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YOUNG RECORDERS.

Aims.

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

Toorak, Vic., September 15, 1927.

"Go ye into all the world and preach the
Gospel to every creature."

My dear young people,

To-day my letter is going to be a
very short one. I have a long letter
from Uganda that I want to get into
our page. Look up in your atlas and
find whereabouts Uganda is. You'll
find it right on the equator towards the
middle of Africa. The lady who writes
this letter is an Australian, and sent it
out especially for boys and girls. We
all like to know what is happening in
different parts of the world, and she
tells us a tale of heroic mission work
and of wonderful courage and faithfulness
to Christ on the part of men and
women, boys and girls, belonging to
that far-away country.

Do you remember Jesus Himself used
the words at the top of this letter; He
was talking to his disciples after His
Resurrection—look them up in St.
Mark.

Hoping you will all read and enjoy
Mrs. Wright's letter.

I am, yours affectionately,

Aunt Mat

Answer to question in last issue:—

What do the three parts of the Church
(Nave, Chancel, Sanctuary) remind us of?
Of God, the Three in One; of ourselves,
body, soul and spirit.

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

Uganda Jubilee.

(Sent by Mrs. H. T. Wright.)

This year is our jubilee year; it is just
50 years ago since Alexander Mackay arrived
in Uganda, so I thought perhaps you would
like to hear, first-hand, of some of the jubilee
celebrations.

Our C.M.S. people came into Namirembe,
the Hill of Peace—where our headquarters
are, and where the Cathedral stands—from
all over Uganda, and to prepare us for the
busy time ahead, we commenced with a
quiet day for missionaries in the Hannington
Chapel. One speaker was Bishop Taylor-
Smith, perhaps some of you met him
when he visited Australia a year and a half
ago. He was Chaplain-General to the Forces
for 24 years. He gave us very, very helpful
talks morning and afternoon. One sentence
of his, repeated many times, I pass on to
you; it is "Beware the barrenness of a busy
life." And we needed the warning in the
rush of the next week, when everything and
everybody was on the move. There were
thousands and thousands of natives in from
all the different parts.

Uganda is divided into four kingdoms,
each with its own king. There are also sev-
eral different provinces as well, with presi-
dents over them. Each kingdom and pro-
vince speaks a different language, so rep-
resentatives came from each, and also hun-
dreds of school children—some of them
walked 200 miles to be there, and many old
people walked the same distance. So there
was a mighty throng to be housed and fed
for nearly a fortnight. There were also

many visitors from England, and many visit-
ing bishops; also photographers from Eng-
land taking pictures for cinema purposes.
No doubt they will be shown in Australia,
so if you get the chance I think you would
be interested in seeing them. Some are of
this college, the Bishop Tucker. On differ-
ent days there were pageants. The first
day was the showing of old Buganda cus-
toms, before the people ever heard of Christ,
and evil, cruel customs they were. Another
day showed the arrival of Stanley and his
reception at old Mtesa's Court. The part of
Stanley was taken by a Mr. Roome, the
Bible Society representative out here, a truly
wonderful man. He has walked Africa from
north to south and from east to west—travel-
ling "light," too, with just a blanket and a
cooking pot. He has been out here for
years. He was, and is, I suppose, a rich
man, an architect, but he left his beautiful
home in Ireland, and his wife and children
to come to Africa to do God's work. He
goes home occasionally to see his family
and then comes back again. We all felt
that he was just the man for the part, as
he is somewhat like Stanley's photograph.

Another day pictured the martyrdom of the
first Baganda Christians, who suffered tor-
tures because they wouldn't deny Christ.
They were cut limb from limb, and finally
their bodies were burned. They went to
their death singing this hymn, taught them
by Mackay, "Daily, daily, sing to Jesus."
What a faith must have been theirs! What
a cruel, cruel king Mwanga, his son, was!
His band of executioners was always at hand,
and always kept busy. He put people to
death by the hundreds and for the very
smallest offences. For accidentally treading
on his mat, or spilling his milk, or spoiling
his food, were all punished by death.

Another day hospital scenes were enacted,
on the hospital grounds. The old heathen
witch doctors were consulted—awful sores
and ulcers were smeared with mud and filth,
and pains in the inside were attributed to
evil spirits and had to be burnt out with
hot irons, etc. Afterwards everybody was
allowed to go through the hospital wards to
see the different treatment the sick receive
now, and to see love and tenderness be-
stowed on suffering instead of the old harsh
treatment.

Another day there was a grand parade to
show the progress Uganda has made during
the last 50 years under Christian influence.
First of all came Mwanga and his cruel look-
ing soldiers, and his band of executioners.
Then right down in stages to the present-
day school boys and girls, boy scouts and
girl guides, hospital boys and nurses in
their uniforms. Everyone was most im-
pressed.

Thanksgiving Day, June 30th, is one ever
to be remembered. It was the 50th anni-
versary. Mackay is the hero. What a
thrilling story his is, and what a brave,
beautiful Christ-like life he lived in Uganda
for 14 years, without ever leaving the coun-
try; the story of his life is an inspiration
to us all.

After his death Mackay was buried near
the shores of Lake Victoria, about 200 miles
from here. He was a young Scotch engineer,
and when he came to Uganda he brought all
kinds of tools with him, and an engine for
a boat. His grave did not have a tombstone
to mark it, but the old boiler from his boat
was placed over his grave. It was felt by
some that it would be a fitting tribute to
his memory if his bones were brought to
Namirembe and buried near the Cathedral,
facing the west door. This was done at 6
o'clock on Thanksgiving Day, and a very
heartful, solemn service it was, all so very
quiet, and yet all so full of colour, and all
bathed in sunlight. The coffin was draped
in the Union Jack. The seven bishops in
their robes made a bright splash of colour;
this was toned down by the clergy, about 50
altogether, 20 white and the rest natives;
they also were robed; they there were scores
of chiefs in their gorgeous gold embroidered
robes, making another bright spot, and be-
hind them again there were rows and rows
and yet more rows of black faces.

The service was very short and very
simple, just a few beautiful passages from
the burial service were read, and a hymn
(Continued on p. 11.)

The AUSTRALIAN CHURCH RECORD

For Church of England People
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Assistant Bishop of Melanesia.

Children's Chat.—By Aunt Mat.

Darwinism.—The Bishop of Bendigo.

Fasting Communion.—By late Dean Farrer.

Leader.—The Pulpit and the Evangelicals.

Prayer Book Revision.—Rev. J. H. Frewin,
M.A.

Quite Moments.—The Valley of the Shadow—
G. L. Rodda.

Uganda Jubilee.—Rev. G. A. Chambers.

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



Increased pay granted to the mem-
bers of the Police Force of N.S.W.
just prior to the elections, will cost the
State an extra £85,000 per annum.

Women want to become eligible for
election to the City Council of Sydney.
Something needs to be done to alter
the tone of this Council.

For many years in succession an
anonymous donation of £1500 has
been received at the Bible House in
London regularly in May after the
Annual Meeting. The benefactor is
unknown.

Flow and pressure of gas of the Go-
vernment oil bore at Roma, Queensland,
amounts to 20,000,000 cubic feet per
day, yielding 1½ pint of petrol per 1000
cubic feet of gas. Evidently there are
big potentialities in the great Northern
State in this direction.

Australia buys annually from U.S.A.
£40,000,000 worth of manufactures,
but U.S.A. only takes £10,000,000 of
Australia's raw materials. Why can-
not Australians buy more British
goods? Britain is our best customer
by far.

The education of girls is a subject of
intense concern to the women of India
—following on a statement by the
Governor of the Punjab, that only one
educated man there out of 83 could ex-
pect to find an educated wife. Hence
the importance of our high school work.

To make a geo-physical survey of
Australia for the purpose of examining
geological strata for oil and minerals,
and underground water supplies, the
Commonwealth Government and Em-
pire Marketing Board will each contrib-
ute £26,000 in the next two years.

Mr. Rodman Wanamaker, the Ameri-
can millionaire, has presented to Sand-
ringham Church, England, a set of gold
communion plate adorned with rubies
and diamonds. He had already given
to the church a silver Holy Table and
a silver and oak pulpit.

In the Latin countries of Western
Europe the British and Foreign Bible
Society's colporteurs now sell 200,000
copies a year more than they sold in
1920. Both under the Directory in
Spain and under the Fascista regime in
Italy, the Society has enjoyed liberty of
action.

"The public's indiscriminate use of
ultra-violet rays must be deprecated,"
says Sir George Newman, chief medi-
cal officer of the Health Ministry, Lon-
don. "The best results are obtained
in healing lupus, certain skin condition,
rickets, superficial lesions, and surgical
tuberculosis."

It is hoped that one outcome of the
Royal Commission now taking evidence
with regard to the Film Industry and
American control, will be the wider
display of British films. Ninety per-
cent. of the pictures now produced
glorified the United States and gave
the impression that that country leads
the world in everything.

In receiving the Freedom of the Com-
pany of Stationers, London, Mr. Bald-
win referred to the Company's motto,
"Verbum Dei manet in eternum" ("the
word of the Lord remaineth for ever").
"Thank God," he said, "you have a
motto which has come down through
the ages and which will live into the
ages."

Great Britain leads the world in the
charting of the seas. Last year the
Hydrographic Department printed
634,793 charts for use in the Royal

Navy. There are 1200 points of the
globe to which American naval and
merchant ships can only navigate by
means of British Admiralty charts.
The old Mother is not done yet!

Inspector McLachlan, of the N.S.W.
Education Department, says that "the
regular picture show attendants can
be picked out in any school. They
dream all day of love-making scenes
they have witnessed." He was in
favour of legislation that would pro-
hibit children under 14 years from at-
tending picture shows at night, unless
accompanied by adults.

A wave of depression is said to be
passing over the Church in Korea, the
effect, perhaps, of adverse economic
conditions. Attendance at Sunday
School is reported to be diminishing,
and fewer adults have been baptised.
But there is no falling off in the sales
of the Scriptures—the Gospels are the
most widely distributed books in the
country.

Fifty years ago the Royal Shipwreck
Relief and Humane Society of New
South Wales was formed for the relief
of shipwrecked mariners and of widows
and orphans of those who had lost their
lives at sea. During last year £1593
was expended in relieving distress.
This brought the total amount paid out
of the funds of the society since its
inception to £41,878.

A religious revival is chronicled
among factory workers in Soviet Rus-
sia. New churches are being built by
factory workers to replace the old ones
which had been converted into clubs or
cinemas. At one factory a special body
of collectors was formed to collect con-
tributions for building a church, and on
each pay-day the workers contributed
all their small change, which soon
amounted to 18,000 roubles (£1800).
The statement adds: "All this is taking
place not in out-of-the-way corners, but
in the principal industrial centres under
our very eyes."

