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Aims.

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

Toorak, V.,
3rd February, 1927.

"I have written a letter unto you," Heb. xiii., 22.

My dear girls and boys,

When you get a letter or when you are sending one away do you ever think how wonderful it is that you feel quite confident about it reaching its destination? Naturally letters sometimes go astray, but not very often. As for us, having stamped our letters, we just drop them into a pillar-box or a mail-bag and have no more worry. Perhaps we post them from a little town in N.S.W., and off they go to all parts of Australia, to England, to America, to everywhere. Your mother or father may be in England, in five weeks, or under, your letter will be received and read.

Once I went across Canada by train in the middle of winter. The whole country was white with snow right up to the carriage windows. The great train would slow down as we neared some little station, and a mail-bag be thrown out to an expectant group of fur-clad people. To us the little township, deep in snow, could hardly be picked out from the surrounding country—it was all one great whiteness. To these people with their long, long winter, how much the mail-bag must mean!

Now it isn't so very long ago that to send a letter was quite a serious business. You had to pay a great deal to get it carried from one place to another, or, if you were lucky, you got somebody in authority to "frank" it for you, sign it on the outside, so that it would be carried free. Then think how long our people who first came out here to live had to wait for news from their old homes and all the dear ones left behind. It was quite usual for a letter to take from three to four months or more. Even yet in some parts of the world letters have to be carried at great trouble and risk. For instance, there is Central Africa, where there are no trains, great forests, and many wild and dangerous animals.

A short time ago I read that in India a mail-runner travels from 25 to 30 miles a day, on foot, alone, through dense jungle and facing all kinds of dangers. A year or two ago statistics showed that five of these men were wounded by robbers, four drowned crossing great rivers, and three killed by tigers, and yet men are found to carry on. Letters carried under such difficulties should be valued.

Some people keep special letters all their lives and hand them down to their children. That is how we have some wonderful old letters in collections and museums all over the world. I have seen some, written by great men, very carefully kept under glass to prevent them falling to pieces with age. Now there are some letters, hundreds of years old, that we all know and read. Some of you won't think

of them as letters because we call them Epistles, but both words mean the same. Ours, in our Bible, are of course translated from the languages in which they were written so many years ago. You will see that I have quoted some words of St. Paul where he calls the Epistle to the Hebrews a letter.

And now for our questions. Not many this time. Will you tell me why do we say the Creed? and how should it be said?

I am, affectionately yours,

Aunt Mat

Correct answers to last week's questions: St. Matthew ii.

What is the Venite?—The Morning Chant which begins the praise portion of the service. The word "Venite" means "O come."

What is the Gloria?—The verse added to the Psalms beginning, "Glory be," etc., which is added to turn a Hebrew Psalm into a Christian hymn.

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

TO TERMINATE LAWLESSNESS.

Bishop Henson, of Durham, in an address to his diocesan conference, said that everything would turn on the spirit in which churchmen considered the proposed changes, and on their capacity to take a large and reasonable view of the situation. The purpose of the Prayer Book revision was to terminate lawlessness in the Church of England by removing all legitimate justifications for lawlessness. As one who honestly wishes the revision to fulfil its purpose, he considers the proposed changes, not primarily from the personal point of view, but broadly from that of the general need. If the reign of law was to be restored in the Church of England, he must be ready to accept the legalisation of many things which he disliked, always provided that they did not conflict with the established principles of the church. He begged his hearers to have nothing to do with divisive courses, and to avoid all attempts, by whomsoever made, to pledge them to premature particular procedures. They owed it to the Church of England to bring to the revised book a mind unclouded by prejudice and a treatment undirected by partisanship.

"BEGINNING OF MIRACLES."

(Second Sunday after Epiphany.)

"In Cana of Galilee" Jesus is called
And gladly invited to share
Festivities held for the bridegroom and bride
And Mary, His mother, is there.

She speaks "to the servants," and charges
them thus—
"Whatever He saith to you, do."
Her faith in her Son remains fervent and firm,
Her love ever loyal and true.

"Beginning of miracles" Jesus performs,
He uses nor symbol nor sign,
But filling "the water-pots" "up to the brim,"
He changes the water to wine!

Grace L. Rodda.

Our Printing Fund.

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FEBRUARY 17, 1927.

[Issued Fortnightly.]

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First Christian Service in Australia.—Inspiring words by the Rev. Frank Cash, M.A., B.D.

Illustration.—St. Bartholomew's, Burnley.

Archbishop Wright's Farewell.—A tribute prior to his departure for England.

Christian Ethics in Business.—A short series of papers in view of the despatch of the Industrial Mission from Australia to the United States. Mrs. E. Gough, of Murrumbidgee, Melbourne, and an experienced writer, provides valuable contribution.

"Patriarchal Sella" and the "Book Nobody Knows."—are two items of interest written by a special contributor expressly for the "Australian Church Record."

Opinions on Books.—A helpful review of James Y. Simpson's book, "Landmarks in the struggle between Science and Religion."

"THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

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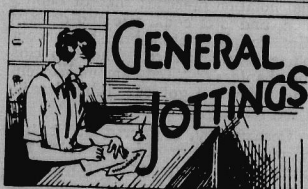
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To insure insertion in any issue, advertisements should reach the Sydney Office not later than Monday morning in the week of publication.



Change of Address, Sydney Office.

Our office address in future will be **Harvard House (4th floor), 192 Castlereagh Street, Sydney, one floor below the C.M.S. Depot.** Our Secretary, Miss C. Bayley, will be in attendance Monday to Friday, from 10 a.m. to 4 p.m. Will our friends and correspondents please note the change. Tel. MA 2217.

The Primate of Australia will preach in Jerusalem on 26th March.

A gift of £10,000 has been made by Mr. James Dyer towards the endowment of a permanent orchestra for Melbourne.

At the present rate the population of U.S.A. will pass 226,500,000 by the year 2000. Reports show that the span of life is increasing.

A shocked layman recently heard that a Bendigo theological student was "doing time." He was, however, reassured when informed that it was a learned idiom for a student's country tour.

A letter from Calgary, Canada, to the Post-Master General, Australia, asking him if he could assist the writer to discover her step-sister, whom she had not seen for 43 years, but who was believed to be in Australia, led to finding her address at St. Kilda.

