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"A little week, a little play."

Toorak, V.,
May 27th, 1926.

My dear Girls and Boys,

I suppose that quite half of you who read my letters are now enjoying your holidays. Wouldn't it be nice for us who are still at school or have to stay in town to know what all the holiday people are doing? Some of you who are at boarding school, will have had long train journeys home into the country. I know two or three young people who had to start for home early in the morning when it was almost dark and very cold. But it is a lovely feeling to know that that night you will be at home with your parents, your brothers and sisters. Many of you go to school every day. For a few weeks you won't have to be in such a hurry in the morning, no trams or trains to catch. For all of you there will be such lots of lovely things to do. You will have time to help mother in the house or father with his jobs outside. There will be books to read and games to play and lots of visits to make to your friends. Yet, at the end of the holidays I believe you are nearly all glad to get back to your school friends, to the teachers who are so kind to you, to the school games and to lessons.

Next Sunday will be Trinity Sunday. Will you all, whether at school or on holidays, answer a question for me? Every Sunday, in our service, we listen to some words written by St. Paul in which he asks that the love and comfort of the Holy Trinity may be with us always. Can you find these words in the Prayer Book? and also tell me whereabouts in the Bible they are to be found.

With good wishes to you all,
I remain,

Affectionately yours,

AUNTIE MAT.

ST. FRANCIS AND THE WOLF.

On a time when Saint Francis was dwelling in the town of Gubbio, there came to the countryside a great grey wolf, which was so savage that the people were afraid to go abroad and

wished someone would kill the wolf. Wherefore Saint Francis, putting his whole trust in God, went out with his friends as far as they dared go, and when they were afraid to go further, he left them, and went onward, all alone, to the place where the wolf lay.

The wolf rushed out at him with open mouth, but Saint Francis waited and called to him kindly saying, "Come hither, Brother Wolf. In the Name of Christ, I bid you do no harm, neither to me, nor to anyone else."

Hearing the kind voice, the wolf closed his jaws and stopped running, and came to the Saint, as gentle as a lamb, and lay down at his feet.

Saint Francis told him it was wrong to kill God's creatures—men and beasts. "But fain I would make peace," Brother Francis said, "between you and these townsfolk. If you promise them that you will do no more harm, either to man or beast, they will forgive you all the harm that you have done, and no man will trouble you any more. And I will look to it that you shall always have food, as long as you abide with the folk of this countryside."

Then Brother Wolf bowed his head, and wagged his tail, and showed that he would do what Brother Francis said. For a sign that he would do this, he gave the Saint his paw, and followed him to the town of Gubbio. When the people gathered together, wondering at the sight, Saint Francis told them how, when he had spoken kindly to Brother Wolf, he had promised to do the people harm no more. Then the people promised that they would be merciful and kind to the wolf and that they would not longer try to kill him. When they had so spoken, the wolf again gave the sign of putting his paw in the Saint's hand to show that he, for his part, promised to do the people no harm.

For two years Brother Wolf lived at Gubbio, and went as a friend into the houses of the people, going from door to door without doing harm to anyone, or anyone doing harm to him, and was fed daily by the people.

And all the people praised God for sending to them St. Francis.

MOTHERS' DAY.

(Continued from page 11.)

to lay his tribute of reverent love at the feet of a mother whose purity is unsullied? Shall we not rather restrain those of our young women inclined to irresponsible frivolity, who would lightly barter the privilege of answering with a clear conscience the look of that son who in the days to come will tell her with proud and loving eyes, that he is prepared to stake his life that she is the purest woman on earth.

There are not wanting ominous signs of the need of a clarion call to awaken us to a renewed vision of the glories of motherhood. There is the influence of a new philosophy which challenges all accepted moral values. There is the constant stream of fiction of the kind that pollutes the minds of our young people, and invests with a halo of glory the intrigue of illicit love affairs, and points the degrading allurements of the flesh in golden colours that charm and attract. There is the growing frequency of divorce and the corrupting influence of a

certain section of the press in giving undue publicity to what to any decent mind, are the nauseating details of the whole sordid business. The question as to what we are to do to counteract in an effective way these sinister influences on the mind of the rising generation should be engaging the thoughts of the whole Christian community and especially the parents.

I do not wish to underestimate the sinister signs and the pernicious influences that are at work to-day to degrade the ideals of motherhood, but I believe our young women have only to be awakened to the seriousness of the issues involved for the future of the nation and the race to make them rise to the heights of all the sacrifices involved in the maintenance of a noble standard of Christian motherhood.

Often have my prayers been brought to my remembrance by their fulfilment.—Life of Lady Colquhoun.

The Church Record

For Church of England People in Australasia.

"Catholic, Apostolic, Protestant and Reformed."

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St. Luke's Church, Adelaide. A Short History. Illustration.
The Reformation Settlement.—Informative study continued.
A Great Trinity Hymn.—Centenary of Bishop Heber, of Calcutta.
A Scientist's Belief.—The Rev. E. C. Crotty, B.D., South Melbourne, contributes an interesting story.
The Church Overseas.—Many short items of Old World News.
Church Life in Australia.
The Shortest Day.—Rev. D. Haultain, Th.L., Kyneton, V.
A Memorable Gathering.—Rev. Paul Nagano addresses an interesting audience.
Ridley College, Melbourne.—Illustration.
Leader.—The Trinity and Practical Christianity.
A Word or Two.—Interesting Items.

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ADVERTISEMENTS.—Small Adverts. prepaid, 16 words, 1/-; 1d. each additional word. Standing Advertisements by arrangement.



The old Bible Christian Church, in Young Street, Adelaide, is now being used as a biscuit factory.

The C.M.S. Federal Council will meet in Sydney in the Cowper Room, on Tuesday, June 15th, at 12 noon.

The Rev. T. C. Hammond, M.A., will lecture in the Vestibule of the Sydney Town Hall on Tuesday, June 15, and three following Tuesdays, from 1.20 to 1.55 p.m., on the Reformation.

It would be interesting to know what are the opinions of other Bishops with regard to reordaining of Deaconess Margaret in Adelaide Cathedral recently.

Every Bishop should be delighted with the B.C.A. and its effort to rouse

the cities to help the people in the bush with the ministrations of the Church.

To Church people who believe in the Protestant character of the Church of England—this is your paper. If this is your paper—push it among your friends.

The village blacksmith of Egginton, England, recently died. In accordance with true blacksmith tradition all his daughters, six in number, were members of the village choir.

All Saints', St. Kilda, Melbourne, have arranged to send the choir boys to Wesley School, which is presided over by Mr. L. A. Adamson, M.A., a Church of England member and a prominent synodman.

It was an apt comparison of the growth of the B.C.A. with the wonderful expansion of the Salvation Army which the Rev. T. C. Hammond made at the annual rally. If this movement of God nothing can prevent it becoming a mighty power in home evangelisation.

May 22 is a memorable day in the annals of the Independent Church of Victoria.

On this day, 88 years ago, the Rev. Mr. Waterfield, Melbourne's first Independent Minister, and the first clergyman to take up his residence on the banks of the Yarra, reached the then struggling three-years-old township.

The Organising Secretary of the Bush Church Aid Society, the Rev. S. J. Kirkby, is to be congratulated on the splendid success of the annual rally in the Sydney Chapter House on May 31. The presence of the Governor-General and a large audience showed the grip the Society has upon the community and the Church.

The Rev. R. G. Nichols, of St. Mark's Church of England, Fitzroy, has no sympathy with appeals for higher salaries for clergymen.

"The poor parson who is held up as deserving of greater financial support should realise that the man with ideals should be prepared to make sacrifices," he told the Legacy Club at the Victoria Coffee Palace, Melbourne.

In replying to a letter from the prayer committee of the Sydney Campaign, Gipsy Smith says "His heart greatly rejoices to know that so much prayer is being offered on behalf of the work, and believes that if the Churches continue in prayer we shall see a revival such as the State has never experienced. He reminds us that prayer changes things, changes persons and communities, and that revivals are prayed down. He exhorts the Christian people to be much in prayer."

"I have known a man boast that with his wireless receiving set, he has sat comfortably at home and listened

to a church service broadcast," says a writer in the Footscray "Mail" (Melbourne). "For years he has never, to my knowledge, gone to a church or contributed towards one. When he was asked about the collection, he replied, 'Gosh! I beat them for that.' He could afford a wireless installation, a motor car, and golf, but he could not afford even a 'thruppence' for the church on which he sponged."

The Sydney Broadcasting stations put four services on the air each Sunday, and despite what the Melbourne writer says, the attendances in Sydney do not suffer in consequence.

At the dedication of St. George's Church, Bentleigh, Melbourne, were several notable revivals of interest—we must not say of ancient history. The building was old St. George's, Royal Park, in which the Bishop of Wangaratta served apprenticeship under Canon Potter, then of N. Melbourne. The old original organ was said to be the one in use, and the organist at the dedication was the Rev. A. J. Pearce, who years ago was organist and choir-master at St. George's. Former vicars of St. George's were also present, the Revs. Hedley Raymond, Th.L., and R. H. Simmons. A syndicate is about to erect 150 homes in the vicinity.

Remarks that amounted to a direct attack on non-Catholics, caused the officer in charge of 2BL broadcasting station, Sydney, to cut short the transmission of a sermon by the Very Rev. Father McCarthy on Sunday night, 23rd May.

"All other religions than the Roman Catholic were a sham," 2BL officials declare Father McCarthy said.

They also assert he said that intelligent people who denied the true apostolic authority of his church would be sent to hell.

The managing director of Broadcasters Ltd. (Mr. MacLardy) expressed deep regret that the remarks had been broadcast from his station, and said that steps would be taken to prevent a repetition.

The question of the Rev. P. B. Nagano at his farewell at C.M.S. rooms, Sydney, on Friday, May 23, will linger as a memory in all who heard him: "What is going to happen to my fellow countrymen whom I have met in Sydney?" Mr. Nagano had frequent interviews with other Japanese, and at a social gathering in C.M.S. rooms he preached Christ to the Consul-General and a very distinguished company.

"My Japanese friends say," remarked Mr. Nagano, "that the Christians they meet in ordinary society in Sydney are no better than we are." The trouble is, said Mr. Nagano, that the people they meet are not Christians. The challenge is for Christian people to search out Japanese and become friends with them and reveal Christ to them.

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new work for 1926. We dare not refuse.

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For Australia's Sake.

The Call means reinforcements.