Dr. Martin, lecturer in Industrial
Economics and Psychology at Sydney
University, in speaking to a meeting of
business men, told of a girl sent re-
cently to the University so that her
capacity to learn dressmaking might be
measured. The test showed that, ob-
viously, she would never make a dress-
maker, but that she had a special
ability for picking up matches and
packing them in a box. The man who
was testing her asked if she had ever
tried to work at packing, but she ad-
mitted that she had failed at this be-
cause she coughed over the sweets she
was employed to arrange. However,
she obtained employment, after the
test, in a box factory, and was making
good there.

The World Call to the Church.

is being answered by

THE CHURCH MISSIONARY SOCIETY

whose workers are in Australia (among the Aborigines),

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HELP A GOOD WORK IN A GOOD WAY

Send a Donation to The Bush Church Aid Society, which stands for the ministrations of the Word and Sacraments in the far-off places of our own land.

Note.—In the remotest Western Area of New South Wales and along the Queensland Border where townships are only as dots on the spreading plains;

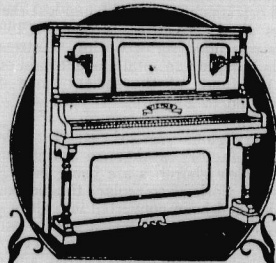
In Rugged Croajalong where selectors are hidden away in mountains and gullies;

In Eyre's Peninsula and in that vast stretch of country towards the head of the Great Australian Bight, where the historic Overland Telegraph line is the chief scenic feature of the landscape, the Society's Missionaries are at work.

Our other activities include Mission Hospital Work, Bush Deaconesses, Children's Hostel, out-back Visiting Nurses, Sunday School by Post. (See Following Advertisements.)

Our Quarterly Journal, "The Real Australian," is sent to all donors and subscribers.

Grateful acknowledgements will be made by Rev. S. J. Kirkby, B.A., Organizing Missioner, Diocesan Church House, George St., Sydney, or by Rev. K. J. B. Smith, Victorian Dep. Sec., St. Paul's Cathedral, Melbourne.



The name

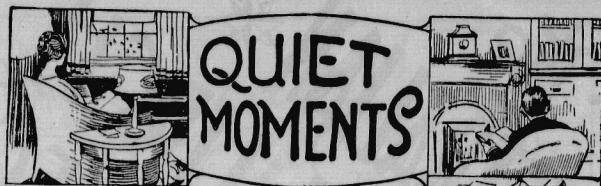
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QUIET MOMENTS

"The Valley of the Shadow."

IN the peaceful setting of the twenty-third psalm, David presents a graphic word-picture of a human being as a sheep; tended, watched, and cared for, by the Divine Shepherd.

He tells how he is guided to green pastures that shall provide his sustenance, and to cool waters that shall slake his thirst.

And while he describes "the goodness and mercy" which enfold and brighten his days, he passes on in quiet and natural sequence to speak of the close of this mortal life.

How trustfully he refers to death; making mention of it merely as a "shadow" and "no evil."

"The valley of the shadow." Surely a peaceful and picturesque scene of quiet, subdued beauty. Serenely, there lives and lingers therein a nameless, soothing sense of rest attained, of toil and trouble vanquished, of a future near and assured.

In imagination, we discern the cool, green depths, and the soft shelter of the valley; the shadow of which far from being an emblem of dark cloud or stormy sky, is rather as "the shadow of a great rock in a weary land."

What more welcome, than rest and shelter after a tiring and and toilsome journey?

What more comforting than the cool shade of leafy trees, after "the burden and heat of the day"?

Almost we hear—when our soul is attuned to catch the sound—the peaceful ripple of the river, which shall bear us across the narrow passage dividing this life from the Life Beyond.

"The grave itself is but a covered bridge, Leading from life to life through a brief darkness."

Glancing back along the road we have traversed, we may view many a mountain range, and many a towering peak, which in the hey-day of our youth we were fain to surmount, eager to climb, and zealous to attack. The pathway was oftentimes steep and very rugged. The burning beams of the noonday sun frequently poured down in pitiless heat. The road was ever strenuously onward, and sharply upward.

But the day of Youth passes by, as all other days. Passes with incredible swiftness. And we find ourselves descending the mountain path, upon the other side—the mountain which we were climbing with such vigour, but yesterday it seems.

The descent may be gentle and even imperceptible, but ever in its winding way, it approaches closer and still closer to the encircling shadow of the valley beneath.

"Where One in welcome waiteth, His hands outstretched in love; Our soul discerns His beauty— 'The Door' of 'Heav'n above.'"

The same merciful Hand still leads us. The same watchful shepherd guides our failing footsteps, the same Divine love ensures our safety.

"For neither life nor death, nor things below, Nor things above,

Shall ever sever us, that we should go From His great love."

To some of us, the Call comes as an immediate summons. The cry is urgent. Our stay in the valley is of the briefest. The clarion sounds, and

"With sunset and evening star, And one clear call," we "put out to sea."

But this is not always the case. Nay! Oftentimes we must linger awhile, and wait in the valley, and listen for the sound of the angels' wings, and yearn for the gleam of the golden city; while we hearken to the Voice that whispers—

"I am with you always, even unto the end."

But though the message from above come to us in urgency; or be delayed to the waiting soul; still "no evil" shall befall us. He Who is our Life shall never fail us, nor forsake, here or hereafter.

Surely Elizabeth Barrett Browning is divinely inspired when she sings—"Life is perfected by death."

Are we not equally as safe in the sheltered valley, as in the sweet green pastures? "Thou art with me" is as true in the evening shade as in the morning sunshine. We remain as dear to the Father's Heart at the close of our earthly pilgrimage as at the start. While the angels who attend our way still encamp round about for our aid and deliverance.

We will therefore "fear no evil," but await in "faith, hope and love, in quiet trust and in perfect peace" the dawn of that new day which Tennyson describes in few but vivid words, glowing with trust and contentment, thus—

"For though, from out the bourne of Time and Place, The flood may bear me far, I hope to see my Pilot face to face, When I have crossed the bar."

—Grace L. Rodda.

ST. MICHAEL AND ALL ANGELS.

September 29th.

St. Michael, great archangel, And all the seraph band, Before the Throne, with faces veiled, Await their Lord's command.

For His divine compassion, And kind and constant care, Provide that angels, ev'ry hour, Shall guard us ev'ry where.

We may not see their footprints, Nor hear their voices sweet; But yet they bring us, from on high, A ministry complete.

And when our warfare closes, And eventide appears, A seraph, robed in spotless white, Shall soothe our mortal fears.

—Grace L. Rodda.

"Hail to the coming singers, Hail to the brave light-bringers. Forward I march and share, All that they sing and dare. I join the great march onward And take my place while bringing My freehold of thanksgiving."

God loves us better than men do because He knows us better.—Faber.



New Bishop of Gibraltar.

Canon F. C. N. Hicks, D.D., vicar of Brighton, has been nominated to the Bishopric of Gibraltar, in succession to the Right Rev. J. H. Greig, now Bishop of Guildford. Dr. Hicks, who has been vicar of Brighton since 1924, had a distinguished University career. He was formerly Tutor of Keble College, Oxford, and subsequently Principal of Bishops' College, Cheshunt (1909-20). He has taken a prominent part in the work of the Central Advisory Council of Training for the Ministry.

New Suffragan Bishop.

The King has been pleased to appoint the appointment of the Rev. Ronald Erskine Ramsay, M.A., Domestic Chaplain to the Bishop of Bristol, and Honorary Canon of Bristol Cathedral, to the newly constituted Suffragan Bishopric of Malmesbury.

Bishop and Wireless Services.

The Bishop of Chester (Dr. H. L. Paget), in the course of his sermon at the induction of Rev. A. C. Williamson to the incumbency of the Parish of Birkenhead, contended that the obligation to take part in public worship was not fulfilled by sitting at home and listening to "wireless" services. Although he did not think the exaggerated interest frequently manifested in religion when religious questions were raised in news papers indicated a turning towards God, yet there were doubtless large numbers of people outside the Church who found that it was not gain, wealth or excitement which really satisfied the heart.

"The Christian Year."

Hosts of visitors invaded the village of Hursley in June to do homage to the memory of John Keble, the centenary of whose "Christian Year" was being celebrated in the parish, where he ministered for 20 years as vicar.

Every seat in the church was occupied, and among the clergy who walked in procession were the Bishop of Winchester, the Dean of Winchester, the Bishop of Southampton, Dr. E. S. Talbot, and Dr. Kidd (past and present Wardens of Keble College, Oxford).

The Bishop of Winchester preached. Taking as his text St. John 1: 47, Dr. Woods said that they thanked God for John Keble, for his sweet minstrelsy in The Christian Year. They prayed that the Church which he loved might, like him, ever be filled with the spirit of power, of love and of soberness.

The Uganda Jubilee.

(By the Rev. G. A. Chambers.)

Love for Worship.

In the afternoon a great Children's Service was held, estimated at five thousand in number. Next morning the Cathedral was full at nine o'clock for the Service of Holy Communion. The people began to arrive soon after eight, every seat was occupied and hundreds were sitting on the floor. There was the utmost reverence and quietness and a sense of the Divine Presence throughout the congregation. It was most remarkable to think that these people who fifty years ago were wild and noisy, all of the same stock, some of them the same men, were thus assembled for the Sacrament at this Jubilee Service. It must have rejoiced the Bishop's heart to see that vast congregation gathered together to show the Lord's Death till He come. The Bishop of Mombasa preached on Rev. iii., 8: "Behold, I have set before thee an open door and no man can shut it." It was a call to make the next fifty years even more glorious than the past by recognising that the door had been opened by God for the making known of the secret of Christ. The service lasted three and a quarter hours; there were one thousand three hundred and ninety-two communicants. Four Bishops administered, assisted in the Hannington Chapel by the Archdeacon and three other clergy.

Healing the Sick.

A final smaller pageant in front of the celebrated C.M.S. Hospital on the side of the Cathedral hill contrasted the methods of the witch-doctor with the modern doctor and hospital. The C.M.S. in Uganda has four

hospitals. At Mengo alone, with its branches, there are four hundred and eleven beds. There have been 60,000 in-patients and two and a quarter million out-patients during the last thirty years succoured by the C.M.S. medical mission in Uganda—truly a record for which to praise God!

I quote from the special Jubilee Report of the Mengo Mission: "Uganda with its little-known diseases is a professional man's paradise. The range of surgical, medical, gynaecological and obstetric cases is immense and work in every speciality is open to the keen researcher. The C.M.S. has always stood for the policy of sending out the best and most highly trained type of doctors and nurses. A well-known English Doctor commiserated with Dr. A. R. Cook, C.M.G., M.D., B.Sc., London, the founder of the Mengo Hospital, on wasting his life in a place where he would only see ulcers and fevers. A list was sent to the Englishman of the cases seen in the first twelve months, which rather staggered him. One item alone was one hundred and fifty cases of bullet wounds. In sober truth, nearly all the major operations performed in civilized countries are needed here, most of the medical ailments are met, together with a rich and varied range of tropical diseases not met with in temperate climates."