Bishop Russell Wakefield recently remarked that the Latin races of Europe, once designated as decadent, were becoming more idealistic than the Anglo-Saxon countries, Britain, Germany and the United States, which were tending to be too materialistic.

A "trade union" of Chinese monks, nuns, and priests has been formed demanding union rates for offering prayers. Two thousand paraded the streets with banners, incense and musicians, with a view to notifying the public of the increase in the prayer rates.

Professor Smyth, of Melbourne, is promoting a College of Religion, in which Sunday School teachers and others will be trained. Part of the objective is to inform the man in the street of the practical value of the Churches.

The Bishop of Bloemfontein (the Right Rev. W. J. Carey), in an address to Rotary Club said:—"I have vestments and candles, but I attach no more importance to them than I do to my trouser buttons. They have to be there."

A pastor in Texas has been acquitted by a jury after his sensational trial, for killing a man who reached for his gun after threatening the clergyman, who had preached against the vice in Fort Worth, which the man owned.

A number of Melbourne Roman Catholics sent an invitation by wireless to their co-religionists on the Carinthia, and this afternoon met a party of 15. They were taken to see St. Patrick's Cathedral and several of the principal Roman Catholic churches and institutions.

The Parish Bookstall Society gave from profits on certain publications:

Church History, Child's Prayers and Family Prayers, to C.E.M.S., C.M.S., and Bush Church Aid Society, £2 each. Copies of publications are procurable at the office of the "Australian Church Record."

The Bishop of Birmingham (Dr. E. W. Barnes) has emphatically negated the assertion of the English Church Union that women preachers are contrary to order and discipline in the Catholic Church and offend loyal members thereof. "It would hinder the spread of true religion to ban women from the pulpit."

Dr. Alexander Goldstein, a leading Zionist, left Jerusalem on January 18 for a world tour of "Remote Jewries," including Australia, New Zealand, and China. Dr. Goldstein will also visit the Beni Israel Indian sect of 10,000 members, who claim their ancestors went to Cochín after the destruction of the temple.

A most encouraging meeting of Sydney and Melbourne friends of the "Australian Church Record" was held in Melbourne last Wednesday. Progress was reported, and the affairs of the paper shown to be decidedly on the upgrade. Also it was emphasised that the paper was either not markedly Sydney or Melbourne, but was Australian in design and in contents.

A recently appointed Rural Dean, one who acts as chairman of a group of incumbents, was jocularly advised to apply to his bishop for permission to wear one legging, as ordinary deans wore two. We want to know though what church editors ought to be clothed in to impress their public with sufficient dignity. Someone suggests humility. Eh, what!

Dean Batty, of Brisbane, recently returned from England, said he was elated with the diminution of church party feeling in England. There was no denying that the eccentric minority, known as the Anglo-Catholics, were making their presence felt, but the great bulk of clerics was loyal to the fundamental principles of the Church of England.

Registrations for the first Australian Sunday School Convention, close in Sydney on February 28. Those who wish to take part in this helpful and historic gathering should register at once. Rev. John MacKenzie, M.A., who is president of the National Sunday School Union of Australia, will preside at some of the sessions. He will also be one of the principal speakers. Mr. MacKenzie attended the World's Sunday School Convention in Glasgow in 1925, and spent some time studying the work in various countries. His address on "Youth Work Abroad" should provide many helpful suggestions.

The World Call to the Church.

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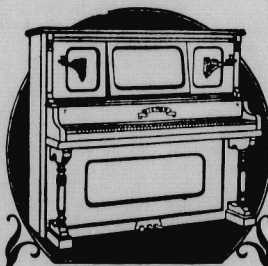
At present there are 23 Workers in the field supported wholly in part by the Society, also 13 Students in training. It maintains its Mission Hospital, Children's Hostel, two Motor Mission Vans (for far country), Sunday School by Post, and other Missionary activities in lonely Australia.

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The Bishop of London.

In an interview at Brisbane, Dr. Winnington Ingram said that forty years ago he offered himself for service with the Bush Brotherhood in Queensland, but he had been prevented by his bishop. The Bush Brotherhood had been founded by him in conjunction with Canon Body. The first man to be sent out was the Rev. G. D. Halford (now Dr. Halford, Bishop of Rockhampton). Of 40 priests he had had the pleasure of sending to Australia six had been made bishops in the Commonwealth.

The Bishop was given a civic reception by the mayor at the Town Hall. Among those present was the Roman Catholic Archbishop of Brisbane (Dr. Duhig).

Dr. Winnington Ingram referred to the farewell given him in London by members of all religious denominations including Jews. The main object of his visit to Australia was to stimulate migration. He wholly supported the "White Australia" policy, but it was the British Fleet which kept Australia safe. "Don't call migrants 'Pommies'; give them a hearty loving welcome so that by working together you can make Australia the greatest community in the world."

Anglo Romanism in Australia.

(Contributed.)

IT is well for our readers, and it would be well for other people also, to be kept informed of the strides which Romanistic teaching and practice are making in Australia, by which a minority force into the Church of England what is foreign to the Prayer Book.

Melbourne Diocese.

The priest in charge of St. Mary's Mission, attached to St. Peter's, Melbourne, writes through the medium of the magazine as follows:—

"I have a section of a pillar, about six inches high, from Glastonbury, which I will bring back and put into St. Mary's. I will always keep my eyes open for new things for our church. The first thing I got was a beautiful 17th century carved crucifix, six feet high, from Florence; I got this in Brighton; and I heard there that there were two reliquaries from the same church for sale in London. I was able to obtain these. One contains a piece of the girdle of St. Francis, and the other a piece of St. Benedict's bone. The last thing I found was a lovely old carved wooden statue of St. Joseph and the Holy Child. This was made in Turin. I am now bargaining with a dealer for four old massive silver candlesticks for our requiem altar."

"Pontifical High Mass," as it is called in the advertisements, was recently celebrated at St. Mary's, much to the wonderment of loyal Anglicans. A similar service was performed at Christ Church St. Lawrence, Sydney, during the currency of the Convention and General Synod. Pontifical High Mass means a much interpolated and partly inaudibly rendered version of the Communion celebrated by a bishop. In Sydney there were seven bishops who took part in this as yet illegal mode. Incense was used, and the extremely unprepossessing mitre worn by the bishops during the service.

Culture is to know the best that has been said and thought in the world.—Matthew Arnold.