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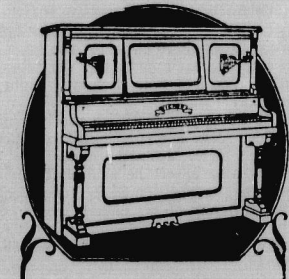
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QUIET MOMENTS

"Blessed are the poor in spirit, for their's
is the Kingdom of Heaven."—Matt. v. 3.

Gareth bowed himself

With all obedience to the King, and
wrought

All kind of service with a noble ease
That graced the lowliest act in doing
it.

In last week's reading we saw that
the King's ideal for His subjects was
eightfold yet one, an ideal which,
though embodied in the Person of the
King Himself, seemed to be in strik-
ing contrast with the standards current
among men. Particularly is this so in
the first Beatitude.

The Man Blessed.

The expression has its roots in the
Old Testament where the term "the
poor" frequently figures. It connotes
not so much the poor in an economic
sense as one suffering from some
social disability or distress, one
who is at once the victim of selfish
schemers and the object of the special
regard of a righteous king. See Psalm
72: 2, 4. Gradually the term acquires
a semi-religious colouring and de-
scribes those who turn from the callous-
ness of men to confidence in GOD.
Thus by the time in which the New
Testament was being formed it stood
for that class of people who had learn-
ed the habit of dependence upon God,
and who humbly sought to please Him,
the faithful and lowly souls whom God
could bless.

Thus there is no discrepancy between
Matt. 5: 2 and Luke 6: 20. Some such
words were probably often upon the lips
of the Lord, and Luke gives the special
application—YE poor, while Matthew
is more general and more searching.

Not Poor-Spirited but Poor in Spirit.

He is the man who has a deep sense
of spiritual need, and who abandoning
all self-sufficiency, commits himself
entirely to God; the man who has no
craving to accumulate material things,
who is neither embittered by straitened
resources, nor elated by great posses-
sions; the man who "does justly and
loves mercy and walks humbly with
His God."

A NECESSARY LESSON.

PICTURE of the first Church in
Australia appears in a Melbourne
parish paper.

The picture is taken from the little
history booklet, "How the Church
came to us in Australia." It gives an
outline of the leading Old World events
and the New World foundation and
extension of the Church of England.
This is very important now that Gen-
eral Synod at its next meeting will
formulate a new Constitution of the
Church in Australia. When this is ac-
cepted by each Synod, and each State
Parliament has given consent, it will
become legal. Then the new Synod
will set to work for good or ill on
Prayer Book Revision. It is urgent
that each parish send its laymen well
versed in the various problems which
they will be called upon to decide on
behalf of others, therefore every mem-

Such Poverty of Spirit must Precede all Real Achievement.

That is a principle valid in all spheres
of life. The first condition of scholar-
ship is the abandonment of self-assur-
ance. So Huxley: "Sit down before
fact as a little child; be prepared to
give up every preconceived notion; fol-
low humbly wherever Nature leads, or
you shall learn nothing." So an epi-
taph suggested for Mr. J. R. Green,
the historian, was, "He died learning."
So in Religion. It is not without sig-
nificance that this Beatitude should be
the first in order. This is the chief
hindrance to the Gospel of Christ, and
one secret of the popularity of the New
Thought and kindred cults. How dif-
ferent the pose of such a one as Rous-
seau: "When the Last Trump sounds
I will present myself before the Judge
with my Book of Confessions, and
challenge any man to say he is better
than I."

Such Poverty of Spirit is Consistent with True Manliness.

History repudiates any suggestion
that the poor in spirit are consequently
poor spirited. Think of Cromwell! Of
the heroes of the Indian Mutiny! Of a
Roberts, an Allenby, a Gordon! Of
the last named, Oliphant wrote, "The
absence of all cant, combined with the
desire for service, however humble,
made me feel him to be the most
Christ-like man I ever knew."

True Blessedness.

The word translated "Blessed" com-
bines the ideas of blessedness and hap-
piness—happiness that has a moral
centre and value, which consists in
character rather than in circumstances.
It is applied to God Himself in 1 Tim.
i. 11. It is found frequently in Plato
as meaning "rich and better educa-
ted." Its richer content in the mouth
of Our Lord reveals a new worth in
man as man, divine concern for the
last, the least, the lost, and for all
buried, broken, discredited lives.

The Gateway to this Blessedness

You will find at Psalm 32: 1.

ber of the Church should know the his-
tory of their Church. This handy form
for popular use has been provided at a
cost of 1/- to meet the need.

THE MONK'S PRAYER.

Copied from the Old Door of the Monk's
Dining Room, Chester Cathedral.

Give me a good digestion, Lord,
And also something to digest,
Give me a healthy body, Lord,
With sense to keep it at its best.
Give me a healthy mind, good Lord,
To keep the pure and good in sight,
Which, seeing sin, is not appalled
But finds a way to set it right.
Give me a mind that is not bored,
That does not whimper, whine, or sigh,
Don't let me worry overmuch
About the fussy thing called "I."
Give me a sense of humour, Lord,
Give me the grace to see a joke;
To get some happiness from life
And pass it on to other folk.



Bishop Ingham.

Lent and Easter.

The Real Presence.

For health reasons Bishop Ingham has
resigned St. Jude's, Southsea, which he has
held for fourteen years. Bishop Ingham
can look back upon a life of varied service.
When appointed Bishop of Sierra Leone he
was the youngest Bishop in the Anglican
Communion and he held that post longer
than any of his predecessors or successors.
In Stoke, Guildford he proved himself an
admirable pastor who was beloved by his
people and on his acceptance of the Home
Secretaryship of the Church Missionary
Society he won much support for its work
by his zealous and whole-hearted advocacy.
Fourteen years ago he left Salisbury Square
for Southsea. His son was vicar of Mur-
rumbeena, Melbourne, some years ago.
Since writing above we regret to hear of
the Bishop's death after a short illness.

A Notable Record.

The Rev. F. R. Evans, Rector of Bed-
worth presided at his 50th consecutive Easter
vestry meeting and his churchwardens and
sidesmen presented him with a smokers'
cabinet. Canon Evans has played cricket
for the Gentlemen, Oxford University, War-
wickshire and Worcestershire.

Primate's Birthday.

On Wednesday the Archbishop of Can-
terbury attained the age of 78. Dr. Davidson
has been primate for twenty-three years.

Veteran Choristers.

Singing seems to be conducive to longev-
ity. Dr. L. R. Cory has been for nearly
forty years choir-master of Shire (Surrey)
Parish Church. Mr. Harry Mason has been
in the same choir for fifty-four years and is
still going strong. There are seven mem-
bers of the Shire Choir with an aggregate
of 269 years service.

A New African Diocese.

The separation of the Southern Provinces
of the Sudan to form a new diocese with part
of Uganda will, it is hoped, be accomplished
this year. The Ven. Archdeacon Kitching,
who has been for more than twenty-five
years a missionary in Uganda, is to be
the first Bishop of the diocese, to which, at
the present time, no name has been given.

The Reformation Settlement.

(Continued.)

(By the Rev. T. C. Hammond, M.A.)

THE accession of Edward VIth made
possible the inauguration of a doctrinal
Reformation. Henry VIIIth was to the
end of his days a convinced mediaevalist, and
left the Statute of Six Articles as an abiding
testimony to his final position. By his will,
the authenticity of which has been clearly
established by Professor Pollard, he left a
sum of money for masses for his soul. These
facts enable an inquirer to estimate the value
of Dr. Freer's testimony when he declares
that, Mary by repealing the Edwardian Acts
of Uniformity, made no step towards Rome
or Popery. It is quite clear that the Refor-
mers were resolutely determined to abolish
the Mass as it existed in the Mediaeval
Church. Two views of the actual position
have been presented, neither of which is in
accord with the historic data available. The
older view represented by the school of Mr.
James Parker would assume that Cranmer
established a via media in religion repre-
sented by the First Prayer Book of Edward
VIth. Subsequently deviations are attrib-
uted to the influence of "foreign" Reformers,
to whom Cranmer weakly yielded against
his better judgment.

Alleged Foreign Influence.

The second view, which has gained ground
with the spread of the so-called Anglo-Cath-
olic movement, is that the English Reforma-
tion reached completion about the year 1547,
and that all further movements are "foreign"
in character. Dr. Freer seems to be an ad-
vocate of this latter view. He describes
Gardiner, Bonner and Heath as members of
the "moderate party." At the same time

The "Church Times" describes Easter-
tide in England:—

"Reports reach us of a striking increase
in the number both of Confessions and of
Communications. The public notice of the
times when confessions could be heard in
the York Minster was a welcome sign of the
times, and the reverence with which the Holy
Sacrament was offered on Easter Day in many
Cathedrals—the clergy in Westminster
Abbey wore the Abbey's beautiful copes—is
something for which Catholics may well
be grateful. Tenebrae was sung in many
churches on Wednesday, Thursday, and Fri-
day evenings."

"On Good Friday there were the solemn
ceremonies of the Adoration of the Cross and
the Mass of the Pre-Sanctified, observed
with traditional dignity."

In persecuted Birmingham, as the
"Times" puts it, never were more ample op-
portunities provided by the Anglo-Catholic
churches for the keeping of a good Lent
and Easter. There is an increasing desire
amongst all our churches, Anglo-Catholic
and other, to bring home the great lessons
of Lent to their members.

Re-union.

Union with the Church of England is re-
garded as impossible by the Baptist Union.
This is the chief point in a reply drawn up
by the Council of the Union to the appeal
issued by the Lambeth Conference in 1920.

What Would He Say?

Liverpool people are interested in the an-
nouncement that the citizens of Westmin-
ster are collecting £300 to present the Abbey
with a large chandelier to be hung before the
high altar in memory of Liverpool's first
bishop, Dr. John Charles Ryle. Bishop
Ryle died on June 10th, 1900, and a tablet
to his memory was placed in the Cathedral
Church of St. Peter in 1901.

It would be of interest to learn where the
tablet was put on the demolition of this
church. Bishop Ryle was the most pro-
lific tract writer on record. No fewer than
twelve million of his tracts were sold. They
were translated into ten European languages
as also into Hindustani and Chinese.—Liver-
pool Post.

he gives a friendly countenance to the older
opinion when he infelicitously observes that
Cranmer "had come to the end of his tether"
in the matter of kneeling, at communion.