Surely these facts are a challenge to young medical men to come over and help in the new Australian Diocese in Tanganyika where there is no doctor for seven hundred and seventy miles. Is there not another Dr. Cook who will give himself to the uncared-for three millions who will be Australia's responsibility in the future?

Drill, Physical Culture, Sports.

Every day seems to bring with it something more wonderful. Saturday, 2nd June, opened with a splendid display of squad drill on the high school ground. About twenty squads of boys from the various schools, and five squads of girls, all in uniform, went through varied formations as smartly and with as much precision as could be seen at a similar display in Australia. The squad commanders were Africans, and the exercises were given in English. All the exercises and evolutions showed a considerable degree of agility and skill. It made me feel that still another recruit will be needed for Tanganyika—a physical training instructor, one in command of the latest methods for that is what the mission has here. Every educationalist volunteering should make it his or her business to know how to teach games and to encourage sport as being a very vital factor in the development of the Christian character. I am off now to the sports. On the programme are: (1) 100 yards; (2) High jump; (3) Quarter mile; (4) Broad jump; (5) Mile; (6) Football Match, the Best versus the Rest. There are two thousand six hundred and eighty-eight schools, 163,097 scholars, and 4,751 teachers—a national work.

Tanganyika Mission—Fifty-one Years Old.

Yesterday it was pointed out to me that work was begun at Mpapua, in Tanganyika, by C.M.S. in 1876, so we are a year ahead of Uganda in age, but a long way behind in staff and results. The eyes of East Africa are upon Australia in the task to be undertaken in the new diocese of Tanganyika. Throughout the whole of this part of Africa, to-day is the day of opportunity to build on the old and tried foundations of the Gospel of Jesus Christ. It is a task which challenges us to respond with the best of our lives and the best in our gifts, that we may achieve worthily.

The Triumph of Christianity.

The Jubilee of the Uganda Mission is a living and striking illustration of the triumph of Christianity. The Cross has won the field. As I listened to the hymns in the Cathedral this Sunday morning, the last day of the Festival, "From Greenland's icy mountains," "Hark, hark, my Soul," and "Let the Song go round the Earth," sung by that vast and reverent congregation, my heart rejoiced, and the Te Deum was the natural expression of my feelings—We praise Thee, O God, we acknowledge Thee to be the Lord!

God grant that the Church at home may be inspired by the Church overseas so that a new spirit of endeavour, daring and sacrifice may arise in our midst for the extension of Christ's Kingdom everywhere.

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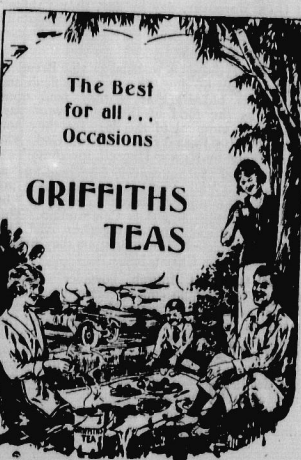
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Prayer Book Revision.

(By the Rev. J. H. Frewin, M.A., Lecturer on the Prayer Book, Ridley College, Melbourne.)

Proposed Alterations to the Prayer Book.

No. 3.

"Is our religion spiritual or material?"

A considerable amount of misunderstanding exists with regard to the use of metaphorical language.

Take the four accounts of the words which Jesus used when He instituted the Lord's Supper; three from the Gospels and one from I Cor. xi.

Mr. W. Prescott Upton, an expert in liturgical studies, says: "The true principles of Revision are extremely simple: Fidelity to the Word of God written and the use of Common sense."

What does common sense suggest as to the meaning of these words?

"This is my body."

"This is my blood."

Common sense suggests that they are not to be taken in a literal, but in a spiritual sense, as representing the sacrifice which Jesus was about to offer on the Cross. Otherwise He would have had two bodies. One in which He reclined at table and the other which He gave them to eat and of which He ate Himself.

This view is endorsed by R. T. Howard, M.A., Principal of St. Aidan's College, Birkhead, in his pamphlet "The Sacramental Presence," by Rev. G. H. Harris, M.A., Vice-Principal of Ridley Hall, Cambridge, by the Bishop of Birmingham in his recent sermon, at Westminster Abbey, and others.

For teaching this to my own congregation I was attacked by two correspondents in the press. They both referred to the discourse of Jesus reported in John vii. 35-65, especially verses 53: "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you;" and 52, "How can this man give us his flesh to eat?" and distinctly implied that this was to be taken literally.

Metaphorical or Symbolical Language.

It is part of a discourse which begins at verse 35 in the text "I am the Bread of Life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." A discourse which, in the opinion of many authorities, does not refer directly to the Holy Communion at all.

How do we understand these words? The passage

Has a Spiritual Meaning

and is only one of a series of similar addresses given in St. John's gospel, which is sometimes called the "Spiritual Gospel." These addresses are on the sayings "I am the Vine"; "I am the Door"; and here "I am the Bread of Life." In these Jesus is using material things like "the Vine," "the Door," and "the Bread" to convey spiritual teaching, and in this point, they are metaphors.

The Christian Religion is a Spiritual Religion. How then can we understand these things?

Thank God there are millions of Christians who do understand them. They have believed on the Lord Jesus Christ to the saving of the soul, and they know Jesus as the Door, for through Him, i.e., through faith in Him, they have entered into the Kingdom of God. Moreover, day by day, they "abide" in Him. They too know Him experimentally as the Vine and abide in Him as a branch abides in the Vine.

Similarly they know Him as the Bread of Life, for day by day "they eat His flesh and drink His blood"; that is they feed upon Christ as the food of the soul, every day, yes, every moment of the day, for they now "live by the faith of the son of God, who loved them and gave Himself for them."

This they do by prayer, by reading of God's word, by meditation, by gathering together for united prayer as well as by united worship, and Holy Communion. This spiritual religion unites together ALL believers to whatever denomination they belong as all "one in Christ Jesus."

The Mediaval Church, however, became materialised. The simple communion of the Upper Room has disappeared and a service takes its place in which it was asserted that God was made upon the Altar, that he could be lifted up to be seen and worshipped, offered up again for the sins of the living and the dead, reserved in a tabernacle, and carried about from place to place.

The Reformation in England turned upon this question and

The Reformation restored a Spiritual Religion.

by repudiating these errors. In the debate in Convocation, 1548, three questions were discussed: (1) Is there any real presence in the sacrament (that is apart from the spiritual)? (2) Could evil men receive the body and blood of Christ? (3) Is the doctrine of transubstantiation tenable? Archbishop Cranmer answered them all in the negative and in the negative the Church of England answers them to-day.

That is to say

The Church of England teaches a Spiritual Religion in her Articles and Formularies.

A part of the opening paragraph of Article xxviii. was quoted against me, that in the Holy Communion there was "a partaking of the Body of Christ."

Perhaps as these articles are so much in dispute, it might be well to print them in full.

XXVIII. Of the Lord's Supper.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather is a Sacrament of our redemption by Christ's death: inasmuch that to such as rightly, worthily, and with faith, receive the same, the bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved by holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XXIX. Of the Wicked which eat not the Body of Christ in the use of the Lord's Supper.

The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ; but rather to their condemnation do eat and drink the sign or Sacrament of so great a thing.

Yes, But in what sense are we partakers? In a spiritual or material sense? My contention is that we are partakers in a spiritual sense only. For the next paragraph goes on to assert that there is no change in the substance of the bread and wine, that such a doctrine cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, etc.

That there is no change in the bread and wine is further declared by the Black Rubric which, after referring to the custom in the C. of E. of receiving the communion kneeling, says:

"It is here declared, that thereby no Adoration is intended, ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored (for that were Idolatry, to be abhorred of all faithful Christians); and the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's natural Body to be at one time in more places than one."

We do not receive the Body and Blood of Christ in a materialistic sense, how then do we receive it? The next clause of the Article XXVIII. tells us.

The Body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner, and the mean whereby the Body of Christ is received and eaten in the Supper is faith.

The next Article XXIX supports this even more strongly and shows that it is the only way we can receive it. For if we are wicked and have not a lively (i.e., a living, active faith), though we were actually to press with our teeth the elements we would not be partakers of Christ.

The spiritual nature of the sacrament is further enforced by the closing paragraph of Article XXVIII, which says:

"The sacrament of the Lord's Supper is not by Christ's ordinance reserved, carried about, lifted up, or worshipped."

Bishop Cosin, the High Church leader in 1602, stated this even more strongly. "We

also deny the elements retain the nature of sacraments when not used according to Divine institution, that is, given by Christ's ministers and received by His people so that Christ in the consecrated bread ought not, CANNOT be kept and preserved to be carried about, because He is present only to the communicants." These statements become important when we have to-day

Attempts to Revive Materialistic Views of Religion by Churchmen who unlawfully do so reserve the elements, and who adore the consecrated bread and wine so reserved.

They become important also in view of the proposals for a limited Reservation, but which have not yet become law.

The words of a Free Churchman, the first who has spoken officially on this subject, are instructive at this point. Dr. P. Carnegie Simpson, Professor at the Presbyterian College, Cambridge, says:

Reservation of the Sacrament.

"There is much discussion going on just now over the Sacrament of the Lord's Supper or Holy Communion and of the Christ in it in connection with the proposed revised Prayer Book, he said. 'It is futile and foolish to represent us Free Churchmen as having no concern in this public issue of both national and religious importance. The discussion on the Book supplies a very relevant illustration of what I have to say about the larger and the smaller view. We hear a great deal in that discussion concerning the 'reservation of the sacrament.' Why is that to our Anglo-Catholic friends—and many of them are friends—so important? Because they say the Lord is present in the consecrated elements which can be reserved and, under which, He can be adored. I refrain here from saying anything of a controversial nature about the errors and dangers of this view. Again I say but the one thing. It is not large enough. Christ is present, as I hope we all believe, in His own ordinance. Yes; but that is in the Sacrament. Now the elements are not the Sacrament. They are but a bit of the Sacrament. The part is not the whole.

"Indeed, the very expression, 'reservation of the Sacrament,' is not correct. The Bishops should not have used it—as they do in, at least one phrase, in a rubric—because it is simply not accurate. You do not 'reserve the Sacrament.' You cannot. The Sacrament in any right and reasonable view of the term, is the whole action—a company of faithful people in the Church celebrating, in a duly authorised manner, the whole act.