The Book Nobody Knows.

"Sed divina per angelum portius audiamus."—St. Augustine.

(Written for the Australian Church Record.)

THE author of "The Man Nobody Knows" has put out another, and companion volume, with the above title. It is probably meant for those who do not regularly and systematically read Holy Scripture. Or it may be meant for those (and there are many such) who are almost hopelessly ignorant of the Bible, the object being to make them interested in it. Even good church people may get instruction from the pages of this book. But when all is said and done, books about the Bible are not exactly the same as the Bible itself. There is a spirit behind the Book itself which leads into all truth. When that spirit is trusted it has the nature of infallibility and authority in matters of Christian faith and practice. This essential validity of Holy Scripture is largely lost in a brief and scrappy, or even snappy (no matter how good) descriptive book. That is largely what is the matter with criticism of the Bible in general; criticism tends to lose sight of the eternal. It is so busy with patchworks and readings and doublets, and hypothesis and assumptions, and formulae, that the transcendent and everlasting tend to be obliterated.

Our author, however, Bruce Barton, is not writing a critical book, properly so called. It might be called an introduction, or a popular account of the contents of the Bible. There are shrewd remarks and suggestive paragraphs on almost every page. But one wants to know something of the Bible really to enjoy what the author has to say. At the same time it suggests to others that the Bible as literature, story book, and ethical code book, is well worth while, and really enjoyable.

Noah, for instance, is a name pretty well known to all sorts and conditions of men. Here we find that Noah instead of resting after the flood, as a "retired admiral of the navy," gave way to drink—a melancholy illustration of the failings or even "flagrant misdemeanours" of good men. The Bible is very truthful. It glazes nothing over. Moral deformity is called by its right name. There are no attempts at palliation or excuse. Sin is hateful. Punishment and nemesis certain. Sometimes in this volume a modern touch comes in, in an old story. For instance, Joseph is said to have made the first Babson chart showing that the area of financial inflation precedes that of depression, and is of equal size and density. Mrs. Potiphar gets a brief but uncomplimentary reference. The two closing chapters on "Ten Famous Women" and "How we got our Bible," make good reading.

Occasionally, of course, a critical view is given or referred to. The author is well-equipped, and has the pen of a ready writer. But one wonders what the argument from silence is worth as regards Scripture. Taken by itself, it is one of the most futile of all arguments. Very strong corroborative evidence is required to make it valid, and then the validity of the corroborative evidence tends to be transferred to the argument from silence, and the latter struts in a borrowed halo. But, on the whole, this small volume can be recommended, and all lovers of the Bible will give it their benediction. Copies at Robertson and Mullens. A.S.D.



Prayer Book Revision.

Many changes in Church of England services are not authorised, as the daily press states, but proposed in the Prayer Book, drawn up by the Bishops and laid before the Convocation of Canterbury and York in Westminster, on 7th February.

The use of the new Prayer Book is not compulsory, and it is dependent on the goodwill of each individual congregation.

Changes affect Holy Communion, and include a new form of service to meet modern conditions and problems.

Important among these changes is the omission from the marriage service of the promise of the bride to "obey and serve" her husband. The bridegroom, instead of declaring "With all my worldly goods I thee endow," declares "All my worldly goods I with thee share."

Cremation is provided for. Prayers for the dead are for the first time included in the burial service, being authorised for "those whom we love but are no longer." This innovation was brought about by the war.

The Convocation met at Church House, Westminster.

Under a foggy drizzle, sandwichmen bearing Scriptural mottoes extolling the Gospel mingled with the people arriving.

Enthusiasts carrying posters chanted: "Remember the Martyrs."

The hall was crowded. The Canterbury representatives sat on the right and those of York on the left. The suffragan bishops and overseas bishops watched from the galleries.

There were two impressive processions, one headed by the Archbishop of Canterbury, and the other by the Archbishop of York. The former opened the proceedings with prayer and delivered an address which was heard in attentive silence and ended with cheers.

The convocation was the most important ecclesiastical event in the Church of England within living memory.

The draft copy of the revised Prayer Book consists of nearly 400 pages.

The rubrics provide for the reservation of the elements to be used for the communion of the sick, and for no other purpose. The conditions under which we authorise the re-

servation are set forth with unmistakable clearness in the proposed rubric.

New prayers, proposed to meet modern requirements, are: For peace of the world; for the League of Nations; for election times; for seafarers; for industrial peace.

The burial service refers directly to the dead person.

Permission is also given, under certain conditions, for the use of extempore prayer. This is an experiment.—Press Cable.

Non-Party Move.

To the members of the House of Laity of the Church Assembly, the following communication has been sent:—

"In order that the affairs of the Assembly may not come too much under the control of the two highly organised Parties, it is proposed to keep a list of all those members who desire to come together occasionally for discussion and consultation on non-party lines."

Col. Ames, Lady Brassey, Major F. W. B. Cripps, Miss Gollock, Lord Grey, Laurence Hardy, Sir R. Hardy, A. T. Lawrence, Col. H. L. Oldham, H. J. Torr, Lady M. Trefusis, H. Upward, Sir H. Verney. J. D. Birchall, Hon. Secretary.

It is stated by the "Church Times" that the Rev. B. H. Lloyd Oswell, chaplain on H.M.S. "Renown," which left for Australia in January, with the Duke and Duchess of York, "was largely responsible for arranging the reception of the Anglo-Catholic pilgrimage when it visited Malta on Ascension Day, 1925."

The Rev. Walter A. Limbrick, Secretary of the Protestant Reformation Society, was privileged recently to receive into the Church of England at St. John's Church, Highbury Vale, Mr. J. W. Poynter, formerly a prominent member of Westminster Catholic Federation and other Roman Catholic Societies, and an active Roman Catholic worker and writer. The reception of Mr. Poynter took part during the usual week night service at St. John's before a large congregation, when Mr. Limbrick preached a special sermon suitable to the occasion from the well-known text in 1 Thess. v. 21—"Prove all things; hold fast to that which is good."—English Churchman.

Archbishop Wright—Farewell Sermon.

