multiplied by that of hundreds.

Sydney Cathedral Organ. A Protest.

Mr. Matt Smith, of Parramatta, writes:—
Having been a subscriber and a keen reader of your most valuable paper for some time past, I wish to know can a gift to a church be sold?
You will find from the records of the past that the present Cathedral organ which Dr. Haigh has described as an "old bus," was the gift of the women of Sydney upon the opening of the present building.

As one of the "old school," I look upon the Cathedral organ as on the face of an old friend, and I do think that those in authority should see that the "old bus" is, with a little expenditure, made quite up-to-date and save the old friend.

One cannot see this gift set aside without a protest.

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YOUNG RECORDERS.

Aims.

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

"The Light of the World."

Toorak, V., July 21. 1927.

My dear girls and boys,

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

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

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

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

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

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

I am, yours affectionately,

Aunt Mat

Answers to questions in last issue:—

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

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

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

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

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

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

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

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

FATAL NEWS.

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

GOOD PREACHERS.

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

The AUSTRALIAN CHURCH RECORD

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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