"I would let a man hold almost as 'high' a view as he likes of Christ's presence in the Sacrament," continued Dr. Carnegie Simpson, "but when he says that presence is to be located in this material part of the Sacrament, I say—not to mention other errors and palpable dangers there are in it—this is the smaller view. I said, a moment or two ago, that we Evangelicals are the full Sacramentalists. We are also the full Sacramentarians, in that we believe in Christ is not a part of but in the whole Sacrament. The other people are not truly Sacramentarians: they are elementarians."

Coming back to the Upper Room. Jesus took bread and break it and gave it to His disciples, saying: "This is my body, which is being given for you."

My contention is that these words are not to be taken in a literal sense, but in a spiritual. Similarly when He said "This is my blood of the New Covenant which is being shed for many." Again the words cannot be literal for the Jew was forbidden to drink blood.

If we could eat the actual body and drink His Blood it would not strengthen our spiritual life. The thoughtless and unguarded use of these words has led to the identification of the Body and Blood of Christ with the elements of bread and wine.

Those who teach this as the Article above asserts teach a doctrine "which cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, hath given occasion to many superstitions"; or as Dr. Simpson says above, they "are not truly Sacramentarians, they are 'ELEMENTARIANS.'"

Charterhouse School.

A beautiful War Memorial Chapel designed by Sir Gilbert Scott has been erected at Charterhouse School and dedicated by the Bishop of Winchester in memory of the 667 Carthusians who fell in the Great War.

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.

Fasting Communion.

We have been asked to reprint the following note on Fasting Communion, written by the late Very Rev. F. W. Farrar, D.D., Dean of Canterbury. It is of importance, as the extreme school are insisting on fasting before Communion as an essential Catholic custom. They say it is ordered by the Church, though they find it difficult to state exactly where or when if they are asked to give particulars.

IF any one likes to practise the custom of going to the Holy Communion fasting, there is not the smallest reason why he should not do so; and if he finds the practice beneficial he may, if he pleases, urge it on others. But to say that to take the Holy Communion after other food is a mortal sin, as some clergy do, is folly little short of disgraceful. Is this a time for the clergy to be creating petty artificial sins of their own invention, when the whole Bible, the Creeds, the Thirty-nine Articles, the whole Prayer Book, the Canons and the Homilies, maintain absolute silence respecting such purely imaginary and humanly-invented transgressions? Such teaching should deceive no one. But the fact that such teaching should be found in the Church of England shows the fatal rapidity of the Romeward development of opinion which is undermining the entire work of the Reformation. Already we have semi-Romish clergymen who avowedly manage their parishes on the pestilent system of auricular and "sacramental" confession. Already such persons have left indefinitely far behind them the emphatic protests of Bishop Wilberforce, who all his life long was regarded as a leader of the High Church party. This was the strong uncompromising language used by that eminent prelate to the whole body of his rural deans a few days before his death, and reproduced with approval by another High Churchman, Dean Burgon. In that address, after a strong denunciation of habitual confession to a priest, which he called "one of the worst developments of Popery, a system of unnatural excitement and spiritual dram-drinking"; and also a strong denunciation of what he called the "abominations" of non-communicating attendance, he says "It is not in a light sense that I say this new doctrine of Fasting Communion is dangerous. The practice is not advocated because a man comes in a clearer spirit and less disturbed state of body and mind, but on a miserable degraded notion that the consecrated elements will meet with other food in the stomach. It is a detestable materialism. . . . The whole notion is simply disgusting." The language is stronger and less conciliatory than I should use, and as I said, no one dreams of condemning any man who likes to go to the Eucharist with an empty stomach, although nothing is more certain than that the first Eucharist followed a meal; that St. Paul communicated at midnight; and that there is not a single scintilla of evidence that the Sacrament was received fasting in the first two centuries after Christ. The very name of it in all languages (Coena, Deipnon, Sainte Cene, Lord's Supper, Abendmahl) shows that it was originally an evening Communion, and therefore not taken fasting. He who goes to it unfasting commits no sin at all, and only acts as millions and millions of God's best saints have done and still do. He who teaches that it is a sin of any kind—much more a "mortal sin"—to do this is false to the teaching of his Church (see Article XX.) and "teaches for doctrine the commandments of men."



The Very Rev. Dean Percival, of Bendigo, has announced his resignation as from December 1st.

The Rev. H. E. Taylor, of St. Augustine's, Stanmore, has been appointed rector of Katoomba, Sydney Diocese. Mr. Taylor was trained at St. John's College, Armidale.

The Rev. H. Dempster, lately locum tenens at Christ Church, Enmore, has been appointed to the incumbency of St. Augustine's, Stanmore, Sydney.

The Rev. C. H. Barnes, vicar of St. Hilary's, East Kew, Melbourne, has made steady progress after his recent serious operation. Mr. Barnes is one of our keenest C.M.S. and B.C.A. supporters in Victoria.

The Rev. W. McLeod has resigned the position of locum tenens at St. George's, Hurstville, Sydney, and will be succeeded by the Rev. Vaun Gurnett, who will act during the absence abroad of the rector, the Rev. Dixon Hudson.

Mr. W. A. G. Walter, P.M., a keen churchman, lay officer and lay reader of the Diocese of Perth, is going to England on a trip. He has been in ill health for some time. For years he has given valued help to the Archbishop.

The Colonial and Continental Society have written to the Bishop of Hunbury to say that they are sending out, in October, the Rev. T. Lawrence, a priest suitable in every way to take charge of Denmark and the Group Settlements nearby, at the Society's expense.

The death of Mrs. Cecil B. Stephen removes one who was long associated with St. John's, Darlinghurst, and St. James', Sydney. She was of a very generous nature, and helped many good causes, especially the Infants' Home, Ashfield and the Bush Brothers.

The sudden death in New York of Dr. Aggrey, the famous Negro Vice-Principal of the Prince of Wales College, Achimota, West Africa, is announced. He was a D.D. and Ph.D. of Columbia University, U.S.A., a noted educationalist and one of Africa's greatest sons. He was 51 years of age.

The Rev. Canon and Mrs. Burns, and Mr. and Mrs. Conolly, left Sydney for Nairobi, East Africa, by the P. & O. steamer, "Naldora," on September 21. Mr. and Mrs. Conolly are going out for educational work. The party will tranship at Bombay into an East African steamer.

The Ven. H. A. Woodd, B.A., Archdeacon of Newcastle, and the Rev. E. R. Elder, A.B., rector of Holy Trinity, Erskineville, Sydney, have been elected fellows of St. Paul's College within the University of Sydney, to fill the vacancies created by the resignations of the Bishop of Bathurst and the Rev. G. V. Portus.

The Rev. T. G. Paul, M.C., who for the past two years has held the position of Toc H padre for New South Wales, has been appointed rector of St. John's, Camden, and will take up duty on November 1. Mr. Paul will continue to act as State padre for Toc H in an honorary capacity. He was formerly in the diocese of Newcastle.

The Rev. Dr. and Mrs. Law, who recently left for England by way of U.S.A., were presented by the parishioners of St. John's, Toorak, Melbourne, with a purse of 320 sovereigns, as a token of esteem. It will be remembered that Dr. Law is the Australian Deputation this year for the Colonial and Continental Church Society.

By the death of Mr. D'Arcy Haggitt, who for some years was Church Advocate for the diocese of Dunedin, the church of N.Z. loses a link with the past. Mr. Haggitt was a member of the Synod of 1871, saw the arrival of Dunedin's first bishop, and was one of the first trustees of the Diocesan Trust Board. He was a most faithful worker.

Mr. W. H. L. Walker, formerly of the South Australian and Commonwealth Public Ser-

vices, has been appointed Hon. General Secretary of the N.S.W. Hospital Saturday Fund. He is actively associated with church matters, and is a member of the council of St. Clement's Church, Mosman, Sydney. In his younger days Mr. Walker was a prominent sportsman in Victoria.

The death of Mrs. R. Mills, O.B.E., has removed a great friend and helper from the life of the diocese of Gippsland. She was noted for her fine generosity and specially her work for the soldiers during and since the war. The administrator of the diocese says: "She will be remembered with gratitude in all of our parishes. Not only did she give bountifully, but was ever ready to give personal service and worked with her hands to help clean a Church and deemed it a labor of love. The Church in Gippsland is richer for her example."

A LAST RESOURCE.

The wardens were distracted, and the rector tore his hair. For parish funds were desperately low; Collections on the down grade, and congregations rare—The Curate and the Deaconess must go.

The cynic satirizes and the rank outsiders mock. At the leaving of the Parson in the lurch; We must titillate the palates of the apathetic flock. And allure them to the pastures of the church.

We must organize sensations that shall offer ready thrills; We must fill the House of God by hook or crook; But we have run the gamut of the sort of thing that fills, And for new devices know not where to look.

We have had converted boxers, and discussions of their doubts, By adolescents taking different sides; We have consecrated colours for the local troop of scouts; We have dedicated garters for the Guides.

Recitals on the organ are entirely commonplace, There is no response to efforts by the Choir; (It struggles for survival in attempts to save its face—No marvel if it very quickly tire.)

We thought we'd solved the problem when we laid the floor for jazz, And then displaced the pulpit by the stage; Euchre doesn't draw them—it hardly ever has, And even Bridge has ceased to be the rage.

In all alluring efforts we have set a futile lead; As shown when we have had extensive ranges; But still the church stands empty, and the people will not heed; Suppose we Preach the Gospel for a change! —G.E.W.

A wide spreading hopeful disposition is your true umbrella in this vale of tears.—T. B. Aldrich.





What is happiness?
"To live the utmost, for the best. That
is happiness."
—Cosmo Lang.

SEPTEMBER.

29th—Thursday. St. Michael and All Angels.
30th—Friday. St. Jerome, the learned Saint
of Bethlehem.
Fall of Damascus and Capitulation of
Bulgaria, 1918.

OCTOBER.

1st—Saturday. St. Remigius the convert of
Clovis and his Franks.
2nd—16th Sunday after Trinity. The
Church of God continually needs His
aid and defence against all her enemies
both without and within.
Great Fire, Sydney, £1,000,000 damage,
1890.
3rd—Monday. Republic established in Por-
tugal, 1910.
5th—Wednesday. Captain Cook landed in
New Zealand, 1769. Allies landed at
Salonika, 1915.
6th—Thursday. St. Faith the girl martyr
of France.
Tyndale burned, 1536.
Japan seizes Marshall Islands, 1914.
9th—17th Sunday after Trinity. The sub-
ject for the day is Good Works which
manifest the faith that is in us.
St. Denis, the national saint of France
10th—Monday. Burke and Wills death re-
ported, 1861.
12th—Wednesday. Boers invade Natal, 1899.
13th—Thursday. Translation of King Ed-
ward the Confessor, Founder of West-
minster.
Nurse Cavell shot by Germans, 1915.
Next issue of this paper.



TO AUSTRALIAN CHURCHMEN

The Pulpit and the Evangelicals.