The Archbishop of Sydney and Primate of Australia (Dr. Wright), preached his farewell sermon prior to leaving for England, in St. Andrew's Cathedral on Sunday morning, February 6th. The occasion also marked the 139th anniversary of the establishment of the Church of England in Australia. A fortnight ago, said Dr. Wright, they celebrated the landing on these shores. Why should they to-day have a celebration of the first Christian service? The reason was that the two were complimentary. The Chaplain of the Fleet, the Rev. Richard Johnson, took as his text, "What shall I render unto the Lord for all His benefits?" It was a very significant text. The Chaplain little thought how significant it was. My final appeal to you is that we are all living members of that Church, the foundations of which in this country were laid in the word of God and our Book of Common Prayer. We are not adherents, we are members, and as such we are called to perform our peculiar functions. In conclusion, he said, he was pleased that the last words he should say from the pulpit prior to going on his long journey should be words of encouragement to them to go on in the way God had called them, and in which He was leading them.

Farewell Luncheon.

The Most Rev. the Archbishop of Sydney, who left by the "Naldra," on the 9th, was tendered a Farewell Luncheon at Sargents', Market Street Cafe, on Monday, the 7th. The Bishop Coadjutor, G. A. D'Arcy-Irvine, presided, and among those present were:—The Bishop of Mombasa, Archdeacon Boyce, Archdeacon Charlton, Canon Langford

Smith, Canon Burns, Canon Sharp, Canon Cakebread, Revs. H. W. Barker, H. S. Begbie, P. J. Bazeley, E. F. N. Cash, G. A. Chambers, J. F. Chapple, C. W. Chandler, A. Colvin, C. C. Dunstan, J. P. Dryland, H. A. Dempster, A. R. Ebbs, J. W. Ferrier, E. Fisher-Johnson, W. Greenwood, H. G. J. Howe, R. B. S. Hammond, W. G. Hilliard, S. M. Johnstone, S. J. Kirkby, D. J. Knox, A. Killworth, W. Kingston, E. Howard Lea, C. A. Lucas, A. E. Morris, G. N. Macdonnell, H. J. Marshall, W. E. Maltby, W. G. Nisbet, W. T. Price, E. Potter, A. G. Perkins, R. A. Pollard, R. H. Pitt Owen, J. T. Phair, R. B. Robinson, A. Reeves, G. S. Richmond, Marchant, H. E. Rogers, C. A. Stubbin, H. E. Taylor, Tranter, E. Walker, F. Wilde, S. H. Denman, Sir Albert Gould, Messrs. W. G. Acocks, S. G. Boydell, M. M. D'Arcy-Irvine, H. Earlam, G. F. Earp, G. W. L. Hirst, Kelso King, H. F. Maxwell, W. J. G. Mann, W. A. Purves, A. Robinson, W. D. Stephen, C. R. Walsh, A. B. S. White, W. M. Vindin, A. R. Bowie.

The Chairman referred to the splendid work of Archbishop Wright, and to his recent illness. They were pleased his health had improved, and they trusted that as the result of his sea trip he would return fully recovered.

Sir Albert Gould proposed the health of the guest, and was supported by Archdeacon Boyce on behalf of the clergy. Both wished Archbishop Wright a pleasant trip, and a safe return.

In his reply, Archbishop Wright referred to the development of religious schools, and to the progress of their parochial organizations. Both had been very marked during his 18 years' residence amongst them. He urged them to continue their good work, for he felt they were on the winning side. He commended the Coadjutor Bishop to them, and asked them to give him every assistance in their power.

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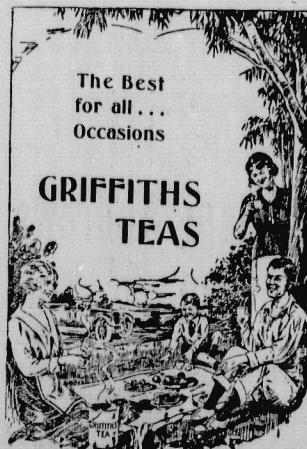
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Fairlie Thornton's Gift Books. Just out: "The Southern Cross or the World Unseen," "Love," with foreword by Ven. Archdeacon D'Arcy-Irvine, "Love Divine," with introduction by Rev. Dr. Carruthers, "The Other Side" and "Soul Rest," 1/6 each or the 5 for 7/6, from Angus & Robertson, Sydney, Wm. Tyas, 555 George Street, and other booksellers.



Patriarchal Sella.

(Written for the Australian Church Record.)

IN a recent examination of a ruined Coptic Church in Upper Egypt, a throne of ecclesiastical pattern and type has been unearthed. A print of this relic of past history, in the "Times" of December 16, shows that it was about seven feet high, and dates from the ninth century. It appears to have been used to carry the Patriarch in procession in or outside the churches. There is a step up to the floor of the throne, which would be about two feet square. At the corners are four upright, twisted (carved) supports to carry an ornamental awning. Where these supports pierce the awning above there are four crosses. Over the centre of the awning, which is raised, there is shown a large crucifix. What appears to be Maltese crosses form the ornamental arms of the sella. On either side below are pairs of rings indicating that a pole or bar was run through them so that the whole structure could be carried in procession. Coptic Christianity fell to a pretty low ebb; but it avoided extinction by a narrow margin. The sella just unearthed shows signs of that "development" about which Newman wrote so pathetically—a development affording a link in the evolutionary chain to the papal sella. One of the tragedies of ecclesiastical history seems to be that "development" and decadence can go hand in hand; and the greater the one the more marked and poignant the other. History may be tending to repeat itself before our very eyes to-day.

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FLASHLIGHTS
from the PASTRESULTS OF THE ITALIAN
MISSION.

AUGUSTINE, after he had failed to win the co-operation of the British Bishops in the work of evangelising the Anglo-Saxons, returned to Kent. There he sought to build up the Church and to make Canterbury a great centre of Christian activity. He sent missionaries to Essex, and appointed Mellitus to be Bishop of London (but he was afterwards driven out by the heathen). Gregory the Great (who had sent Augustine to England) died in March, 604, and Augustine himself passed away in May of the same year.

Paulinus in Northumbria. A few years later a door was opened for the Gospel in the north of England. Edwin, King of Northumbria, a heathen, married Ethelburga, the Christian daughter of Ethelbert, King of Kent. Like her mother before her, she was permitted to take a Chaplain with her to her new home when she was married. She chose Paulinus, one of Augustine's monks. After a year or two King Edwin was so impressed by the life and teaching of Paulinus that he called a conference of his nobles and leading men, to consider whether they should accept the Christian Faith. An aged noble compared human life to the flight of a sparrow in winter-time into the lighted hall and out again, in from the darkness, back to the darkness. "What went before and what will follow after," he said, "we do not know. If this new teaching brings us anything more sure, it is worth our following."