The prime error in such a presentation,
whichever form of it be advocated, is that
the English Reformers up to a certain point
acted in splendid isolation. It is a priori
most improbable that Cranmer and his col-
leagues would ignore all the movements on
the Continent. The actual progress of
events (ever since Henry VIIIth earned the
title of "Defender of the Faith," from the
Pope by his lively hostility to Luther), negates any such assumption.
The abundant evidence of continued corre-
spondence between the various parties to
reform at home and abroad clearly indicates
that the religious leaders in England fol-
lowed with anxious sympathy the efforts of
the reform party abroad. The world of let-
ters in those days was a small world with a
wonderful free masonry of its own. Eras-
mus, Colet and More were in as close fel-
lowship as Cranmer, Bucer, Peter Martyr,
Jewel, Bullinger and Calvin in a later period.
The idea of regarding a matter of schol-
arship or reformation as "foreign" never
arose in the mind of any leader. The mark
of the later theory of political isolation is
upon all such views and brands them as
hopeless anachronisms. The necessity to
push back the "foreign influence" beyond
the First Prayer Book is the beginning of
the end of all such expedients. Bishop
Downen really gave the death-blow to the
theory when he wrote, "In truth we have
less historical existence for the influence of
external agency in the second book than
we have for such influence on the first."
(Workmanship of the Prayer Book, p. 16.)
Bucer's lengthy "Censura" is often
adduced as conclusive evidence of this domi-
nating influence on the Second Book. Yet
some of Bucer's most important criticisms
are unheeded, and where the principle

of his suggested variations is opera-
tive a different form of expression to
the one suggested by him is adopted. A
more satisfactory line of investigation is
found in establishing the fact that what-
ever may be the source of their new found
convictions, the second Prayer Book of Ed-
ward VIth represents the mature views of
Cranmer and his colleagues. Views, it may
be added, held by them before Bucer's "Cen-
sura" appeared.

The controversy with Gardiner arose from
a writing of Cranmer entitled "A Defence
of the true and Catholic Doctrine of the
Sacrament," which appeared in the year
1550. In that work Cranmer, as we have
already seen, declared that transubstantia-
tion, the real presence of Christ's flesh and
blood in the sacrament of the altar (as they
call it), and of the sacrifice and oblation of
Christ made by the priest are "the very body
of the tree or rather the roots of the weeds
which roots if they be suffered to
to grow in the Lord's vineyard, they will
overspread all the ground again with the
old errors and superstitions." Gardiner
issued a reply to that argument of Cranmer
and exhibited it before the court at Lamb-
eth when he stood his trial. As Gardiner
was formally deprived of his bishopric on
April 18th, 1550, and we have evidence that
he "slubbereth up a certain answer" to Cran-
mer's treatise while imprisoned in the tower,
Cranmer's mature views must have issued
early in 1550. The First Book of Common
Prayer was in use as early as April, 1549,
although not binding until June of that year.
So that in less than a year after the issue
of the First Prayer Book we have an explicit
denunciation of Transubstantiation, the Real
Presence and the Mass, from the pen of
Cranmer. It is unreasonable to assume that
Cranmer underwent a violent change of
opinion within six months of the authorisa-
tion of the First Prayer Book as a result of
certain criticisms. The only possible date
for the compilation of his treatise on "The
Lord's Supper" makes this arbitrary judg-
ment necessary if we are to cling to the
theory of undue foreign influence.

But it is possible to push the evidence one
step further back. Cranmer issued the Cate-
chism of Justus Jonas in the year 1548. Re-
ferring to that work in the reply to Gard-
iner he says: "And in the catechism by me
translated and set forth, I used like manner
of speech saying that with our bodily mouths
we receive the body and blood of Christ,
which my saying divers ignorant persons
not used to read old ancient authors, nor
acquainted with their phrases and manner of
speech, did carp and reprehend for lack of
good understanding. For this speech and
other before rehearsed of Chrysostom, and
all other like, be not understand of the very
flesh and blood of our Saviour Jesus Christ
(which in very deed we neither feed nor see),
but that which we do to the bread and wine,
by a figurative speech is spoken to be done
to the flesh and blood, because they be the
very signs, figures, and tokens instituted of
Christ, to represent unto us his very flesh
and blood." (On the Lord's Supper, p. 226.)
Cranmer deals with this matter also in his
reply to Smith, saying: "But this I confess
of myself, that not long before I wrote the
said Catechism, I was in that error of the
real presence as I was many years past in
divers other errors: as of transubstantiation
of the sacrifice propitiatory of the priests in

The Best
for all...
Occasions

GRIFFITHS TEAS



the mass, of pilgrimages, purgatory, pardons, and many other superstitions and errors that came from Rome." (Ibid. 374.) The language here deserves careful attention. Cranmer discriminates between transubstantiation and the real presence and discards both. The last position to be surrendered by him in the light of his advancing studies was Lutheranism, with its theory of a real presence of our Lord independent of the spiritual condition of the receiver. According to his own testimony this change of opinion occurred about 1548. A careful study of the "Original Letters" and the "Zurich Letters" establishes the fact that eager English Reformers noted this change and attributed it to the influence of Ridley. The popular proverb ran, "Latimer leant to Cranmer, Cranmer leant to Ridley, and Ridley leant to his own peculiar wit."

(To be continued.)

The whole course of things goes to teach us faith. We need only obey. There is a guidance for each of us, and by lowly listening we shall hear the right word.—Emerson.

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The Rev. F. G. Alexander, who has been absent on leave for several years, from Sydney diocese, has been appointed Rector of Milton, N.S.W.

The Rev. W. Corner, Rector of Bankstown, has received appointment to the district of West Ryde, in succession to the Rev. R. H. Bootle.

Dr. Weeks, of Trinity Grammar School, Sydney, preached anniversary sermons at St. Paul's, Lithgow, N.S.W., on Sunday, 30th May, when the offertory amounted to £125.

The Rev. T. B. McClement, formerly of the diocese of New Mexico, U.S.A., began his ministry as Locum Tenens at Christ Church, Enmore, Sydney, last Sunday.

The Rev. G. A. Chambers, Rural Dean, presided at a Conversazione in connection with St. Oswald's, Haberfield, Sydney, on 9th June, in the effort of the Rector—the Rev. A. J. A. Fraser and his people to raise £2000 for their new church. Ten days ago £1090 was in hand. There is every prospect of the second thousand being raised.

Dr. F. B. Meyer, who recently visited Australia, was 80 years of age on 8th April. A Melbourne churchman presented him with a motor car last year.

Mr. W. J. T. Clarke, of Toorak, a veteran churchman, has been compelled to resign all diocesan and parish offices, on account of ill-health.

Canon E. S. Hughes, B.A., who was ordained in 1887, has resigned the incumbency of St. Peter's, Eastern Hill, which he held from 1900. Since his recent return from England his health has not improved.

The speaker at the S.P.C.K. April monthly meeting at S.P.C.K. House, was Bishop Sadlier, of Nelson.

The Chief Secretary of the Victorian Protestant Federation (Rev. Walter Albiston) has been laid aside by illness. We are glad to hear that he is now much improved.

The organ at Holy Trinity, Balaclava, has been renovated at a cost of £200. On 30th May the organ was played for the first time since renovation at a festival service which the Archbishop conducted.

The Archbishop dedicated St. Luke's Church, North Brighton, on Wednesday, 2nd June.

Dr. and Mrs. Howard Taylor, of the China Inland Mission, are revisiting Australia. The doctor is a son of the late Hudson Taylor, founder of the China Inland Mission. After having qualified in medicine and surgery he went to China as a medical missionary in 1890.

The Rev. H. W. Doudney, vicar of Holy Trinity, Balaclava, is recovering after his accident on March 8th, but it will be several weeks before he will be able to resume his duties.

Mr. Cuthbert Powell, one of the B.C.A. students in Ridley College, Melbourne, has been elected to the position of senior student for 1926.

The Rev. W. S. Milne, B.A., curate of All Saints' Church, East St. Kilda, recently visited Adelaide. He is a son of the Rev. Dr. W. S. Milne, honorary canon of St. Peter's Cathedral.

The Bishop of Tasmania, National President of the Australian Band of Hope Union, who recently paid a visit to Melbourne in his official capacity, addressed several Band of Hope meetings and broadcast a temperance message to the boys and girls from the B.H.O. station. He delivered some very inspiring addresses during his brief stay, and cheered and inspired the workers with whom he came in contact, says the official report.

Mr. J. W. Israel, Federal Auditor General, and a fine personality, has passed into the higher life at the age of 76 years. He was a vestryman of St. Hilary's, East Kew (Rev. C. H. Barnes), Melbourne. He began in Tasmania as a government official in 1870. At the funeral, which was largely attended by public men as well as churchmen, Bishop Langley spoke of Mr. Israel's life as an inspiration and a sermon to all.

The Rev. Canon Claydon, rector of St. Luke's, Concord and Hurwood, has been granted six months leave of absence on account of a serious breakdown in health. The Rev. W. F. Pyke, Th.Schol., has been appointed acting rector during his absence from the parish.

Mr. W. G. Cramer, a past chairman of the Diocesan Executive of the C.E.M.S., was married at Christ Church, South Yarra, on May 11, to Miss Hilda Tucker, a niece of the late Rev. Canon Tucker. The officiant was the Rev. W. G. A. Green, assisted by the Rev. Leonard Townsend.

The Rev. Roscoe Wilson, B.A., conducted a Quiet Morning for the Kilmore Rural Deanery at Enroa (Wangaratta diocese) on May 5.

Miss F. E. Coleman, for 25 years a missionary in Fukien, China, who has been associated with the Adelaide branch of C.M.S. for the past two years, is leaving that State at the end of May, and returning to Victoria. Her departure will be a very real loss, not only because of the good work she has done as deputationist, and as a voluntary worker at the C.M.S. Depot, but because of her fine spiritual influence.

We regret the inability of Bishop Taylor Smith to accept the position of Coadjutor Bishop which was recently offered to him by the Archbishop of Sydney. We understand the position has been offered to Bishop Gill, of South India.

THE REV. T. C. HAMMOND'S ENCAGEMENTS.

Sunday June 13, 11 a.m., St. Augustine's, Neutral Bay.

Sunday, June 13, 3 p.m., St. Thomas', Enfield.

Sunday, June 13, 7.15 p.m., St. Luke's, Concord.

Monday, June 14, 2 p.m., Clerical Prayer Union, St. Barnabas, George-st. West; Lecture, 8 p.m., St. Thomas', Enfield.