GLANCE back over a great past will at once show that the pulpit is the stronghold of the Evangelical School of the Church. Strong and faithful there, it is invincible; weak and timid there, it is beaten everywhere. Leaving other matters aside, the Evangelical minister has no doubt that he himself is called of God to be an ambassador of Christ, and that the highest duty of his office is to preach the Gospel of free grace and free salvation. Therefore to ascend the pulpit on the Lord's Day and address a congregation on the reasons why "colours" should be used in God's House at certain times in the year, as if that were a message from God, is to him a base bartering of his birthright. In fact, the glory and greatness of proclaiming the saving truths of the Gospel so impressed our evangelical fathers, that they built huge pulpits in the most prominent positions in our churches, some of them overshadowing and hiding the Holy Table, thus signifying their belief that the ministry of the Word was even more important than the ministry of the Sacraments; and that no one fed upon Christ in anywise who did not feed upon His Word. And when the day came and the pulpit was moved to the side, and an elaborate Communion Table was set up, bedecked with flowers, adorned with other embellishments, and made aesthetic and "helpful," dark forebodings filled their hearts. Because to them it marked the attempt to shift the Church's doctrinal centre of gravity from the Gospel to one of the Sacraments of the

Gospel—an attempt which has proved only too successful over a large section within the Anglican communion.

Still the pulpit need not suffer any loss of power even though it is now at the side in a church. The pulpit's power depends upon the man who may be in it and the message he delivers in God's Name. Besides the Evangelicals have no quarrel—never had—with the true sacramental teaching of our Church. They believe the Sacraments to be most true means of grace when mixed with faith in those who receive them. They believe in the real presence of Christ—only after a heavenly and spiritual manner—in the hearts of worthy recipients of the Holy Communion. But having said this, we hold that the pulpit is pre-eminently the place from which spiritual food is dispensed. Do not conversion, instruction and edification depend upon the proclaimed Word? Did not the Apostles go everywhere preaching the Word of God? Was it not the burden of St. Paul's very ministry? What of our great Evangelical leaders of a century or more past? The preaching of the Word was in demonstration and in power! Surely therefore the question of preserving and even increasing the efficiency of the pulpit is a most urgent one. Not merely because the Evangelical school stands or falls with it, but for the preservation of the truth in the right proportion. The Evangelical school in the Church stands for something greater than party, it stands for the defence of the crown rights of our Master the Lord Jesus Christ and the pure doctrine of the Gospel.

How then can this efficiency in pulpit ministrations come about? Not by mere pulpit eloquence! Such may have the power of attracting a congregation, but it fails to convert souls, if indeed it ever aimed at such a thing. Truth, His own truth, is the only thing that God will honour in effecting a conversion. Souls are only won by the truth as it is in Jesus. The first requisite, therefore, in a pulpit which aims at efficiency is soundness of doctrine, brought about when the heart is really given to God and intellect consecrated to Him and furnished with all that God offers, so that it may be usefully employed in His service. The preacher must be mighty in the Scriptures, in other words, live with his Bible—a perennial source of power and freshness! He, of course, will have on his library shelves the best works of our ripest and soberest scholars and will have learned how to hold his own against any impugnors of the trustworthiness of God's Book. Naturally he will steep his mind and heart in the great Evangelical works of devotion and prayer, striving his best by painstaking study and care to avoid all rambling and ill-arranged discourses, so that his hearers will feel that he has come from the Presence Chamber with a message as from God.

Evangelicals are sometimes taunted with having no carefully wrought out system of doctrine and no extensive literature such as other church parties employ for the propagation of their views. This is only partly true—and to our credit be it said! It is because the Bible occupies a pre-eminent position, that we have set such little store on the writings of men; and though the requirements of our time are now demanding from the Evangelical school literature of real excellence to meet certain needs, such writings can never be allowed to take the place of the Bible.

Nevertheless, let the Evangelical preacher who would desire to be mighty for God in the pulpit, get hold of the

writings of "the Divines of the English Church" as the Reformation Fathers have been justly called. One great Cambridge scholar describes the study of these writers as "feeding on the marrow of lions," while a great Archbishop of recent years spoke in one of his charges of "their masculine sense, their unsurpassed knowledge and keen historic insight." The whole round of Evangelical Church divinity lies within the pages of these great authors; the Church, the Sacraments, the Ministry, justification by faith, grace and sanctification. Study them with Bible in hand and with God's blessing, the Evangelical pulpit of today whether in city or town will be instructive, powerful, fruitful and efficient unto God.



The Whole Church for the Whole Task.

WE congratulate the committee of the Combined Campaign for Missions on the publication of the first issue of their Campaign Notes. Evidently the Combined Campaign is gaining momentum and catching the imagination of church people up and down Australia. The purpose of the Campaign is to fire the heart of the Australian Church in the behalf of world evangelisation. Incidentally there must be a deepening of the spiritual life, otherwise the response will not be adequate to the needs of the day. Already vistas of activity are opening out before the committee in their task of quickening the home Church. There is no doubt that a keen desire to serve is surging up in the lives of hosts of church people. They await the asking and the showing of what they can and ought to do. Australia is geographically specially placed with regard to missionary enterprise. We cannot remain in isolation if we wanted to. The non-Christian peoples of Africa, and the East, and the islands of the Pacific are being swept into the stream of our life. They hunger for Christ and His Gospel, and it is the purpose of the Combined Campaign committee, under the urge and guidance of God's Spirit to help rouse the Church to her obligation and opportunity. If the Church will only rise in all her fulness and undertake the God-given task, immeasurable blessing will come to her and the peoples overseas.

N.S.W. Elections.

NEW SOUTH WALES is in the midst of the hurly-burly of an election fight. We are afraid that it is not a very edifying spectacle. Charges and counter charges of ill omen are being hurled at one another, while every scheme and subterfuge in the world are being used to secure votes. Sinister purposes are at work, and the increasing of the wages of certain Government employees, the shifting of labour gangs here and there, the granting of tin hare racing licenses are unsavoury aspects in the political welter. All the more reason therefore for electors to play their part as in the sight of God and for the country's abiding welfare!

The possession of the franchise is a solemn responsibility. It behoves every man and woman to think out the issues involved and come to a personal

decision as between the candidates presenting themselves. And it certainly should be the aim of all to elect men who in their representative capacity will hold the scales as evenly as possible between the several interests and classes constituting the community, and legislate so as to secure harmony of relationship and prosperity to all in this land of opportunity and freedom.

When at a critical time in ancient history it was desirable to select men to manage the affairs of the nation, it was laid down: "Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you." The electors will do well to apply the same tests. We certainly, at this critical juncture in the affairs of the State, need wise men, men of understanding, men known among us for their character, and probity, and ability; men who are not self-seekers, but who have the well-being of all classes at heart; men who have understanding of the times, and know what ought to be done.

Disquieting Conditions in National Life.

FOR the hundredth time the leaders of our Church have spoken in no uncertain way upon the apparent godlessness, the irreligiosity, and the unsavoury trend of so much of our national life. These leaders of ours are no old curmudgeons or misanthropes, but men who move in the very midst of the people with many advantageous opportunities of gauging the situation. Besides they have the best and highest interests of our land at heart. No men are more deeply and truly concerned with the real welfare of the people; and it is only because of this that they sound the note of warning and thus seek to lead people along the pathways which lead to true and lasting good. When, however, deep concern is expressed in other quarters, maybe people will heed. Speaking a few days ago the Chief Justice of New South Wales said:

"Material prosperity is not everything. No country will become great by material prosperity. To thoughtful people and to people who, like myself, are growing old, there is a great deal that is disquieting in the present conditions in Australia. If Australia is to become the great country which, in my opinion, it is capable of becoming, and if it is to retain its pride of place in the British Empire, I am convinced—and the older I get the more firmly I am convinced—of the immense importance of religious training going hand-in-hand with the mental and physical development of the children of this generation. We learn that true happiness is only to be found in work, in duty, and in self-discipline. For their own welfare and that of the community it is necessary that the lessons of duty, discipline, religious faith, and religious observance should be learned by the children while they are still young and impressionable."

Darwinism.

(By the Bishop of Bendigo.)

WE have probably all been surprised the last few days to see by the cables that the old conflict of religion and science has broken out again in England. It will be recalled that Sir Arthur Keith, in his presidential address at the annual meeting of the British Association, strongly upheld the Darwinian theory of evolution, and that the Bishop of Ripon and Father Jarrett (of the

Dominican Order) demurred at Sir Arthur's statements. Such at any rate is the cabled message which may possibly be garbled.

The reviving of this old question, however, is apparently causing a great deal of stir, and may perhaps cause some searchings of thought—some questionings as to whether Darwin has overthrown belief in God. Accordingly it may be worth while to look at this question and endeavour to see whether, even if we entirely follow Darwin, loss of faith logically and necessarily follows. And in our endeavour let us go to the fountain-head. Let us question Darwin himself and see what he taught. Does evolution banish God? Did Darwin himself (a hard thinker as well as an accurate observer) consider that his views were contrary to our faith? Let us see. Let us put him in the witness box.

In the Life of Tennyson in "The Englishmen of Letters" series, page 128, we have a short account of a visit which Darwin paid to Tennyson in the latter's beautiful home at Farringford. The great poet said to the great scientist, "Your theory of Evolution does not make against Christianity?" And the answer came at once, "No, certainly not." This is pretty decisive of Darwin's own opinions regarding the implications of his theories, but there is more than this, much more as a matter of fact. Several years ago that well-known C.M.S. worker, the Rev. G. T. Manley, Senior Wrangler and Fellow of Christ's College, Cambridge (Darwin's own college) delivered a lecture entitled "The views of Modern Science" (published by the C.M.S.). In this lecture, Mr. Manley says, "Whether Darwin was a Christian or not, I am unable to say. But I have read nothing in his scientific works contrary to Christianity, and the only subject where there seems to be a point of contact, namely, the existence of a Creator, he most definitely allies himself with the Christian view," and Mr. Manley proceeds to quote from the "Origin of Species," page 403, where Darwin says, "There is a grandeur in this view of life with its several powers having been originally breathed by the Creator into a few forms or into one; and that, while this planet has gone cycling on according to the fixed law of gravity from so simple a beginning, endless forms, most beautiful and most wonderful, have been and are being evolved." Further, he begins his "Origin of Species" by quoting from Bacon the following: "To conclude then let no man out of a weak conceit of sobriety or an ill-applied moderation think or maintain that a man can search too far, or be too well studied in the book of God's works; divinity or philosophy; but rather let men endeavour an endless progress or proficience in both."

Yet again. Professor Momerie, in "Belief in God," quotes from a letter Darwin wrote in 1873 (he published the "Origin of Species" in 1859). "The impossibility of conceiving that this great and wonderful universe, with our conscious selves, arose through chance, seems to me to be the chief argument for the existence of God." Moreover, in his "Life and Letters," we read, "When reflecting (on the argument for Design) I feel compelled to admit a First Cause, having an intelligence in some degree analogous to that of man." The Design argument, of course, has taken a new form since evolutionary theories have held sway, but surely it can be stated in a way not incompatible with modern thought



[Spencer Shier Photo, Melb.]