Paulinus then addressed the assembly and the question was discussed. Coifi, a heathen priest, said that paganism had done them no good, and suggested that they should burn the heathen temple, himself leading the attack upon it. The King was then baptised at a spring in York, on the spot where the glorious York Minster now stands. (The spring is still there in a well in the crypt of the Minster.) The nobles and many thousands of the people were also baptised, and all promised well; but five or six years later Penda, King of Mercia, as the champion of paganism, attacked and killed Edwin. He drove out Ethelburga and Paulinus, who took refuge in Kent, and Northumbria again reverted to heathenism.

What did the Italian Mission accomplish? We honour Augustine, his companions, and successors for their earnest efforts in proclaiming the Gospel to the Anglo-Saxons. They had some success in Kent, Essex and Northumbria, but the two last of these kingdoms became pagan again. In Kent a really permanent work was accomplished, and Canterbury has ever since been the centre of English Christianity.

In the kingdom of Wessex, an independent missionary, named Birinus, sent from Rome, won many people for Christ, establishing a Bishopric at Dorchester.

Here the work of the Italians ended. The recovery of Northumbria and Essex, the establishment of the Church in East Anglia, the conversion of Mercia and Sussex, were accomplished by other Christian workers.

First Service.

ANNIVERSARY CELEBRATED.

ON the first Sunday in February, 1788, the first Christian service conducted in Australia was held in Sydney. It was conducted by the Rev. Richard Johnson, and was one of thanksgiving for the safe arrival of Governor Phillip.

Last Sunday the anniversary of that service was celebrated at the corner of Spring and Gresham Streets.

A procession, including the Salvation Army Band, the St. Andrew's Cathedral Choir, Naval Sea Cadets, and Boy Scouts, and the clergy, assembled at St. Andrew's Cathedral, and moved down Castlereagh St. to the scene of the celebration.

The service was conducted by Archdeacon Charlton, and addresses were delivered by the Bishop-Coadjutor (the Right Rev. D'Arcy-Irvine) and the Rev. F. Cash. Among those present were the Revs. J. F. Russell, F. W. Tugwell and W. J. Owens, the president of the Royal Historical Society (Captain Watson), the founder of the Pioneers' Club and representative of the Manly Historical Society (Mr. D. Hope Johnson), whose great grandfather, Lieut. George Johnson, A.D.C., attended the first service; the secretary of the Manly Historical Society (Mr. P. Gledhill), Mr. W. E. Cocks (representing the Missions to Seamen), Mr. H. C. Byrne (representing the Church of England Men's Society) and the president of the Baptist Union (Mr. F. W. Winn).

In his address, Bishop D'Arcy-Irvine said that the Bible and Prayer Book being used on this occasion were identical volumes used at the first service. He read an extract from a letter written by Governor Phillip to the Home Secretary, in which he said that Australia would be the most valuable acquisition that Britain had ever made. Those, said the preacher, were prophetic words, and they were coming true. He traced the progress of the material and intellectual development of Australia, and said that it was of even greater importance that the country should progress morally and spiritually.

The Rev. Frank Cash said:—"We stand this afternoon on the spot where united Christian prayer in Australia was first spoken to God. I have no doubt that native eyes looked on wonderingly, and in the aboriginal hearts there were strange musings about these strange visitors."

"The virgin forest, with its great trees, and the stream of clear water near by, must have left an indelible imprint, not only upon those people who stood there, but also upon higher and more exalted beings of another world, who, in the counsels of God, had made their abode with Him."

"Our imaginations this afternoon cannot penetrate into the atmosphere of that first Christian Service. We see yonder what we proudly believe to be the most wonderful waterway in the world, bedecked with craft of every kind, from the massive ocean-going liner to the small, swift skiff dancing on the sunlit waves. On that far away afternoon a solemn looking and very lonely fleet of eleven ships must have appeared like abandoned ships in a forgotten sea."

"Change, constant change, has ever been the lot of mankind; but, oh! how great! how stupendous! and how far-reaching has been the change from then to now. But the spirit has not so much changed. It may have grown and blossomed out; but the spirit that

emanates from the hearts of men, begotten of English nationality, is akin to-day to that of olden time. And there is not one of us, surely, but who reflects with greatest pride on the God-given mission of the people of English tongue.

"Well, that spirit shone forth and sparkled in the breast of Richard Johnson, who spoke to the lonely people, a mere handful on this other side of the world. He read to them from this very book. His eyes scanned it, his hands handled it. Not a living soul in the old world knew where they were, or what they were doing. The first Christian Service on that afternoon was to them all unknown."

"How great the change in those comparatively short years! Not only in this great continent, but throughout the civilised world, during the 19th century, we were hurled forward into immense quarries of possible knowledge hitherto unexplored."

"After the Napoleonic wars, Australia was still an infant colony. But the disruption in Europe was so tremendous that men were forced to take stock of old ideas, to reform, revise the old, and to carve out new parts for themselves."

"Men faced the task bravely, and philosophers were born anew, who bequeathed to us their masterpieces, of their soul and mental struggle to solve the problems of life. The old and Eastern world began to yield up priceless treasures of all kinds of literature. Men and people and customs, hitherto almost unknown, began to struggle into the light of modern civilisation—a most extraordinary wealth of material for the genius of man to quarry in. And Australia was still an infant."

"The progress in science was with equal stride. From the stars above, to the seat beneath, to a minute knowledge of the human anatomy, scientists burrowed in. And with it all has gone forward an equal progress in religion—the Christian religion."

"When Cleopatra's Needle was set upon the Thames banks, the great text, 'God so loved the world' was carved beneath it in all the known languages of the day, that is, in 215 languages. That text has now been rendered into more than 700 languages."

"From north to south, from the sun rising to the sun setting, has spread the good news of God, of which you all and ourselves, are representative here to-day."

"Sydney has sprung, nay, leaped up, since that memorable day on which Richard Johnson first spoke to his congregation here. Look around at the wondrous city, far famed all the world over amongst civilised men. See the stately churches, and mark well their chequered history."

"We are standing where others have stood, whose voices have long since been silent, and we are building on where they have nobly built."