Tuesday, June 15, Lecture, 8 p.m., St. Augustine's, Neutral Bay.

Wednesday, June 16, Lecture 8 p.m., St. Luke's, Concord.

Thursday, June 17, Lecture, 8 p.m., St. Stephen's, Newtown.

Sunday, June 20, 11 a.m., St. Anne's, Ryde.

Sunday, June 20, 7.15 p.m., St. George's, Hurstville.

Monday, 21st, 8 p.m., Lecture, St. Anne's, Ryde.

Tuesday, 22nd, 8 p.m., St. George's, Hurstville.

Wednesday, 23rd, Albion Park.

A Great Trinity Hymn.

Centenary of Bishop Heber.

"Holy, holy, holy, Lord God Almighty, Early in the morning our song shall rise to Thee;

Holy, holy, holy! Merciful and mighty, God in Three Persons, Blessed Trinity."

SO begins Bishop Heber's majestic hymn of praise to the Holy Trinity—albeit a hymn pronounced by Tennyson "the finest hymn in the English language." Reginald Heber was born on April 21, 1788, at the Rectory of Malpas, Cheshire. From early childhood and throughout his whole life, he revealed a gracious character and a strong missionary enthusiasm. He had all the elements of a great hymn-writer in his make up. He has even been called "the great hymn writer of the nineteenth century."

The development of early missionary enterprise in India was greatly due to his untiring efforts. During his three years' episcopate as Bishop of Calcutta, he travelled constantly through all parts of his vast diocese, and encouraged every form of missionary activity. With his deep spirituality, loveliness of nature and wonderful sympathy, he cheered the hearts and strengthened the hands of all Christian workers wherever he went. It is interesting to note that his diocese of India, included Australia in those days, though he never visited our far distant shores.

After a brilliant career at Oxford, Heber was ordained in 1807 and instituted to the parish of Hodnet, in Shropshire.

During his sixteen years at Hodnet he wrote fifty-seven hymns, among which are favourites like "Brightest and best of the Sons of the morning," "By cool Siloam's shady hill," "The Son of God goes forth to war." Hymns, it may be mentioned, which have brought hope and inspiration to thousands.

The most popular of all missionary hymns, "From Greenland's icy mountains," was written by him in 1819, at Wrexham, where his father-in-law, Dr. Shipley, was Vicar. On Whit-Sunday, Dr. Shipley was to preach a missionary sermon in Wrexham parish Church, and on Whit-Sun Eve he asked Heber "to write something for them to sing in the morning."

Heber at once sat down in a corner of the room and began to write. After a quarter of an hour's silence, Dr. Shipley called out: "What have you written?" Heber replied aloud:—

"From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains,
Roll down their golden sand."

And so on to the end of the third verse. Dr. Shipley was delighted, but Heber insisted that the hymn was not complete and quickly wrote the fourth verse, beginning, "Waft, waft, ye winds, this story!"

This inspiring hymn was sung for the first time on Whit-Sunday morning, 1819, and of course, is in every great hymn book! Reginald Heber had always been a zealous supporter of foreign missions, and when he was forty years of age he was offered the Bishopric of Calcutta. At first he declined the honour, but when the needs of India were urged he reconsidered his decision and went forth, prepared for any sacrifice.

So, in the height of his manhood, and in the fullness of his powers, he sailed for India in 1823. There followed three years of arduous and unwearying endeavour in missionary service, during which he overtaxed his strength and gravely injured his health.

On Easter Day, 1826, Bishop Heber spent an unusually heavy and trying day conducting several services and preaching to crowded congregations of native Christians. In the evening he exclaimed, "Gladly would I exchange years of common life for one such day as this!"

A few days later, on April 3rd, 1826, death came with startling suddenness to the saintly Bishop at the early age of forty-three. Next morning at dawn Bishop Heber's mortal remains were placed in St. John's Cemetery, Trichinopoly, while round his grave thousands of Europeans and Indians of all classes and beliefs joined in singing his own triumphant Trinity Hymn:

"Holy, holy, holy! Lord God Almighty,
All Thy works shall praise Thy name, in earth, and sky and sea.
Holy, holy, holy! merciful and mighty,
God in Three Persons, Blessed Trinity.
Amen."

Surely as we sing such a hymn as this, verse after verse, we must feel the greatness, majesty, holiness, mercy and infinity of Almighty God. The writer of such a hymn

must have seen the glory of God and heard Heaven's adoring praises ring! Is it wrong to express the hope that, as Evangelical Churches sing Bishop Heber's Trinity Hymn this Trinity season, their souls may be uplifted in adoration and worship in deep reverence and self-forgetfulness, thus joining with Archangels and Angels and all the Company of Heaven in praising the One Triune God Blessed for Evermore!



St. Luke's, Adelaide.

Among the churches of Adelaide that have played an important part in the life of the city from its early years, one of the best known is St. Luke's, Whitmore Square. Founded in 1855, its first rector, a picturesque personality, known as Parson Pollitt, fulfilled a ministry of 27 years' duration, when he was succeeded by a brilliant preacher, a man of vision, the Rev. Frank Coglan, B.A. The next incumbent was the Ven. Archdeacon Farr, who had previously, as headmaster, done so much to put St. Peter's College in the very forefront of Australia's schools. Then came the Rev. W. G. Marsh, a man among men, who, had his sight not failed, might have been ministering there to this day. He was followed by the Rev. D. J. Knox, who, when he returned to Sydney four years ago, left a permanent memorial of his work in the Gray Ward Boys' Institute. The present rector, the Rev. C. W. T. Rogers, had not been long at his post when he realised that the character of the parish was changing so rapidly that it seemed inevitable that, in a few years time, it must become a mission church, a mere adjunct to some wealthier parish. Factories, lock-up shops, and garages are steadily replacing dwellings. Those most interested in the welfare of the church, and best able to support it, are removing to the suburbs, and their place is being taken by a more or less nomadic population. In a word, the work of the church is becoming increasingly difficult as well as increasingly necessary. Never was there greater need for a man of God living in the midst of the people, and in constant touch with them—one who can advise them in their difficulties, cheer them in their sufferings, comfort them in their sorrows, check them in their faults, and help them in their needs—one who by his ministry among them is a perpetual reminder that "man cannot live by bread alone."

It is because the friends of St. Luke's cannot tolerate the thought of the loss of such a ministry, that they are endeavouring to increase their endowment from £500 to £3000. When the movement began, in February of this year, thanks to the earnest efforts of Mr. Knox, who spent his annual holiday soliciting donations, sufficient was raised to secure, by diocesan subsidy, another £500. Then came the disastrous bush fires, when any further appeal was unthinkable, until the needs of the sufferers had been met. Operations are now being resumed, in the strong confidence that St. Luke's Church has many friends who will gladly do their bit to assure its continuance. Its work among them is a perpetual reminder that "man cannot live by bread alone."

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Friendly Society, and physical culture club, a Young People's Union, and other clubs for young people. But it is not content with reaching the young; it has a Mothers' Union, and a Mothers' Meeting, at the latter there are fortnightly bales of cast-off clothing, the proceeds of which are devoted to the poor. The ministry of the rector is not confined to his own parishioners. As honorary chaplain of the Repatriation Hospital he visits the patients weekly, and conducts divine service every Sunday in the recreation hut. He is also in touch with the Lady Victoria Buxton Home in a similar capacity. The church's work for the poor of the parish is well-known by reason of the rector's half-yearly appeal in the press for cast-off clothing, but what is not so well-known is the fact that scarcely a day passes when wayfarers, of any number up to a dozen, do not call at the rectory for help that is rarely refused. Contributions to the endowment fund may be sent to either the rector, or Mr. W. J. England, 21 Davenport Terrace, Wayville.

Dangers within the Empire.

Women Who Drink.

THE Rev. A. R. Ebbs, Rector of St. Matthew's, Manly, in speaking of Imperial matters on Sunday last, made the following reference to some of our National dangers. He said, "Twelve years ago we were threatened by enemies from without. Today we are in danger of enemies within the Nation. One of the principal is the wide desecration of Sunday, which has resulted in a general lowering, by men, of the moral standards, so essential for the well-being of the Empire. This is reflected in what has become our National dance, the jazz—which comes from the jungle, and has lurking within it those sensuous dangers that threaten our moral efficiency."

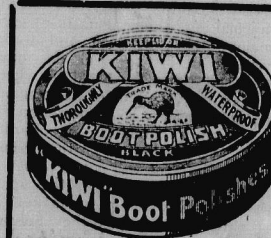
"I rejoice with you," he said, "in the general progress in which our women are participating. But in some directions, through paint and powder and cigarettes, we have gone back at least 1000 years, to the dark ages. The woman who bravely refuses to drink or smoke, or to use artificial devices, or to mutilate her hair, at the dictates of changing fashion, is a big National asset. Such women should emerge by the thousands from our Churches, and set up that high standard of life which makes for Imperial efficiency."

FOUR NEW BISHOPS.

The Rev. Bernard Oliver Francis Heywood, the Rev. Basil Stanton Batty, and the Rev. Ronald Stanhope More O'Ferrall were in Westminster Abbey consecrated respectively Bishop of Southwell, Bishop of Salford, and Bishop of Madagascari. In York Minster, the Archbishop of York, assisted by the Bishops of Durham and Newcastle, consecrated the Rev. Herbert Sidney Pelham, Vicar of Barking, Essex, as Bishop-Suffragan of Barrow-in-Furness.

My business is not to re-make myself.
But to make the absolute best of what God made.

—Bishop Blougrams Apology.



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"A noble aim, faithfully kept, is as a noble deed."—Wordsworth.

JUNE, 1926.

- 11th—St. BARNABAS, Apostle.
13th—2nd SUNDAY AFTER TRINITY.
15th—C.M.S. FEDERAL COUNCIL, meets in Sydney.
17th—St. ALBAN, the first (recorded) British Martyr, A.D. 303.
20th—3rd SUNDAY AFTER TRINITY.
Translation of Edward, King of West Saxons.
22nd—CORONATION OF KING GEORGE V.—1911. GOD SAVE THE KING:
23rd—PRINCE OF WALES, born 1894.
24th—St. JOHN BAPTIST. Next issue of this paper.



PRACTICAL CHRISTIANITY.

PASSING as we have, after Trinity, out of the doctrinal portion of the Christian year, we may well ask whether our dogma is balanced with practice, and whether our religion generally appeals to the outside critic as of practical value.