The Very Rev. G. E. Aicken, M.A., who has been appointed Dean of Melbourne. Dean Aicken is an honourable man and prizeman of St. John's College, Cambridge, and was sometime Principal of Ridley College, Melbourne. He retains his Archdeaconry of Dandenong.

when it is pointed out that the Great Designer shows His wisdom by overcoming difficulties in a material working according to certain laws, by adjusting those laws to His own ends. "If we follow Darwin," says Kelly in "Rational Necessity of Theism," "we shall believe that to use means is just what the Creator would prefer to do. According to Darwin, at any rate, the notion of a special creation of separate species "is not so grand," and so "dignified" as the creation or formation by the orderly march of evolution, which works by gradual means to a predestined end."

Perhaps we might also remember that even Huxley once wrote, "The doctrine of Evolution is neither Theistic nor anti-Theistic. It simply has no more to do with Theism than the first book of Euclid has."

We therefore come to the conclusion that even a whole-hearted acceptance of Darwin's views by no means necessarily or logically overthrows belief in a Creator. Moreover, there are two questions, and mighty questions at that, which the evolutionist neither answers nor even attempts to answer. The first is: granted that all evolutionary views and theories are right, what endowed matter with the potentiality and capacity to evolve? The second is it is taught that the universe as we now know it, has evolved from some very nebulous primitive form of matter, let us say fire-mist; very well, then, where did the fire-mist come from? Every phenomenon has a cause. The fire-mist must have had a beginning, "E nihilo, nihil fit," i.e., out of nothing nothing comes.

No, evolution's task is to describe a process, not to account for a beginning, and we still can believe in those majestic words of simple grandeur, "In the beginning God."

Mr. D. G. Stead, of the Wild Life Preservation Society, says that the wholesale slaughter of native bears in Queensland had shocked the whole of Australia, for thinking Australians recognised that the destruction of these delightful little animals was a Commonwealth outrage rather than the affair of any one State.



NEW SOUTH WALES.

SYDNEY.

St. Andrew's Cathedral.

Just as we go to press the Special Session of the Diocesan Synod is being held to consider whether the Church should accept the Mint site for the Cathedral in lieu of the present position. So far no finality has been reached. The Chapter House presented a crowded and animated sight when the Synod began its proceedings on Monday last, with the Coadjutor Bishop presiding.

The C.F.S.

The Girls' Friendly Society Sale of Work and Exhibition last Saturday in the Chapter House proved very successful. The ambition of the society is to have a welfare centre in the city itself, which would serve as headquarters, and as a club for girl members. "We cannot," said the acting President at the opening, "launch out with new liabilities, however, until the debt on the hostel building is paid. Although the hostel has been a success, and is self-supporting, there is still £1400 owing on the building, and until that is paid we must remain as we are," she said. The proceeds of the fete will go to pay off the building debt.

All Souls', Leichhardt.

All Souls', Leichhardt, was crowded on Sunday evening, September 18, when Rev. Canon Burns, of Nairobi, addressed the congregation, ere his return to his work in Africa. Occasion was taken to present to the Canon a set of handsome Communion Vessels, for use in Nairobi. Some 240 people remained after the Evening Prayer to join with Canon, Mrs. Burns and family in the Lord's Supper.

The Tin Hare.

The Rev. F. Tugwell, in whose parish of St. John, Glebe, the great Sydney Tin Hare course is situated, has been visiting the racing meetings. "A most appalling sight," he declared was the number of boys and youths present. Recently he had taken a census at Glebe and Forest Lodge schools. In one class of 42 boys, aged about 12 years, 20 admitted having been to the "tin hare" meeting the previous Saturday night. In another class of 70 boys, aged between 11 and 13 years, 44 said they had attended. Unless action was taken, what had happened at Epping would happen in other suburbs and country towns." Gambling seems to be the great ailment.

Wollongong and District Council of Churches

The ministers of Wollongong and District recently met in St. Michael's Church Hall,

Wollongong, and formed a local Council of Churches for the purpose of dealing with problems that affect the moral welfare of the community.

After a lengthy discussion on the subject of the holiness of the Lord's Day, the following motion was carried:—That this meeting, believing in the Divine Authority of the Lord's Day, urges the importance of keeping the Day Holy, and guarding its blessings from destruction. Further, that this meeting voices its protest against the use of public recreation grounds for organised games on the Lord's Day.

Much enthusiasm was manifested at the meeting, and a desire was expressed to the effect that the Churchpeople of all denominations should fall into line behind their leaders so that the Church may be able to speak with one voice. The following motion was carried unanimously:—

"That the Wollongong and District Council of Churches urges all people of influence in the community, to observe the sanctity of the Lord's Day by refraining from sport and secular duties on that day."

GOULBURN.

Quarterly Meetings.

The volume of business in the third quarter of the year demanded a three day's session of the diocesan councils and committees. The Bishop presided throughout.

The "Duplex" committee completed its report to Synod on the possibility of installing the Duplex System of Church Finance throughout the diocese to meet all needs. Briefly its report will be that it would be possible, that the prospect opens up fascinating possibilities, but that a good deal of education will have to be undertaken before such a prospect could be realised.

The Board of Education met on Wednesday. The Bishop reported that the legal difficulties in the way of the removal of the Monaro Grammar School to Canberra are being overcome. £1500 is in sight towards the £27,000 required for the first instalment of the building, and the appeal as such has hardly yet been launched. The Board stressed the need of Sunday School teachers, regular meetings for preparation of lessons, the importance of children's services and catechising in church. It adopted and simplified the "Trove" syllabus for its own needs in two grades only. It decided to call its correspondence Sunday School teaching "The Church Mailbag School." It emphasised the necessity of parochial councils subsidising Sunday Schools for their necessary equipment as an integral part of the work of the parish, and it made arrangements to supplement this by grants where necessary. The Missionary Council on the Wednesday

night was concerned chiefly with preliminary preparations for the Combined Campaign for Missions.

The Diocesan Council sat for the whole day on Thursday. Ordinances providing for the sale of all the rent-producing properties in June were passed. An ordinance providing for the sale of the Burra Glebe near Queanbeyan was passed, and also another providing for the sale of the present rectory at Bombale and facilitating the erection of a new one more suitably placed.

Meeting of Albury Ministers.

The question of Sunday observance and organised sport was discussed from many points of view, and finally the following resolution was carried unanimously:—"That this meeting, believing that the keeping of the Sunday as a day of quietness and sacredness is of paramount value to the welfare of the community, wholeheartedly stands behind such keeping of the day, and, in especial, commends the council for its refusal in the past to give its official sanction to organised sport on the Sunday, and hopes that it will continue the same policy."

Lecturing at Albury on "Australia and the League of Nations," the Rev. A. H. Garssey, M.A., Warden of St. Paul's College, University of Sydney, and president of the Australian League of Nations Union, asked the people to regard the League not as a mere piece of impracticable idealism, nor, on the other hand, as a device on the part of cunning statesmen to perpetuate old habits of intrigue and diplomacy, but as an honest combination of philanthropic idealism and practical wisdom, setting out to achieve world peace by way of international friendship and co-operation. He strongly urged the necessity of the League of Nations being backed by a strong body of well-informed public opinion in all countries.

BATHURST.

The New Cathedral.

The Diocesan authorities are planning a memorable occasion for the consecration of the cathedral and other important gatherings at the approaching All Saints' tide. Between now and then is the choosing selecting and designing of the various appointments and furnishing for the Cathedral. Special plans have been fixed as to seating accommodation for those who shall attend. The Bishop writes:—

The programme as provisionally arranged at this date is for the consecration of the Cathedral on Sunday, October 30th, at 10.30 a.m. The Bishop of Newcastle will preach the sermon. There will be a children's rally in the new Cathedral in the afternoon, and Festal Evensong at night. Visiting Bishops will be the preachers on these occasions. On Monday afternoon, October 31st, there will be a public reception to all our visiting guests and friends, at All Saints' College, beginning at 2.45. The Dedication of the new buildings at the College will take place at 3.15, and after the buildings will be thrown open for inspection.

There will be a Public Tea Meeting at 6.30 in the Cathedral Hall, followed by a Public Meeting to be addressed by our distinguished visitors. On Wednesday morning at 10 o'clock there will be the consecration of the Bishop Coadjutor. The sermon on this occasion will be preached by the Bishop of Riverina.

VICTORIA.

MELBOURNE.

The Government looks to the Church.

So impressed is the Victorian State Government with the work of the Mission of St. James and St. John in dealing with the problems of venereal cases in their homes, at Carlton and Fern Tree Gully, that the Minister for Public Health has asked Canon Lambie to undertake the oversight of the Government's new venture in the same problem at its clinic now established in the buildings once known as the Yarra Bend Asylum.

St. John's, Camberwell.

This year's annual offering in aid of the Building Fund of St. John's, Camberwell, has totalled £380. This, in conjunction with regular subscriptions received, makes a total of £11,000 raised by direct giving in the parish for the Building Fund in 11 years. The debt now remaining on the buildings is only £400.

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

BALLARAT.

A Tribute to the Dean.

In his first monthly letter to the churchpeople of the diocese, the Bishop paid a fine tribute to the Dean in the following words: "It would be presumptuous on my part to attempt to express the place Dean Tucker occupies in the life of our diocese, or in the affections of our churchpeople. But perhaps I may be allowed to offer one word of appreciation—first as the Bishop to whom he handed over the charge of the diocese, for the loving and wise care that he must have lavished upon it, for it to be in the happy and ordered condition in which I found it; and secondly as an individual, for his considerate and never-failing kindness which made me feel, from the first moment after my acceptance of the See, that I was coming to work not among strangers, but into a body of friends and brothers."

Lindisfarne Society.

The occasion of the presence of a large number of the clergy at the Enthronement of Dr. Philip Crick as fourth Bishop of Ballarat, on the festival of St. Aidan, was seized upon to convene a meeting of the old students and the staff of St. Aidan's Theological College. It was unanimously resolved that a "Lindisfarne Society" be formed consisting of all old students in Holy Orders wherever they may be, the past and present staffs of the College, and the students in residence.

The Spirit of Service.

A meeting, unlike any other within memory, was held in the Chapter House on 6th September, when men from the fifty congregations within a thirty miles radius of Ballarat assembled to express to the Bishop their willingness to serve. The resolution was put forward on the motion of Mr. K. S. B. Archer, who spoke on behalf of the men of the city, and Mr. L. M. Pullman, who spoke for the men from the forty country congregations. The resolution was: "That this meeting of men desires to express to Dr. Philip Crick, as Bishop of Ballarat, a very sincere and warm welcome from the manhood of the various congregations in the Rural Deanery of Ballarat. It further assures him of a faithful fellowship, a sturdy loyalty, and a readiness to move forward in devotion to duty under his leadership. It hopes that the ties of love and sympathy may be deepened, that the bond of fellowship may be strengthened, and that he may long to spare to lead and inspire."