"Soon, very soon, we also shall have gone; for the Old Testament lesson read this afternoon said, 'Our days on the earth are as a shadow, and there is none abiding.' But, oh! what magnificent days are ours in which we live! Richard Johnson planted 139 years ago; we have watered the seed of his sowing. With the growth and spread outwards of the city the fruit of his seed shall blossom out."

"Soon the giant Harbour Bridge will be complete, a thing of grace and strength, massive and minute; and will carry an unending stream of men and traffic. So, too, will it carry the good news of God and of His Son."

"Devout and prayerful hearts will send their homeward way, over Syd-

ney's Harbour Bridge, in days to come, after the close of some anniversary service here."

"Our voices will not all sing on that day, nor pray these prayers to God, but the unchanging spirit will ever pervade the Christian heart, and men will thank God for the coming of Richard Johnson, the holding of the first Christian service, and the wondrous goodness of God manifested to us in the Person of His Son."



Landmarks in the Struggle between Science and Religion, by James Y. Simpson, M.A., D.S.C., F.R.S.S., Professor of Natural Science, New College, Edinburgh. (Published by Hodder and Stoughton, price 1/6. Our copy from Messrs. Angus and Robertson, Sydney.)

The writer of this book is an ardent believer in evolution throughout all departments of life, including human life. Even the Christian religion is seemingly a natural development from the most degraded animism. But Professor Thomson writes reverently and always seriously in dealing with a controversy by standing, and at times strikingly out of harmony with, one of the subjects under review. In spite of an over-weight of purely technical expression, which troubles the general readers, Professor Thomson gives a readable description of the difficulties that have arisen and from a standpoint in every way sympathetic with the Christian position. We are glad to note his fair-minded protest against the hasty denunciation of the Early Church Fathers, referring to two prominent writings on the conflict between science and religion. Dr. Simpson says, "It is open to some question whether the severe strictures passed on official Christianity in these books have really been justified as a whole or whether the choice of those who have been singled out to support a general thesis to the effect that the Church through many centuries was not merely obscurantist and hostile, but actively did its best to discourage and even suppress the investigation of natural causes, has been altogether fair."

This is just another illustration of the humane tendency to overstrain evidence in favour of a cherished theory. Even Dr. Simpson himself provides us with an illustration of this in averring that the present-day use of Addison's beautiful poem, "The Spacious Firmament," as a hymn, is a relic of the geocentric view of the universe. We wonder if our author speaks of the earth rising and setting!! And perhaps not sufficient consideration has been given to the natural conservatism of human thinking. Not only in the domain of religion, but in other spheres of human thought, sometimes blessed with the name of science, this tendency to cling to cherished beliefs has hindered the progress of science on the pursuit of truth. And this slowness to keep one's mind open to the discovery of truth, which is termed obscurantism, is not seldom found first in those quarters where that failing is most ridiculed. The tendency of the older and more conservative of the older and newer knowledge and where the religious motive has been affected, because there men's feelings are most deeply touched. There has been the most painful tension. Another fact is also sometimes overlooked that for many hundreds of years both progressive scientists and their obscurantist critics were generally Churchmen, for only amongst such ecclesiastics could be found usually men educationally fitted for scientific study and as well for criticism, constructive or destructive.

There are matters for consideration in writing of any conflict between religion and science. The application of the theory of evolution to human life in all its departments is an extension of the original doctrine. For those that accept that extension Professor Simpson's book will be most convincing. But a great many earnest Christians, not devoid of thought, will not be inclined to accept the view that "Revelation and his (man's) growing appreciation of the character of the world process in which he found himself, and of which he was a part, as also of the Power manifesting himself in it, are correlative terms." To some of us God's self revealing to and fellowship with man, seems far more consistent with the nature of God as it has been revealed to us than a very gradual growth from darkness and ignorance of God that went supposedly on throughout the 400,000 years of mankind's history. This theory seems to us to keep God away from His world and to ignore the significance of the fact of Christ.



Miss Cameron, Headmistress of Firbanks C.E. Girls' School, Brighton, V., has returned from a trip abroad.

The Rev. R. Sherwood, Precentor of St. Paul's Cathedral, left Melbourne on the Tenteriffe for a six months' trip to England.

Rev. E. D. Eglington, curate at St. James', Toowoomba, Q., has been appointed vicar of the parochial district of Inglewood in succession to Rev. L. S. Quinlan.

Mr. E. T. Thorpe, the Bush Aid Society's van missionary, has returned from a four months' tour of the western country, which extended from Central Queensland to Hillston.

The Bishop of London will only spend two days in Sydney. He will lay the foundation stone of the first Church of England Babies' Home in Sydney, within the grounds of Havelah, Wahroonga.

The Rev. C. W. Meredith, B.A., has been appointed to succeed the Rev. W. Green, at Murrumbidgee, a noted "advance" parish. Mr. Meredith was formerly at Clayton, and came from Ballarat diocese in 1921.

The special preachers for the jubilee celebrations of St. Michael's, Rose Bay and Vaucluse, which will be continued on Sunday, February 20, will be: Morning, Bishop-Coadjutor, the Right Rev. G. D'Arcy-Irvine, and in the evening the Rev. P. A. Micklen, D.D.

The Rev. R. P. Gee, curate of St. Stephen's, Newtown, has been appointed curate-in-charge of Helensburgh, in place of the Rev. David Creighton, who has resigned. He will be inducted on Wednesday, March 2, by the Rev. E. Walker, Rural Dean of Wollongong.

Bishop Halford (formerly Bishop of Rockhampton) is leaving the Upper Burnett Settlement district to commence work in the Diocese of Rockhampton, in the vicinity of Mount Morgan. The Bishop's home missionary enterprise amongst humble workers is truly wonderful.

Canon Claydon, who recently returned from England, has resigned the rectorship of St. Luke's, Burwood-Concord, and will reside at Hunter's Hill. During the week he was tendered a farewell, at which Bishop D'Arcy-Irvine presided. The registrar (Mr. C. R. Walsh), on behalf of the parishioners, handed Canon Claydon a cheque for £230. Canon Claydon will continue his duties as canon.

The happiness of the great is to be able to make others happy.—Pascal.