The Bolshevik and extreme socialist regard religion as a parasite upon the body politic, and, if not dangerous, as quite useless. This has ever been the verdict of the worldling. And worldlings within the Church give currency and reason to the contention.

There is a disastrous tendency to consider, as Lord Melbourne (after whom our Southern capital was named) is said to have done, that religion, or in his case, the preacher, had nothing to do with his private life. Were this accepted the church might well-nigh despair. She would forfeit her office, and, having no longer any useful service to perform, might well be relegated to the dust heap of forgotten things. But it is simply because the church can never relinquish her claim to correct the actions of men in the world that she persists, feared, if not always respected.

This is the consolation of the "faithful few." "Little flock" they may be in numbers. But the history of all revolution, good or bad, shows that it is ever the devoted minority who sway the mass.

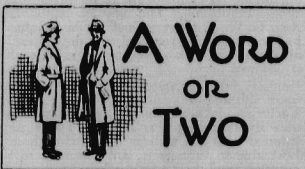
How much the church is influencing the state of the world is beyond calculation. Just as no one can tell how far-reaching have been her conquests in that direction in the past. But history has erected some fine memorials to the influence of Christ, and of His disciples, who following "the Blessed Steps" have literally "turned the world upside down."

It is for this especially that we deplore the passing over of such splendid Christian characters from time to time as reported in these columns. Every clergyman bears on his heart the sense of continual deprivation through the gaps which death makes in his congregation. And he is tempted to ask if the new generation will prove as good as that which is passing away.

There is little doubt but that the rising generation will encounter a very troubled state of world affairs, as well as of church complexities. And it is for us to bequeath as much in the way of idealism as we can. It is hopeless to imagine that we can leave the world devoid of pitfalls for those who come after us. And in this connection there is, after all is said, nothing more beneficial than honest living and honest thinking, or in other words, practical Christianity.

As regards upholding certain distinctive doctrines it should be understood that we must do so because of practical Christianity. We must all admit what tremendous force is exercised upon character and life by the truth or otherwise of our beliefs. It is impossible to separate the doctrinal from the practical, except in the manner of a calendar, for convenient thought. In real life what a man thinketh in his heart so he is. And without entering into any controversial points just now, let it be understood that the sole reason for contention about beliefs should be that faith affects character.

All our faith is derived, as regards its earthly source, from what has happened. Practical acts, such as the Resurrection, mightily re-act upon world history, because they alter human character. We cannot enter the practical portion of the Christian Year without due recollection of the necessity of right teaching.



The Rising Tide of Secularism.

BOTH in the Old Land and here there is protest from within against the degradation of certain holy days by opening theatres and other places of amusement. True, the ground for agitation is not always apparently religious one, requesting relief from strain for the over-taxed provider of the public laugh. But then the Fourth Commandment itself is upheld in Holy Writ on the necessity of rest to the worker on the seventh day, as well as in reverence to the Almighty. In fact, the two are one from God's viewpoint, and it is only our narrowness which makes division between secular and holy in this way. All social matters are, at root, religious, let us remember. Special importance attaches to an effort in Melbourne to restrict the selling of intoxicating liquors on Saturday afternoons and on Christmas and Good Friday. It is fervently to be wished for the good of the weak, and for the good also of those who variously enjoy these days at their best, that they should be preserved from the money-making which alone is at root of many of our social ills, and of the purveyance of strong drink on days when of all times it should be kept from adding to the sins of the community. Petitions are to be prepared for presentation to Members of Parliament. "We humbly pray" that Members of Parliament will not need much petitioning on the need of the uplift of the nation by the preservation of these particular days, be they holy or not, in the ecclesiastical sense. Let them be holy for the people.

Trinitarian and Protestant.

IT has become fairly common for writers in some church papers to argue that because a certain term is not in the Prayer Book therefore it should not be used by members of the Church of England, nor form part of their religious presentation. As these writers invariably boast of their catholicity, and as the term "Trinity" is admittedly of "catholic" status, whatever the brand of "catholic"—small or large—perhaps it may not be amiss to remind them that neither is that "catholic" term, Trinity, to be found in the Bible! Should Christians therefore denounce its use because it is known that it did not come, so far as can be discovered, into use until almost 100 years after Pentecost? Members of the Church of England should not be stampeded into renunciation of helpful words simply because they are not to be found in certain authoritative books. As a matter of fact, and it is more than the mere literal occurrence (for the "letter killeth, but the spirit giveth life"), the meaning exists where the term is lacking. "Catholics" of all classes will admit that the doctrine of the Holy Trinity is found in the Bible, though the word is not. Will they not continue to use it? And "Catholics" of true design cannot fail to see that Protestantism is very much in the Book of Common Prayer, although the mere word is not; and it is well it is not, we agree. And we ask, is not the plain existence of Protestantism in the teachings of the Prayer Book the real reason for most of the insistent agitation to revise the Prayer Book?

Sydney Cathedral Site.

SYDNEY is to be envied and congratulated on its golden opportunity of effecting a change of site for its Mother Church. A position, which, perhaps, was ideal in earlier days when the city numbered only a few thousands of population, cannot be expected to retain its suitability when the citizenship has increased to a million. For a large city to possess a Cathedral, however beautiful and complete in other respects, but too small for those special State and Church occasions for which it is pre-eminently intended, is a detriment to the whole Church. For a Cathedral to be regarded as a rival to parish churches on ordinary Sundays, is to miss the mark entirely and to minimise an opportunity which is unique. The Church of England makes a strong appeal to the public of Australia through its Cathedral services on great public occasions. And Sydney now will have better prospect of working on real cathedral lines, as well as to build in a manner more expressive of a faith and hope in the extending life of the Australian Church. So far, Brisbane has lead us in this respect, and in a noble way. We shall all say a regretful farewell to the old St. Andrew's, hallowed as it is by deeply spiritual association to many of us, and to a building which exteriorly has much charm, but we shall pray that vision and gift will attend the erection of the new Cathedral that it may stand as a worthy monument to the faith and enterprise of those responsible for its erection, and a worthy altar for the devotions of God's people in the metropolis of New South Wales.

The Bishop of London.

THIS great ecclesiastic, like so many leaders of the Home Land, is traversing the Empire for the purpose of learning its conditions at first

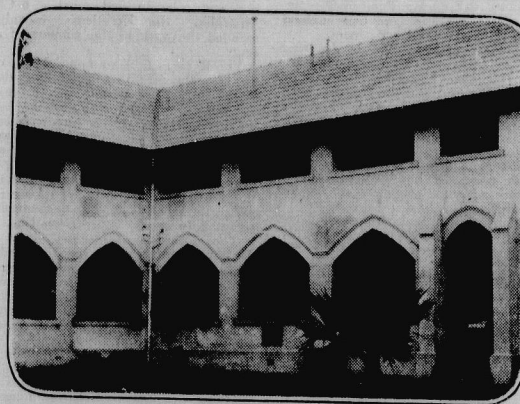
hand, and incidentally to obtain respite from a too strenuous life. The Bishop of London was long ago noted for eating his luncheon on the top of a 'bus, in hurrying to engagements, and though that may not be his present practice, he has lost none of his virility and power as a leader. He is well known to certain of our congregations, better known than they imagine probably, through copious use of his published addresses by preachers, and these sermons have been full of spiritual teaching. The Bishop is generally recognised as a leader of the Anglo-Catholic section of the Church. But we sincerely trust that this latter fact will not be made the chief significance of his advent. We hear whispers to the contrary. Churchmen of all schools of thought should unite in welcoming one who comes as a gifted visitor to our shores, who stands as the head of the Church in the greatest city of the Empire, and who is to be regarded for these things rather than for what may be termed his personal predilections. He is too large, to emphasise them on a casual visit, and Australia should be too large to expect them. It will be almost a minor calamity if the forthcoming visit of the Bishop of London to Australia should be shorn of thor-

ough and widespread pleasure and profit through the insistence of a section to whom he may more or less appeal on certain points, which we forever wish could be relegated to the background of our growing Australian church life.

Theosophists—A Challenge.

THE enterprise of Theosophists in Sydney is evidenced by their proposed erection of a broadcasting station to further the teaching of the Theosophical Society. This is a sad reflection on the failure of the Church to stem the rise of this heretical religion. It is only within recent years that the movement has grown in Sydney. Even now it is not too late for our great Home Mission Society to organise Christian evidence lectures in the city from a philosophic point of view to set forth the true teaching of Christ to those who can be appealed to in this way.

Even if a beginning be made but in a small way, a beautiful and well furnished hall could be secured for Sunday evenings and specially equipped men like the Dean of Sydney, the Rev. H. N. Baker and others asked to lecture.



The old foundation stone was relaid by Bishop Langley on 17th April last, at the annual meeting held at the College, when the new wing (pictured above) was opened. The Rev. Eustace Wade, M.A., B.D., is Principal.

A Memorable Gathering.

In order that the Rev. Paul B. Nagano might have an opportunity of meeting members of the Japanese community resident in Sydney, invitations were issued to the same to be present at a gathering in the C.M.S. Rooms on the last Saturday of Mr. Nagano's stay in Australia. Some twenty-five Japanese residents, including the Consul-General (Mr. T. Tokugawa), and the Vice-Consul and Mrs. Yamasake, accepted the invitation. The Deputy General Secretary welcomed the visitors to the Rooms, after which tea was served. Mr. Nagano then gave an address lasting over an hour, on the subject of "Worship," beginning with the various religions of his own country, and leading up to the great theme of Christian worship. Although the address was delivered in Japanese, the earnestness of the speaker, combined with the intensity of the attention of his listeners, was an inspiration to others who were present, who were not acquainted with the Japanese language. It is indeed difficult to say what the result will be of the Christian message so faithfully delivered on this occasion.

The Consul-General thanked the Society for the opportunity given of meeting Mr. Nagano in this way, and also for the kindness that had been extended to a fellow countryman during his stay in Australia. Surely such a gathering is unique in the history of C.M.S.