GIPPSLAND.

The Central Fund.

Receipts for the Central Fund of the Diocese for the year, 1st July, 1926, to 30th June, 1927, amounted to £4759/12/10. Of this sum £2791/11/- was paid to the credit of Central Fund from Church Efficiency Fund—the special fund so generously raised by the Diocese to put our Diocesan Funds on a sound basis. Of this £2791/11/-, £791/11/- was paid from C.E.F. to wipe out an overdraft and £2000 was paid to meet grants for the year 1926-27. In order to arrive at the actual income from Parochial Sources, grants, etc., for 1926-27, it is necessary to deduct from £4759/12/10 the sum of £2791/11/-. This leaves to be distributed for 1927-28 the sum of £1968/1/10. A fine response has been made so far to the Church Efficiency Fund of the Diocese, £1532 having already been received out of £1741 due.

Orbost.

Work has been commenced in the building of the new Church at Orbost. October 1 is being looked forward to by all parishioners for on that day the Bishop will lay the foundation stone.

WEST AUSTRALIA.

PERTH.

Mr. Basil Riley.

Much sympathy is going out to the Archbishop of Perth on account of the absence of news from China concerning his son, Mr. Basil Riley, who has been missing for some time. Mr. Riley was correspondent in China of the London "Times." We join in heartfelt prayer for the Bishop in his deep anxiety.

Ordination.

His Grace the Archbishop of Perth held an Ordination Service on Sunday morning, September 11th, in St. George's Cathedral. Three Deacons—Ronald West Laurie, Thomas Henry Purdy, and Walter Bradley Kirby were advanced to the priesthood.

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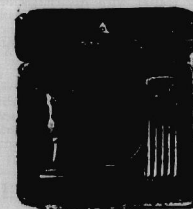
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Cathedral Organ.

The Archbishop writes in his monthly letter:—

The long expected organ console has arrived. It seems a wonderful and beautiful piece of workmanship, but is certainly very much larger than I expected and will take Chapter will have to face the difficulty of up much room. I expect, in the future, the vestry accommodation. At present the clergy use what has always been looked upon as the Bishop's vestry, because there is nowhere else for them to robe. The organ builders are working away at the organ and the instrument ought to be ready for use before long.

An Old-Time Explorer.

There passed away in Perth the other day James Kennedy, the last survivor of the Forrest expedition of 1874, which crossed from the Murchison to the overland telegraph line in South Australia.

He was born at Perth in 1848, and was the son of old colonists. He was for many years in the police force, and was selected as the mounted constable to accompany the Forrest expedition. In his later days he was wont to remark humorously that he was chosen as a mounted man, but walked most of the way. The journey stands as an epic of Australian exploration. For six months five men, headed by John Forrest, later Lord Forrest, suffered severe privations, and had to beat off massed attacks of natives at Weld Springs.

BUNBURY.

In his September letter, the Bishop writes:—

"Our hope of having some Sisters to help the Church in this Diocese is to be realised. The Order of St. Elizabeth of Hungary has purchased a house in South Bunbury, and in March next Mother Elizabeth will bring out, we believe, six Sisters, some of whom will live in South Bunbury and open a hostel for school girls, and some will live at the Margaret and work amongst the women and girls on the Groups."

The Group Settlers can no longer complain that the Church is neglecting them. We have Brothers James, Charles and Bernard on the Margaret and Busselton Groups; Mr. Jennings looking after the four Hester Groups; Mr. Craven caring for those near Manjimup and Jardee; and Mr. Ward in charge of those in the Northcliffe area.

Synod will meet on October 16. First, there will be a special Synod to consider the new Bill for the Constitution of the Church in Australia and Tasmania.

KALCOORLIE.

Combined Campaign of Missions.

The authorities of the diocese have got the preparation for the Combined Campaign of Missions under way. The Bishop discussed the matter with his clergy at Synod time. The newly-elected Diocesan Missionary Committee has met and elected the Rev. J. W. Henderson as honorary organiser of the Campaign in the Diocese. The first milestone in the Campaign is to be the solemn presentation to the Church of a survey of the mission fields, for which the Church in Australia is primarily responsible, on St. Andrew's Day, November 30th.

SOUTH AUSTRALIA.

ADELAIDE.

Farewell to Sister Nunn.

At St. Luke's Church, Adelaide, a large congregation representing the Church Missionary Society and members of the Church, attended a Communion and Farewell Service to Sister Nunn, the O.O.M. of St. Luke's, and very dear to the hearts of those who know and support her.

The Service was conducted by the rector of the parish, Rev. C. W. T. Rogers (assisted by the Rev. W. H. Irwin, M.A. (Hon. Secretary of C.M.S.)) and the farewell address was given by the Rev. W. G. Marsh.

Very tender and affectionate was the farewell message given by the aged minister, now approaching his 87th year, but who still retains something of his old vigor, who has known Sister Nunn since childhood. The text was "Hitherto hath the Lord led me."

C.M.S. Synod Tea.

A number of the clergy and members of Synod were entertained at Tea by the Committee of the Church Missionary Society at the Society's rooms on the 7th September.

The visitors were warmly welcomed by the President, Rev. C. W. T. Rogers.

The Archdeacon of Adelaide (Ven. Archdeacon Moyes) responded, expressing the appreciation of the clergy, and their pleasure in responding to the invitation of members of the C.M.S. to attend such a gathering, and most of all they appreciated the spirit of fellowship and brotherhood which had prompted the invitation.

The chairman introduced the Rev. T. Lawrence, Uganda, who spoke at length on "Africa to-day," telling of its progress and its present needs.

NEW ZEALAND.

DENEDIN.

The Synod meets on 17th October. The annual service and meeting of the Mothers' Union of the diocese proved inspiring occasions. The Bishop in moving the annual report remarked on the large attendance, revealing, he thought, the healthy condition of the Union and keenness of members. He also mentioned that a world-wide gathering of the Mothers' Union would be held at Westminster in 1930, at the time of the next Lambeth Conference. Branches throughout the world have been asked to send suggestions for discussion at the conference.

Missionary Giving.

The parishes of the diocese were assessed at a total of £1865 to be given for missions for the year ending June 30 last. The contributions amounted to £1512 as against £1620 the previous year.

God has lent us the earth for our life; it is a great entail.—Ruskin.



Australian College of Theology—Hey Sharp Prize Fund.

(The Editor, "Church Record.")

Dear Sir,—May I ask you a favour? I have made an appeal to members of the Australian College of Theology to establish a Prize for the student who heads the Th.L. lists annually, to be called "The Hey Sharp Prize," in memory of the splendid work undertaken for so many years by Canon Hey Sharp, the late Registrar of A.C.T. For over 30 years, since the establishment of the College, Canon Sharp has done, as many of your readers know, an enormous amount of enthusiastic and effective honorary service in connection with the college, which has been the principal means of establishing and extending the work of the college, in connection with the education of candidates for the ministry of the Australian Church.

I addressed my personal appeal to members of the A.T.C. only, but there are probably many churchmen who know of and appreciate all that Canon Sharp has so successfully done, who would wish to express that appreciation by contributing to the Prize Fund. If there should be such, I shall be very happy to receive their subscriptions addressed to me at Booloominbah, Armidale, N.S.W. What I specially desire to ask you is your consent to my acknowledging subscriptions through your columns.

I am, etc.,

JOHN FORSTER.

Subscriptions to date are:—Archbishop of Melbourne, £1 1s.; Archbishop of Brisbane, 10s.; Bishop of Armidale, £1; Bishop of Newcastle, £1 1s.; Bishop of Bathurst, £1 1s.; Bishop of Ballarat, £1 1s.; Bishop of Bendigo, £1 1s.; Bishop Gilbert White, 10s.; Bishop Armstrong, 10s.; Dean of Melbourne, £1 1s.; Canon Needham, 15s.; Canon Morris, 10s.; Canon Lamble, 7s. 6d.; Canon Slaney Poole, 6s.; Rev. Dr. Micklem, £1; Rev. H. R. Holmes, £1; Rev. W. Holmes, 10s.; Rev. W. A. Reay Campbell, £1 1s.; Rev. C. E. Hulley, 10s.; Rev. R. B. Davison, 10s.; Rev. G. N. MacDonnell, £1; Rev. T. A. Gair, 10s.; Rev. A. G. Moore, 10s. 6d.; Rev. F. E. C. Crotty, £1; Rev. A. W. Wheeler, 10s.; Rev. E. H. Burgmann, £1 1s.; Rev. W. A. Fletcher, 7s. 6d.; Rev. R. Harley Jones, 10s.; Rev. P. R. Westley, 5s.; Rev.

A. Harris, 5s.; Rev. T. Firth, 10s.; Rev. J. H. Whitehead, 10s. 6d.

St. Andrew's Cathedral Organ.

How often in my boyhood days I enjoyed the beautiful services in our Cathedral, which were a distinct feature to the religious life of Sydney in the days that are past.

There was the atmosphere of reverence and devotion, so lacking at the present time, when people flocked to the Church, and I can quite understand Mr. Mat Smith looking upon the organ as a face of an old friend. And, in my opinion, this noble gift, coming from the ladies of Sydney in the early days, should never be removed.

Had the Chapter of St. Andrew's Cathedral followed the custom adopted in England of remodelling this exceptionally beautifully toned instrument, they would have shown an act of veneration and respect for this noble gift.

To me, St. Andrew's Cathedral organ fine work is unapproached: mellowed by age, rich in diapason tone, velvety bourbons, liquid flutes and, well I remember, the five rank mixtures on the great organ which came on like a flood of silver tone to the great climax of some noble anthem.

The reeds have become coarse and uneven and require to be replaced with modern reeds and a family of string tone stops, which the late Fred Mewton desired, with detached console electric action such as was done with St. Paul's Cathedral organ, London, last year.

This noble instrument would then once more take its place as one of the finest organs in Australia.

I am, etc.,

J. EARNSHAW.



The Future of Christianity, edited by Sir James Marchant. (Our copy from Angus & Robertson, 10/-.)

As we should expect from the list of eminent names upon the cover, this book is intellectually on a high level and contains much that will well repay reading. Some of the articles are disappointingly short, but this is inevitable when no less than fifteen writers contribute to a book of little more than three hundred pages. If some are short none is dull. The stand point is modernist if anything. The Evolutionary theory is accepted and more than one writer attempts to explain its bearing upon fundamental doctrine. The book contains plenty of fresh air. No one can complain of a stuffy atmosphere. The subjects discussed range over practically the whole field of Christian Theology. There are no theological platitudes. Most of the writers seem to have left off their clerical collars. This is perhaps no loss, when a man is in quest of truth. As a matter of fact it might be little loss at anytime—but that is another question.