KIWI BOOT POLISH
IS WONDERFULLY
WATERPROOF AND
ECONOMICAL AND
POLISHES BOOTS
PERFECTLY



God help us all, and give us wisdom, and courage to do noble deeds! but God keep pride from us when we have done them, lest we fall, and come to shame.—Kingsley.

FEBRUARY MARCH.

18th—Friday. Luther died, 1546.
19th—Saturday. Clergy permitted to marry, 1549.

20th—Sexagesima Sunday. This name means 60th Sunday, being (roughly) 60 days from Easter. Lessons begin at Genesis, the Creation of the World. The Collect is very ancient, from the Sacramentary of Gregory.

21st—Monday. Fall of Jericho, 1918.

22nd—Tuesday. French Revolution, 1848.

24th—Thursday. St. Matthias' Day.

25th—Friday. Pius V., after much politic delay, excommunicated Queen Elizabeth, 1570, but she was "not a penny the worse." That excommunication of the British Throne has never been annulled.

26th—Saturday. Wm. Sautre, the first Protestant Martyr, was burned, 1401.

27th—Quinquagesima Sunday, or Love Sunday. We should remember to interpret both word and action of charity as Love. Love, too, is the best preparation for Lent.

1st—Tuesday. Shrove Tuesday. Familiarly termed Pancake Day, through the use of simple food at the time. Also St. David's Day. David was the Patron Saint of Wales, son of a Prince, standing bravely against the inrush of pagan conquerors.

2nd—Ash Wednesday. The first day of Lent. It is more than a pity that modern churchpeople do not observe Lent by Prayer, Fasting and Almsgiving, and in such other ways, as more devoted attendance at Church.

3rd—Thursday. Next issue of this paper.



TO AUSTRALIAN CHURCHMEN

Christian Ethics in Business.

(By E. Gough.)

The Golden Rule in U.S.A.

"A Commission has been appointed to visit U.S.A. to inquire into the conditions of Manufacture and Labor, and the relationship existing between Employers and Employees."

Introduction.

A nation, like an individual, creates its own subconscious mind. In the individual it is the resultant of individual experiences. In the nation it is both the individual and the aggregated or national resultant of the experiences of that nation.

Just as the subconscious recording of moral overcoming by the individual forms the conscience of the individual, or, in other words, the determining impulse of the will in the choice of good and evil, so in the conscience of a nation the religious, moral, liberty-loving annals and traditions of that nation make for the deliberative choice of its people, for the Law of Righteousness with God; the Law of Justice and Service to man.

What are the annals or traditions of American Law?

What order of national conscience has been evolved through overcoming evils that threatened, at different periods, the nation with moral and physical degradation?

There are four main factors to take into consideration and to allow for, if the present methods of Commerce and Industrialism in America are to be fully accepted and understood. That the methods that are being employed are making for an enormous increase in production, the capture of new markets, higher wages to the worker, lower cost to the purchasing public, greater harmony between employers and employees cannot be gainsaid. The results are facts.

A Brief Review.

The four factors that have evolved the individual and the national conscience of the Republic are:—

- (1) Religion the basic principle of American Law.
- (2) Fearless disregard of consequence whenever the Republic has recognised a national danger.
- (3) The national slogan "God with us" has heartened its people ever and always to mighty overcomings.
- (4) The almighty dollar a secondary consideration when some moral law necessary to cleanse and purify the conscience of the nation had to take its place on the Statute Book and to be enforced.

Un doubtedly sooner or later the individual and the nation attain to their ideals.

Religion the Basic Principle of American Law.

When we study the beginning of American colonization by the 102 Pilgrim Puritans that set out from the port of Falmouth in the Mayflower in 1620, we are confronted by the fact that this was no adventure of marauding spirits setting forth to conquer and possess a desirable slice of the earth, but was the historic Pilgrimage of the Pilgrim Fathers. The Pilgrim Fathers reached the New World with no knowledge of the particular country they were come to, about two weeks before Christmas in a winter of exceptional severity, and immediately organised themselves into a civil community according to the traditions of free Englishmen.

In those two words, "Free Englishmen" we get the keynote to American Independence.

Bigelow says of the Constitution "The Constitution of the United States is the natural outcome of Civil liberty and self-government which the Puritan Englishmen of 1620 brought with them."

The New World was the goal made for by those to whom religious and civil liberty were more precious than life, home or country.

The Puritans set out over the wastes of the Atlantic in a vessel that we would hardly trust ourselves to for a trip down the Bay. Their faith and trust in God bore them up and sustained them through incredible sufferings and hardship.

Faith in God to direct them to some haven of His choosing where they would have the right to worship as conscience dictated; where they would have the right to self-government and God guided and God directed.

God! Religion! Freedom! was in their thoughts, in their speech, was the basis of their thinking, the basic principle of their laws.

It is well to bear this in mind for it reveals the basic principle of American development.

This deep religious feeling has cropped out in every national crisis. It showed itself by the choice made by the nation of its lawgivers, its presidents—patriots all—men with but few exceptions, of deep religious convictions. Men great enough to acknowledge in public their trust and reliance upon God in times of difficulty and national peril.

Harry F. Atwood in his publication "Keep God in American History," gives numerous instances of the religious faith of American patriots. A few examples are quoted.

"George Washington declared when the Constitutional Conference was engaged in formulating the basic law of the land, 'If to please the people we offer what we ourselves disapprove, how can we afterwards defend our work? Let us raise a standard to which the wise and honest can repair: the event is in the hands of God.'"

The outcome of that convention was the ideal declared for the nation to attain and abide by: "Every individual has the right to life, liberty and happiness."

It almost seems as if metaphysicians are right in claiming that the spoken word is a living power that works out to fulfilment. It was a seed thought that bore fruit a century later. The Civil War for the abolition of slavery was entered into by the Northern States under the leadership of Abraham Lincoln. According to Atwood, when Abraham Lincoln had to face the responsibility of the impending Civil War, "Someone said to him, 'I hope God is on our side.' Abraham Lincoln replied, 'My concern is not so much whether God is on our side: my great concern is to be on God's side, for God is always right.'"

Later on Grover Cleveland, the then President in a time of crisis affirmed "Above all I know, there is a Supreme Being who rules the affairs of men and whose goodwill and mercy have always followed the American people, and I know He will not turn from

us if we humbly and reverently seek His powerful aid."

The great patriot, Archbishop Ireland, exclaimed at a critical time: "Authority is from God and Civil governments rule by divine right. The underlying religious spirit of the people is the surest hope of the Republic."