Opportunity was taken on the occasion of the C.M.S. Monthly Prayer Meeting, at which Mr. C. R. Walsh presided, to bid farewell to Mr. Nagano, on the eve of his

departure to Japan (29th May), after having proved an inspiration and blessing wherever he has been. When it is realised that Mr. Nagano has delivered upwards of one hundred and fifty addresses during the four months he has been in Australia, one can get some idea of the earnestness of this man of God. He is ever ready to testify to the saving power of his Lord and Master, and the story of his own conversion must have proved to all who heard it, the power of the Gospel to change the lives of men in all parts of the world. His one aim during his stay was to honour the Saviour, and to win souls for Christ. He is a great man of prayer, and the outstanding trait of his character is his humility. Paul B. Nagano has sounded a call to the people of Australia to re-consecrate their lives to the service of Christ, to realise their great privilege in having the knowledge of His Gospel, and a challenge to stand up to their mighty responsibility in proclaiming that same Gospel to the heathen world.

Thoughts on "The Shortest Day".

(By Rev. D. Haultain, Kyneton, V.)

TOWARDS the end of this month, 21st June, we come to "the Shortest Day." Sometimes we call it "The dead of winter." We look forward to the return of warmth and sunshine and longer days. But it is good to remind ourselves of the words

of the Psalmist (Ps. 74: 17). "Thou hast made summer AND the winter." A religion for summer only is of little use. When the sun is shining, and the birds sing, and all life seems bright and fair, it is easy to say "God is the maker of the summer time." But winter comes with its rain and cold and sunless days. It is not a parable of nature and of life? God is not only gracious when the sun is shining. He is just as gracious when the wind is keen, and the rain is pelting down. Even so a religion that satisfies and helps us in "the dead of winter," is the one that will fill our hearts with joy and peace and a holy inspiration in the radiant days of summer.

WINTER! Three thoughts emerge from it:—

1. Winter precedes Summer. Winter is "the loom of God." Out of June, God makes December. He needs the first to fashion the second. "In our spiritual life and growth we can use the time of winter to make our Summer faith more strong and active and beautiful."
2. There is, therefore, no such thing as the "dead of winter." Not death, but a wonderful conserving of life to burst forth into the bud of Spring. That should be so with us. Why not deepen our Spiritual life too! The test of December is the use of June. It should mean more regular attendance at church, a more faithful communicant life. Why only a goodly number of communicants at 8

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a.m. in the Summer! "Thou hast made the Summer AND the Winter."

- There is a law of sacrifice and effort at work. God has a wonderful purpose in every Season, and also in every phase of life. One long Summer only, would not be good for us. Winter should make us hardy and strong. It invigorates us and prepares us for the time of Spring and Summer. It is the lesson of sacrifice and of effort.

How, therefore, can we make the most of the Winter months! Be loyal to God and yourself in the matter of Church attendance. Keep a careful watch on your communicant life lest you become slack. Read at least one good book bearing on religious or missionary problems. Read your Bible and keep to your prayer life every day.

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NEW SOUTH WALES.

SYDNEY.

Moore College Appeal Fund.

A public meeting to launch the forward movement at the College was held in the Chapter House on Thursday, May 13th, at 4 p.m. In spite of the wretched weather there was a large attendance.

The Archbishop of Sydney took the chair, and the opening prayer was said by the Vicar General. The Chairman spoke of the seventy years of service rendered to the Church by the College, and brought out the difficulties it had encountered, principally the lack of adequate financial support. These difficulties rendered all the more creditable the fine record of the College, and constituted a claim on the generous support of all churchpeople. That claim had not always been recognised, in fact, the College had been the "Cinderella" of the Church for many years, chiefly owing to the fact that so many people had an idea that it was richly endowed, whereas its income from endowment had been but a paltry £300 a year. The Peace Thank-offering Fund had remedied this to some extent, and had enabled the College to make both ends meet.

But the growth of its work and the need of extension had made a forward policy imperative. The Church needed many more men for the ministry, and the College must be equipped to meet the demand. The site had been greatly extended by recent purchases of land, which had depleted the capital funds of the College, and a sum of £10,000 was needed to replace this capital, and put the necessary buildings up, and to provide more adequate remuneration for the teaching staff.

Sir William Cullen laid strong emphasis on the work of the Clergy in promoting the moral and spiritual welfare of the community.

Sir Mungo MacCallum congratulated the College on its seventy years of service. He commended the appeal to the generous support of all who had the moral and spiritual welfare of the community at heart, and cordially seconded the motion proposed by Sir William Cullen.

The motion was then put and carried unanimously, namely, "That this meeting congratulate Moore Theological College in its seventy years of work for the Anglican Church, and the Christian community of Australia, and commends the Moore College Appeal for £10,000 to the generous sympathy and support of all who desire to promote the moral and spiritual welfare of the community."

Bush Church Aid Society.

Despite the inclement weather, the Chapter House at St. Andrew's Cathedral was practically filled on the occasion of the B.C.A. annual rally. Truly the supporters of this Church organisation are stalwarts and it was a fine sight to see how they rolled up. His Excellency the Governor-General, Lord Stonehaven, took the chair, and the hymns, with Mr. E. Bragg presiding at the piano, were sung with great spirit and heartiness. Prayers were taken by Rev. G. A. Chambers.

and a brief statement, based on the report and balance sheet, was presented by the hon. clerical secretary, Rev. Canon W. L. Langley. The latter gave a bright epitome of the Society's history and also showed that real progress had been made during the past year. Funds had increased and the sum of £4000 had been received—all voluntary gifts from Australian people. The essentially Australian character of the society was emphasised by the Canon in order to correct false notions of some who believed that the B.C.A. received grants and subsidies from overseas.

His Excellency in his address stated he had gladly accepted the invitation to speak because he felt that work in the bush deserved the greatest possible encouragement. He had recently undertaken an extensive air-journey over the far-west and had been convinced from experience of the urgent need of such men and women as the society was sending forth. He stressed the fact that the city must help in the work for the country, for the interests of both were bound up together. For his own part he claimed that Christian activities must be developed and the Christian spirit intensified. A White Australia, if it was to be justified, must be a Christian Australia. His Excellency warmly commended the work to the support of all present.

The Rev. T. C. Hammond, M.A., of Dublin, was the next speaker, taking the place of the Rev. N. Haviland, who, through serious illness, was unable to attend. As a visitor to Australia, yet as one with considerable experience of Home Mission work, he confessed the attractiveness of the ministry carried on by the B.C.A. In telling encouraging terms, he pointed out to the audience the obligation and the joy of taking the Gospel to the people who, left to themselves, are tempted to get far away from God.

The organising missionary (Rev. S. J. Kirby) was the last speaker, and in his address the new enterprises of the society, the hospital, ladies' motor van work, children's hostel, were all described. A letter from a back-country mother was read revealing the real pathos of life on a drought-stricken homestead.

Then followed an exposition of pictures dealing with B.C.A. work in the Missions towards the head of the Bight, in the west Darling area, and in Crookalong.

The Doxology at the close of the meeting was in its praisefulness and fine expression of the feelings of all present. Enthusiasm for B.C.A. showed itself in a most generous collection, also in the response to the appeal for special hospital beds for the society's mission hospital. Two were straightway donated, and it is good to learn from the society's office that three others have already been provided as well as splendid gifts for the children's hostel in Woomin.

This B.C.A. work should be freely and richly supported by the prayers and gifts of all Churchpeople who are anxious to see true religion prevail in this land.

Home Mission Society.

There was a large gathering of Church-people for this annual festival of the diocese. The tables were well filled for the two sittings at tea, and a large number filled the main hall for the principal meeting, over which His Excellency the Governor-General presided. Splendid addresses were given by the Revs. T. C. Hammond, M.A., P. A. Micklem, D.D., and His Grace the Archbishop. Mr. Newton, the Cathedral organist, was responsible for the musical programme, which included items by well-known artists and the Cathedral choir.

The preacher at the afternoon service was the Rev. O. V. Abram, B.A. It was altogether a successful function and the organising secretary of the society, Canon Charlton, deserves credit for his splendid efforts in carrying it through in such a happy manner.

COULBURN.

Gifts to Cathedral Council.

At the last meeting of the Cathedral Council, two very interesting pictures were received from the Misses Stewart. One is a very fine photograph of the late Bishop Thomas with two little insects—a small

photograph of Mrs. Thomas and a photo of the buggy and horses with which the Bishop accomplished his long pioneering journeys. The other photograph is a very good one of old Bishopborne before the fire. By direction of the Council these have been hung in the diocesan library.

Archdeacon Bartlett Memorial.

With the approval of Mrs. Bartlett, the remaining balance of the Bartlett Memorial Fund has been expended in the construction of a new stone step or platform for the lecture in the Cathedral. This will be a great boon. The old wooden step was a trap for the unwary.

Cathedral Tower.

A good deal of work has been done lately towards the preparations for the building of the tower. Mr. Louis Williams has completed the working plans and specifications for the portion of the tower up to the level of the embattlement. The estimated cost of this portion of the tower is £10,000. The committee until such time as tenders are called for. It is sufficient to say here that this first portion of the work will require considerably more money than we have in hand yet. We have little doubt that when the work is undertaken, the necessary help will be forthcoming.

The preparations, submission and consideration of tenders will occupy some months yet. Probably by Synod we shall know exactly what it is possible to do with the funds in hand and reasonable expectations.

Canberra.

A branch of the Church of England Men's Society has been formed at Canberra.

VICTORIA.

MELBOURNE.

The Victorian Church Missionary Society will receive the best part of the Australian estate, worth £15,978, of the late Nicholas John Raven, late of Bath, England, formerly of Geelong. His English estate, valued at £27,128, he gave to missions, religious institutions, and the London Society for Promoting Christianity Among Jews.

The Archbishop will conduct an Ordination Service at Holy Trinity, Kew, on the morning of the 13th inst., when the Rev. P. St. J. Wilson, assistant curate of the parish, will be admitted to the priesthood.

St. Stephen's Harriers, Richmond, who have won most of the cross-country teams championships in Victoria for the last six years, held church parade, when Canon Lambie, a vice-president, preached.

The service and the church parade was conducted by members of the club.

Miss H. G. Gilman-Jones, Mrs. R. J. Lyons and Miss Stella James will represent Australia at the world's committee of the Y.W.C.A., which meets at Oxford in July.

The annual corporate communion of the Church of England Men's Society was held on Monday, 7th June, at St. Paul's Cathedral. As the Chapter House is still in the hands of the contractor, the annual breakfast, at which Archbishop Lees and Bishop Cranwick spoke, was held in St. John's Hall, Latrobe Street.

Bellarat.

A new vicarage is being erected at Horsham to replace the dilapidated building, which was one of the earliest buildings erected in Horsham.

Bendigo.