It is not easy to exactly determine the object of the book. It may be taken as two-fold (1) to show that the future of Religion lies with Christianity; (2) to indicate the form that this future Christianity will take (following very much the same lines of enquiry as Bishop Boyd Carpenter in his "Permanent Elements").

Dr. Matthews writes "the confession of Peter at Caesarea Philippi, Thou art the Christ, was a discovery, not an assent to a truth already stated." This is true. But the quotation, given from Robert Winkler, by Principal Wheeler Robinson is also true. "All genuine religion, especially Christianity, is revelational, evidential, factual—this also within the range of sense and spirit and can never become a system of pure ideas or of entirely extra-historical realities." We must bear in mind all that went before Peter's discovery—all that led up to it. The appeal of modern theology to "experience" must be conditioned. The experience may be real, but may become lost in the vagaries of an individual mind. We can never invert the pyramids with safety.

Perhaps it would be of interest to quote a sentence or two here and there. "Faith is no longer faith if it has lost courage for its extension and no longer tees an inner impulse to share with others what it possesses."—Quotation from Troeltsch, p. 17.

"The distinctive claim of Christianity cannot be abandoned without abandoning Christianity itself. . . much of the resentment at the claim of Christianity is due to our failure

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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.

"Love one another."—St. John xv. 12.

Toorak, Vic., Sept. 28, 1927.

My dear girls and boys,

Did you read the letter from Uganda
in our last paper? Isn't it interesting
to hear about other countries and what
people are doing there? Do you re-
member a short time ago I was telling
you how someone had called this world
in which we live a palace—how one
family lives in this palace, but in rooms
so far separated that we scarcely know
anything of one another? Well, there
is less and less excuse for such igno-
rance, some wonderful inventions are
bringing us much closer together.
There's wireless. I wonder how many
of you "listen in." You won't have
heard Europe yet, but you doubtless
will, and who knows how soon? I
know someone who plays for a wire-
less orchestra, and the other night
played for Holland. Isn't it wonderful
to think of? I do hope they heard Mel-
bourne well.

Then there is flying. We older folk
have seen the beginning of wonders
here, and there is no knowing what you
young people will see. In one of the
daily papers, a few days ago, someone
was prophesying that the trip from
England to America will be made in
three hours, and round the world in one
day! It sounds a most exciting fairy
tale. Apart from anything so mar-
vellous as this, these two great discov-
eries have brought all countries much
nearer together. Think, too, how news
just flies round the world by cable.
There's a tennis match in America,
a cricket match in England, we have the
results in a few hours. There are
earthquakes in Palestine and Japan;
we know about them almost at once.
Things happen in Russia, Spain, Pol-
and, anywhere, and we find something
about it in our next morning's paper.
Every day, almost, we can learn new
things about the distant parts of our
palace and about our huge family.

Some of you will belong to big fam-
ilies. You'll know how jolly it is to have
brothers, sisters and cousins to play
and work with. You take a special
interest in your relations, we all do.
If we could feel that way about people
in other countries, the world would be
a much happier place for everyone.
Think of all the cousins we might
claim, and won't we have our work cut
out to take a real and true interest in
them all!

You all know about the League or
Nations, trying hard to make and keep
us all friends, one country with an-
other. Then there's a big movement
among University students, all holding
out friendly hands across lands and
seas. There is the Young Women's
Christian Associations working in ever
so many countries, always with one
aim; there is the Y.M.C.A., and what

about Boy Scouts and Girl Guides, they
are everywhere, aren't they? With all
this, we've got a good road to friend-
ship before us, let us follow it; chances
are sure to come to all of us to show
affection to our big family.

Our question to-day is a short one.
We go to church to worship God. Can
you tell me what worship means?

I am, yours affectionately,

Aunt Mat

Answer to question in last issue:—
St. Mark xvi., 15.

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

A SEARCHING QUESTION.

Has someone seen Christ in you to-day?
Christian, look to your heart, I pray;
The little things that you've done or
said—

Did they accord with the way you
prayed?

Have your thoughts been pure, your
words been kind?

Have you sought to have the Saviour's
mind?

The world with a criticising new
Has watched—But did it see Christ in
you?

—Exchange.

ASSISTANT BISHOP OF MELANESIA

THE news of the acceptance of the
Assistant Bishopric of Melanesia
by the Rev. Canon Wilton, Sub-
Dean of All Saints' Cathedral, Bath-
urst, has given much pleasure to a wide
circle of friends. Canon Wilton is a
graduate of Sydney University, and
was ordained in the Sydney Diocese,
where he spent most of his ministerial
life. He will be remembered for his
splendid work in the Camden parish
and then as rector of Mulgoa and after-
wards as Precentor of St. Andrew's
Cathedral. He then became sub-dean
of Bathurst Cathedral.

Ultimately it is planned that he will
become bishop of a new diocese con-
sisting of portion of the mainland of
New Guinea, the islands of Bougain-
ville and Choiseul, and some 600 sur-
rounding islands. It will be known as
the diocese of New Britain and the
Isles. Canon Wilton will of necessity
go to an arduous and pioneering piece
of work, but, we are confident, that in
it he will be upheld by many prayers.
He has won an abiding place in the
hearts of the people of Bathurst on ac-
count of his devoted and self-denying
labours. It is hoped that he will be
consecrated in Bathurst Cathedral on
All Saints' Day, when the consecration
of the new Bishop Coadjutor of Bath-
urst will take place. He will then go
forth to his new duties with the new
year.

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Australian Church News.

Bells of St. Clement's.

Bishop of Central Tanganyika—Rev. G. A.
Chambers.

I Pronounce Them.—W.H.L.

Laymen to Laymen.

Leader—The Gospel of Work.

The Deposited Book—Rev. W. T. C. Storrs,
M.A.

World Conference at Lausanne—By a Cor-
respondent.

Word or Two—Coming Events.

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The actual surplus of the Common-
wealth Government for the year 1926-
1927 amounted to £2,635,597. The
gross public debt on June 30, 1927,
was £461,067,742.

There are 37,150 Boy Scouts in the
whole of Australia. The progress of
the movement is being steadily main-
tained. The secret of scout efficiency
is efficient scout masters.

Darwin lumps are considered the
slowest in the world. They average
6 to 8 tons an hour, working one hold
of a ship. The corresponding figure
in Melbourne is 20 tons.

During the three years 1924-1927
the total numbers of migrants received
in Australia from various sources were

British 105,893, Italians 13,362, other
Southern Europeans 6862, and other
Europeans 6621.

It is proposed to make Canberra the
headquarters of the Royal Australasian
College of Surgeons. Constituted on
principles embodied in the American
College of Surgeons, the institution will
confer degrees, and in other ways set
the hall mark upon men of skill.

Sturdy Evangelicals in England are
proposing to establish a Board of Fin-
ance of their own, whereby they can
help to maintain and foster Evangelical
parishes and witness. Evangelical
trusts are becoming more and more
necessary.

The N.S.W. Fire Brigades' efforts
to raise money for hospitals in that
State reached a total of £107,408. In
the division of the proceeds so far,
£41,000 has gone to Roman Catholic
Hospitals, and about £13,000 to other
general hospitals.

In order to conform to international
usage, and consequently marking a
further step in the modernisation of
Turkey, the proposal has been official-
ly put forward that the weekly rest
day should be changed from Friday to
Sunday.

Strong disapprobation of the film,
"For the term of His Natural Life,"
was expressed by the Royal Society of
Tasmania at a meeting held recently
in Hobart. A resolution was passed
accordingly. Many feel that the film
is an outrage on Tasmania, and is cal-
culated to lower British prestige in
foreign countries.

Dr. Norwood, head master of Har-
row, and Mr. Maurice Jacks, head
master of Mill Hill School, England,
share the view that schoolboys have
too much pocket money. "There is no
doubt," said Dr. Norwood, "that boys
receive for pocket-money much more
to-day than they did before the war.
Very often they have too much."

Mr. Roslyn Mitchell, a Scottish So-
cialist member of the House of Com-
mons, has spoken very strongly against
the Deposited Book. He indicated
that many people in Scotland had hop-
ed that the Church of Scotland might
one day unite with the Church of Eng-
land, but if this Prayer Book was
passed the break would be complete,
and no such unity could be achieved.

Trip psychology is evidently a domi-
nant factor of Church life on Tyne-
side, England. If it is not the choir,
it is the Sunday School, and if it is not

the Mothers' Union, it is the Mothers'
meeting. The change in name is symp-
tomatic. The word "trip" is replacing
the word "treat." There is about the
modern trip something of the spirit,
particularly with old ladies, of reckless
gaiety, which is all to the good.

"The Church of Rome can do no
wrong," so we are told, with the re-
sult that that Church's machinery for
divorce, called the Rota, has annulled
28 marriages, 14 in favor of rich people
and 14 of poor people. The costs ex-
tracted from the rich pay their own
fees together with those of the poor.
Thus Rome tries to save her face. Of
course money comes in, but a further
sinister aspect is Rome setting herself
forth as a super-State.

"The paganising of modern living
has invaded all classes," says Mr.
Ramsay MacDonald, in a remarkable
denunciation of tin hare racing. "The
moral curse of plutocracy is on us.
You can see it in this greyhound rac-
ing. If our people require that feel-
ing which sacrifices strong moral rec-
titude for flash enticements of the day
and hour, as did the people of Rome,
then you are ruined as Rome was
ruined."

Fulai is the name given to a strange
native ceremony in New Guinea. The
ceremony, which marks the initiation
of the boy to the preliminary stages of
manhood, is practised only in the vil-
lages of Mei, Uaripi, Koraiti, Sivili,
and Opau, and is carried out with elab-
orate symbolism. Among other rites,
the initiate is borne to the Eravo, or
men's house, in a structure of bamboo,
representing a canoe, borne upon the
shoulders of about 20 men, and guided
"over troubled seas" by a Maso, or
master of ceremonies, whose title is
hereditary and whose secrets are jeal-
ously guarded.

The Royal Automobile Club has
urged upon the Minister of Education
in N.S.W. that the children receive
weekly instruction in regard to such
"safety-first" principles as:—(a) To
be careful when crossing the road, and
to look both ways before stepping from
the footpath; (b) avoid running from
behind vehicles; (c) running across in
front of stationary trams; (d) the dan-
ger of billy-carts and scooters on high-
ways, especially on hills; (e) riding
push bicycles and holding on to trams
and horse-drawn vehicles; (f) running
after slow-moving traffic and jumping
on the back; (g) playing on the foot-
paths and running on to the roadway;
and (h) running across thoroughfares
during the intervals at cinema dis-
plays.