Archdeacon J. C. Herring, rector of St. Paul's, Bendigo, is taking six months holiday. The Rev. H. W. G. Nicholls, assistant curate, is in charge of the parish.

A diocesan clergy retreat was conducted at Kyabram, by the Rev. J. V. Patton, M.A., D.Litt., Dip.Ed., a graduate in honors of Oxford, and an old friend of the Bishop. The vicar and Mrs. Frevin were of great assistance in making necessary arrangements. The retreatants were housed in the workers' rooms at the cannery.

Victorian Clergy, friends of C.M.S., are requested to arrange exchange and preach special sermons on June 20 in furtherance of the Final Centenary Service and Meetings—22nd to 24th June.

QUEENSLAND.

BRISBANE.

The annual retreat for clergy was conducted by Dr. Micklem, at St. Francis' College, Nundah, from Tuesday, June 8 to 11 inclusive. On the evening of Monday,

June 14, there will be a monster Home Mission rally in the Albert-street Church, at which the speakers will be Archbishop Sharpe, Bishop Le Fanu, the Rev. A. E. Morris, of the Charleville Bush Brotherhood, and Mr. Moore, M.L.A., Leader of the Opposition. On Tuesday, at 7.45 a.m., there will be corporate Communion of lay members in St. John's Cathedral, after which members will be the guests of the canons' residential at Communion breakfast in St. John's schoolroom. Synod will be opened at 4 p.m. on Tuesday, when the president will deliver his address. The evening session will commence at 7 p.m. Subject to the approval of Synod, the afternoon session on Wednesday, Thursday, and Friday will begin at 3. On Wednesday at 10 a.m. there will be the usual sale of library books, and at 11 a.m. a meeting of the clergy. From 7 to 8 p.m. the Missionary hour will be taken to consider the report of the Diocesan Committee to A.B.M. At 11 a.m. on Thursday there will be a meeting of lay members of Synod, and on Friday at 11 a.m. there will be a meeting of the Missionary Conference. Commencing on Wednesday, June 16, there will be daily celebrations of Holy Communion at 7.15 a.m., Mattins at 7.45 a.m., and on Thursday morning Holy Communion at 6. Synod tests will be held in St. Luke's Hall. An Ordination Service was held in St. John's Cathedral, Brisbane, on Trinity Sunday. The Service was conducted by His Grace the Archbishop of Brisbane, Dr. Sharp, and the ordinands were: Priests—G. T. Hobbs and F. C. Sewell; Deacons—W. P. B. Miles and P. McD. Smith. The preacher was the Rev. J. T. Perry, rector of St. Mary's, Kangaroo Point.

SOUTH AUSTRALIA.

Holy Trinity, Adelaide.

The Rector and Wardens of Holy Trinity Church, Adelaide, have agreed to make the Trinity Festival a yearly "back to Trinity" occasion. They feel that old residents have a link with this city church that must be kept strong, and any endeavour to do this will meet with a ready response on the occasion of its annual festival and reunion tea and concert. This is the ninetieth year of the church's activities. The first service was held in 1837. Trinity Sunday this year fell on May 30th, and the tea was held on the following Thursday.

WILLOCHRA.

St. John's Church, Laura, the present rector of which is the Rev. W. Burvell, B.A., Th.L., purposes holding special celebrations this year to commemorate the jubilee of the formal establishment of a branch of the Church of England at Laura. The Rev. Hartley Williams, whose headquarters were at Melbourne, was the first minister of the Church of England to hold services at Laura. The opening service was held in the parlour of the Laura Hotel, the first stone building erected in the township, in the early part of 1873. A little later regular services were held at the residence of Mr. Alfred Smith, carpenter and builder. Included among Mr. Smith's descendants, still residing in the township, is the late rector.

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dent at Laura, is Mrs. W. H. Campbell, wife of Laura's Town Clerk, Mr. W. H. Campbell, and several grandchildren and great-grandchildren of this early Laura pioneer. Records reveal that Miss Smith was the organist for the early services, and the first baby in the district to secure the sacrament of baptism was a child of Mr. and Mrs. Frank Dack, the ceremony being performed by Mr. Williams, at the residence of Mr. Alfred Smith. In 1875 the foundation stone of a building for church services was laid, the ceremony being performed by Mrs. Sabine, wife of T. F. Sabine, a lay reader of the church, who in the early days rendered valuable service to the church.

The first in charge of Laura parish, which now includes St. Alban's (Gladstone), St. Margaret's (Warrabara), Georgetown and Gulnare, was the Rev. E. Spicer, B.A., who was inducted to the charge in 1877. Others have been the Rev. J. H. Corvan, N. Leader, B.A., B. Andrews, R. Taylor, Charles Kent, A. W. Clappett, F. W. Harding, A. H. Green, C. S. Ives, T. Percy Wood, L. H. de Cas, W. Stuart Williams, Archdeacon Nash, M.A. The present rector was inducted to the charge of the parish in July, 1921. He also fills the office of examining chaplain to the Bishop of Willochra, and chaplain of the Gladstone Gaol.

Mrs. A. H. Reynolds has given a beautiful font over to Christ Church, Mount Barker, in memory of her husband, the late rector of the parish. A pulpit is being given by the family of the late Mrs. Mary Blades and a lectern in memory of the late Mr. Daw.

A Scientist's Belief in the Bible.

Why an Eminent Surgeon Believes the Bible to be the Word of God.

(By Rev. C. Crotty, B.D.)

DR. HOWARD A. KELLY, M.D., LL.D., has recently published his testimony to the real value of the Bible and his belief that it is the Word of God. Holding as he does a high position in his profession, both as a University professor and as a practising surgeon, who has been honoured by Universities and learned societies both in his own country and abroad, his book will be read with interest, and will prove of great value from a religious point of view, whatever Biblical scholars may think of various details in it.

Dr. Kelly has been in active work for nearly 40 years, and writes as a practical busy Christian layman, at once deeply religious and keenly interested on his scientific professional work. Early in his career he felt the disturbing effect of the Higher Criticism. This forced him to face the whole question of the Bible and criticism. He soon noticed, what some of us have pointed out time after time, the bias of many critics against the Bible. This type of criticism is not only unfair, but it is unscientific.

Dr. Kelly studied the Bible afresh and found that it claimed to be the Word of God. He accepted this claim as a working hypothesis. He found that it would work, and that it worked well. He found that the Bible satisfies the hunger of the soul for spiritual refreshment and nourishment. This appealed to him as a medical man. He found that the Bible was a prescription which never failed if faithfully followed.

Dr. Kelly recognised that scientific knowledge and the highest learning flourished when the Bible is honoured. There also is true liberty, and the highest morality found, and women and children have an honoured place.

The wonderful unity of plan and purpose underlying the many books of the Bible deeply impressed Dr. Kelly. He found that Jesus Christ was the key to unlock the Bible in its deepest meaning.

No book has ever been so powerful for good as the book which centres

round the light of the world. The influence of the Bible is unique, as Christ Himself is unique.

The Bible is a book for life, a light for our path, enlightening, cheering, comforting. It invites us to test God's word to try it, to taste its sweetness and its nourishment and its stimulus. The Bible is its own defence, and, as Dr. Kelly points out, "The crying need of the world to-day is a more intimate, thorough knowledge of the Word of God."

This modern scientific man is not upset by the miraculous element in the Bible; indeed he prefers, as many others do, the miracles of the Bible to the "miracles of unbelief."

Dr. Kelly finds the Bible always fresh and inspiring, a guide to life, and can truly say with the Psalmist of old, "Thy word is a lantern unto my feet, and light unto my path."

Whether we agree or not with Dr. Kelly's point of view, we can all admire his faith and candour, and we will all be thankful that a modern scientific man has given us this account of the faith that is in him with such obvious sincerity.

Those who wish to know more about Dr. Kelly's experience of the Bible should read his book (published by Marshall Brothers, London and Edinburgh), "A Scientist's Belief in the Bible," by Howard A. Kelly, M.D., LL.D.



Breakers on the Beach, by Leigh Bell. Our copy from Messrs. Angus & Robertson, Ltd. This is not quite in our line, nor is it easy to place the book. It is certainly not suited for a Sunday School Library, though it is a girl's book. The dialogue in parts is clever, but the plot, especially towards the end, is not convincing. "Broadcast" should not appear.

Sally Warner, by Florence M. Irby. This made delightful reading, though it has no pretensions to grandiloquence. Its reference to native bird life, and to North Coast conditions, are distinctly good. The hit at Tasmanian tourist "stunts" is rather neat, if severe. It is a book quiet worth placing in our Sunday School Library, for although it presents no religious "motif," it refers to incidental religious matters with decorum. Our copy is from Messrs. Angus & Robertson Ltd., Sydney.

"The Real Australian," for May. Our contemporary is keeping fresh, and shews signs of work in its editorial department. Archbishop Lees' happy epigram is noted: "To learn the A.B.C. of Church work you must know the B.C.A."

"Crit." The Rev. R. B. S. Hammond's publication. Very bright and full of facts regarding the necessity for Prohibition. Incidentally, one wonders how "Bert" carries on his many works so vigorously and enthusiastically.

Publications Received.—The Bible in the world. Sixth Annual Report of the Victorian Prohibition League.

The Australian Band of Hope Union, in conjunction with the various State Unions, has prepared a very useful booklet which gives many points to workers in Band of Hope and kindred societies. Its title is "The Modern Band of Hope," and it is full of material for those who concern themselves with the welfare of the children. A free copy may be had on making early application to the Australian Band of Hope Union, 430 Bourke Street, Melbourne.

The Council of the British and Foreign Bible Society has instructed the Commonwealth Secretary to prepare with the assistance of the State Secretaries a little booklet telling the story of the Bible Society and its work in Australia, since its inception in 1817—just 13 years after the foundation of the Parent Society in London.

The Editor desires to acknowledge with sincere thanks communications from the following:—The Bishop of Willochra, Mrs. Fairlie Thornton, Miss Macpherson, Mirboo North, Victoria.



A.B.M. and C.M.S.

Learner writes:—

I fear I am very ignorant about the differences in the Church of England. And I should like to be informed of the need of two missionary organisations. I suppose there is a reason. Also I want to know whether it is proposed to amalgamate them, and have only one organisation. I believe certain dioceses have decided to have one united appeal. How is this going to be worked in fairness to both societies? Must not one or the other gain immensely through such action? Also I would ask where does the independence of the average member of the Church come in? Must Synod dictate to him where and how he is to give? The whole question seems to me to call for much more enlightened discussion in the parishes amongst the really missionary-hearted members of the church, who, after all is said and done, are the ones to be considered.

Missions writes:—

In a report of the united missionary conference in Melbourne in April, by the Editor of the A.B.M. Review, dated May 12, he states: "It is a curious and anomalous fact that while our Church can work thus amicably with the missionary societies of other Christian branches, its own missionary society should be divided against itself. God grant that we may be shamed into unity among ourselves."

The whole trouble lies in the desire for domination on the part of some of the representatives of the official section of the Church's Missionary Society with their policy of exclusion or extermination toward the non-official section although the latter is doing half the Church's missionary work.

A new ideal of unity is needed, not of absorption the one of the other, but of free and frank recognition of the need of each other and giving room for both sections to work in every diocese. Why is C.M.S., as C.M.S., shut out of Western Australia, Ballarat and to a great extent in Queensland? Men of good will must be discovered to see and establish unity in diversity.

Bishops and Mitres.

Rev. A. E. Morris, Hon. Secretary, Anglican Church League, Sydney, writes:—

I respectfully forward the following for insertion in the "Church Record" and trust you will be able to find space for same in your next issue:—

At a meeting of the council of the Anglican Church League recently held, the following resolution was passed unanimously:—

"That in view of the Lambeth resolution on the subject of Re-union, this League regrets the action of the Bishops who appeared in mitres at the opening of St. John's College, Morpeth. It considers such action undesirable and unfortunate, having regard to the fact that the investiture with the mitre has been definitely abandoned in the Church of England; having been omitted from the ordinal of 1550 A.D., and never since restored. The use of the mitre has further been closely associated with a period in Church history when the office of Bishop lost its representative features, and assumed the character of an autocratic prelacy."

The Lord gets His best soldiers out of highlands of affliction.—C. H. Spurgeon.



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"MANY HAPPY RETURNS."

Toorak, V.,
June 10th, 1926.

My dear girls and boys,

Last Thursday was the King's birthday; did you remember to wish him "many happy returns of the day"? I am afraid we are all apt to forget, he is so far away from us, and we don't feel we really know him. Anyhow, let us remember next year.

I am going to tell you about myself in London on Armistice Day, November 11, 1918. We all knew something was going to happen that day, and when a big gun boomed out over the city, we dropped our work and rushed into the street. It was the end of the Great War.

I was not far from Buckingham Palace where the King lives. A friend and I ran there, hundreds and hundreds of people were running in the same direction. In front of the palace is a great big statue with a marble balustrade all round it. People were standing on this, and invited us up and gave us a helping hand. More and more people came, the statue was crowded, the huge square in front of the palace, just packed with people. Taxis and big motor lorries, driven by soldiers, tried to get through, but people climbed on to them, on the bonnets of the cars, inside them and on top of them. We all called out for the King; we sang "God save the King" over and over again; one man, who was an orchestra conductor, beat time with his walking-stick from the top of a taxi. Then a window on a balcony of the palace opened and the King came out. We cheered and cheered and cheered. He spoke, and everyone was quiet. Then the band started to play patriotic songs and hymns. Again and again we called for the King and he came out on to the balcony, the Queen too, and she waved a Union Jack.

We all felt that here was the one man who united us all, the head of our great Empire. We were all there, English, Scottish, Irish, Australians, Canadians, South Africans, New Zealanders, Indians, and men from every country under the sun. We all wanted to share our joy and our thankfulness with our King.

In an ordinary way, perhaps, we feel we can't do anything special for him, but one thing we can do. Every Sunday there is a prayer for the King. Let us listen reverently and join in the "Amen" at the end. Do you know where this prayer is in the Prayer Book? Look it up and tell me.

I remain,

Your affectionately,

Aunt Mat

If it is not seemly, do it not; if it is not true speak it not.—Marcus Aurelius.

"THE BLIND GIRL."

(By Nathalia Crane, Child Poet of New York.)

In the darkness who would answer for the colour of a rose,
Or the vestments of the May Moth, and the pilgrimage it goes?
In the darkness who would cavil o'er the question of a line;
Since the darkness holds all loveliness beyond the mere design?

WHY THE MORNING-GLORY CLIMBS.

Once the Morning-Glory was flat on the ground. She grew that way, and she had never climbed at all. Up in the top of a tree near her lived Mrs. Jennie Wren and her little baby Wren. The little Wren was lame; he had a broken wing and couldn't fly. He stayed in the nest all day. But the mother Wren told him all about what she saw in the world, when she came flying home at night. She used to tell him about the beautiful Morning-Glory she saw on the ground. She told him about the Morning-Glory every day, until the little Wren was filled with a desire to see her for himself. "How I wish I could see the Morning-Glory!" he said. The Morning-Glory heard this, and she longed to let the little Wren see her face. She pulled herself along the ground, a little at a time, until she was at the foot of the tree where the little Wren lived. But she could not get any farther, because she did not know how to climb. At last she wanted to go up so much that she caught hold of the bark of the tree and pulled herself up a little. And little by little, before she knew it, she was climbing.

And she climbed right up the tree to the little Wren's nest, and put her sweet face over the edge of the nest, where the little Wren could see.

That was how the Morning-Glory came to climb.

Listeners-in Indignant.

Broadcast Sermon Offends. Protestant Religion Attacked.

"A storm of resentment has been occasioned by the fact that the Rev. Father McCarthy, in a sermon broadcast from St. Mary's Cathedral, Sydney, attacked the essential principles of the Protestant religion. As soon as the attendant at 2BL realised the full purport of the remarks of the preacher the land line from the broadcasting station to St. Mary's Cathedral was disconnected." (News Item.) No doubt the preacher continued in blissful ignorance of being cut off. But, really, we are less inclined to blame the Rev. Father, who spoke, no doubt, what he believed, than to marvel that the Broadcasting management did not know their mark better!

Dedicating a memorial to the 4th Essex Battalion at Warley Barracks, the Bishop of Chelmsford said he once asked a one-armed man if he lost his arm in the war. "No," was the reply, "I gave it."

The Church Record

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Subscription to this paper is reduced to 9/- a year, post free.

The name of the paper will shortly be changed to: "The Australian Church Record."

The vicar of Lakes Entrance, Gippsland, has been provided with a motor launch for parish work.

An English newspaper correspondent says he heard the first line of Hymn 140 A. & M. given out, "Jesus lives no longer now."

The Vicar of a leading Church in Hull, England, protests in his parish

paper against women powdering their noses during prayers.

Bishop Heber, of Calcutta, noted in his letters his regret at being unable to visit the distant portion of his diocese—the Archdeaconry of Australia!

B.C.A. is very grateful to Rev. R. Lousada, of Gippsland, who gave splendid help by taking Rev. N. Haviland's work while he was ill.

The revival of the Carlisle Cathedral (England) bells after being unheard for more than a century and a half, has given great joy to the diocese.

The Rev. Oscar Michelsen, at the age of 81, has just returned to the New Hebrides from a short furlough in N.Z. He has been 52 years in the service, and returns only because there is no one willing to relieve him.

The Treasurer of the Australian Board of Missions announces that the Victorian contribution for the first quarter shows an increase of £221 on the corresponding quarter of last year.

The King has sent to the Society for the Propagation of the Gospel a donation of £25 for the West Australian New Settlements Fund, for the provision of spiritual ministrations to the group settlers.

"The average man does not open his mouth to get clear articulation, nor does he work the lips and tongue independently of the lower jaw. It is only when the organs are trained to obey the will that interpretative work should begin."—A noted elocutionist, not addressing clergy.

The well-known poet and author, John Oxenham, presented the Victorian Young People's Union of C.M.S. with one of his most beautiful poems—"What do I owe?"—to be used as their own hymn. The music for it has been composed by a Y.P.U. Secretary. Leaflets of music and words may be obtained at C.M.S. Office, price 1d per copy.

"Newspaper evangelism" is the best way of reaching the forty million farmers of Japan's country districts, writes the Rev. W. H. M. Walton, of the C.M.S. Mission in Tokyo.

The Japanese as a nation read their newspapers remarkably closely, nothing seems to escape their notice. Here then, is the opportunity for the missionary. An article inserted in a daily paper costs roughly £5, but it brings the message of the Gospel into a million homes in one day. The C.M.S. is inserting Christian articles regularly in three papers. Every insertion brings from 100 to 200 applications for further information.

A census taken by the "Christian Herald" shows that there was an increase in church membership in the

United States last year of over 800,000, the largest gain for several years. The census reveals that the greater increases were among the largest and best organised bodies, such as Methodists, Presbyterians, Baptists, Episcopalians, Disciples of Christ, Catholics and Lutherans. This number makes an aggregate addition to Church membership, since the advent of prohibition, of about four millions, which is all the more significant when it is remembered that there had been a serious decline prior to 1920.

"The trouble with the University students of the present day, from the point of view of evangelical Christianity, is not that they are too original but that they are not half original enough. They go on in the same routine way, following their leaders like a flock of sheep, repeating the same stock phrases, with little knowledge of what they mean, swallowing whole, whatever professors choose to give them, and all the time imagining that they are bold, bad independent young men, merely because they abuse what everybody else is abusing, viz., the religion that is founded upon Christ."—Extract from Dr. Machin's recently published book, entitled "What is Faith."

Testimonies are constantly being given, and they show that the power of the tract—though the form in which the message is presented may be changed—is as great as it ever was and this should stimulate many to promote the circulation of these helpful booklets. The latest to be issued is entitled "Propaganda," and in it Mr. Mercer quotes from a letter received from Bishop Chavasse in which he wrote "The longer I live the more I realise the power of the Press. One of my shortcomings during the last twenty years is that I have not given away a sufficient number of good books." Spiritual propaganda is necessary to-day to counteract the evil in the world, and these booklets contain just the message of hope and comfort needed.

In Geelong on 23rd May, Canon Baglin illustrated his subject with references to football.

"It was natural," he said, "for people of Geelong to want to see their team win, even if it merely scraped through sometimes. In fact, there would be something wrong with a Geelong sportsman who did not feel that way; but that should not blind supporters to the good play of their opponents, or make them fail to appreciate the latter's merits."

Later, Canon Baglin said that although he lived in Essendon, he was still a supporter of Geelong, because he had been born there. For 40 years he had waited for a premiership, and when success came he thought he was the first to send a telegram of congratulation to the Geelong president (Dr. Piper).