A final quotation: "Into our national anthem," "The Star-spangled Banner," Francis Scott Key wrote: "and this is our motto, 'In God is our trust,' and we have written that motto substantially upon the coins that we circulate in our country."

President Coolidge carries on the traditions of his predecessors in office. He recognizes the conscience of the Republic and appeals to it:—

"Our Government rests upon religion. It is from that source we derive our reverence for truth and justice for equality and for the rights of mankind."

"The government of a country never gets ahead of the religion of a country. There is no way by which we can substitute the authority of law for the virtue of man."

In January last at the American League Convention at Omaha, Nebraska, the following were the concluding words of a convincing speech:—

"If we are to maintain and perfect our own civilisation, if we are to be of any benefit to the rest of mankind, we must turn aside from thoughts of destruction and cultivate the thoughts of construction. We must reaffirm and reinforce our ancient faith in truth and justice, in charity, tolerance, and tolerance. We must make our supreme commitment to the everlasting spiritual forces of life."

Disregard of Consequences.

The Revolutionary War with England is the first striking instance.

"The English Ministry in 1765 attempted to impose taxes upon the American Colonies. The Colonies resisted, claiming that the Act was unconstitutional, that there should be no taxation without representation, that they were Englishmen and not a conquered country, that they had borne heavy burdens for the Mother Country when they helped her in her wars with France. Their protest availed nothing. They were regarded as rebels and traitors. An English army was despatched to enforce the law. The first blood was spilt in 1775. The war lasted until 1783 when the last British soldier embarked at New York, and the United States of America was recognised." (Bigelow.)

Those Americans up to that attempted tyranny, English Colonists in America, dared to stand up against a great naval and military power in defence of their rights. They were victorious.

The next great example was the Civil War between the Northern and Southern States. It had its beginnings in 1860, and was fought to the bitter end in 1865 when the Southern Army surrendered.

The Slavery question was the cause of disruption. The attempt of the slave States to secede from the Union roused the North to action. It might be profitable to pause here to consider and contrast the beginnings of the Southern States colonization with that of the Northern, already dealt with, in order to arrive at the individual and national conscience evolved.

Southern Colonization.

Bigelow says:—

"There came to Virginia in 1607 adventurous Englishmen who were not Puritans, but Cavaliers. They acquired vast estates, introduced negro slavery into the country in 1620, reproduced something of English country life on a large scale, excepting that negroes took the place of the usual tenant."

The negroes increased so rapidly that in 1790 they numbered 697,897. They numbered four millions in 1860. The white population was stated at thirty-one millions. As the negroes were almost a fifth of the whole population the Northern States took fright. Besides the thoughtful among them recognised that slavery acts and reacts in racial degradation on the slave-owner and the slave alike; that no human being was ever morally braced by having the life and liberty of other human being at his absolute disposal. Ease, luxury, vast estates, vast wealth, created by slave labour, tyranny, self-aggrandisement—these were the subconscious recordings of the slave-lord's experiences. His ideals and aims—destruction and dismemberment of the Union, the policy of the South.

The North and South engaged in war, the North to preserve the Unity of a nation: to set the negroes free; to lift the curse of slavery from the United States—the South to break away from the Union, to keep slavery as their right, to free themselves from the puritan ideals of the North.

The North came out victorious. It had attained to its ideal. "Every human being has the right to life, liberty and happiness."

By a stroke of the pen in 1868, as a war measure slavery was abolished. Truly Abraham Lincoln and his associates had faced a terrible moral and national responsibility. To the credit of the North be it recorded that when the last rebel surrendered and laid down his arms, no Southerner from Jefferson Davis, the leader, to the humblest soldier was deprived of his legal rights or property.

The Eighteenth Amendment.

We come now to the most heroic act of the Republic, its highest moral achievement—Prohibition.

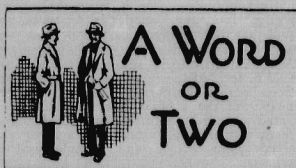
The whole nation was shocked and sobered by the revelations of the Conscriptio census. Habit, social usage, vested interests, loss of revenue—what did any or all of these weigh against the deterioration through drink of a large percentage of the people of the nation? Up to the surface came the toll of inefficiency, lowered vitality, poor mentality, ignorance, insanity, idiosyncrasy, and other crushing evidences of mental, moral and financial degeneracy that could be traced directly or indirectly to drink.

The people did as their forefathers had done in other crises of the nation—supported their leaders. Prohibition was voted for by the people.

The Eighteenth Amendment was written into the Statute Book and became the law of the land.

It might be wise to take into consideration that America is now a sober nation—sober employers, sober employees. Has this something to do with increased production, with the more harmonious industrial conditions—will its sobriety explain anything to our visiting delegates?

(To be continued.)

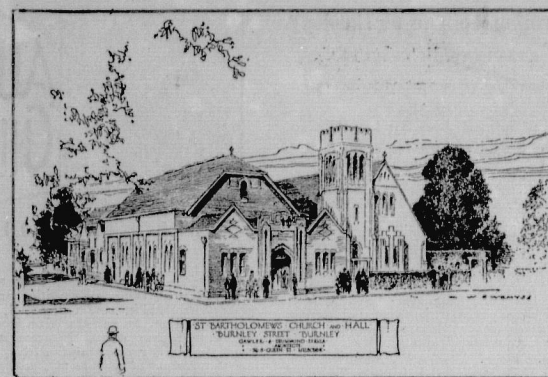


Onepelli.

At Onepelli, in the Far North, are three men and two women at starvation's door, and who have been bereft of all intercourse with the outside world for the last fifteen months at a time, save for two boats calling with mails and food. These unfortunates are missionaries of the Church Missionary Society, which undertook the station, at the Government's request, where there were five hundred blacks living in such horrible conditions that an armed force was the only alternative. The headquarters of the Society has regularly despatched, according to the Government schedule time, quantities of supplies, which, owing to the breakdown of transit arrangements, have failed to reach their destination. Should not the Government at once send temporary relief by aeroplane, and follow that up by early despatch of a steamer with full supplies?

Prayer Book Revision.

ON Monday, February 7, the first of the final stages in Prayer Book Revision took place, when the Bishops in England presented to Convocation their decisions regarding the alterations they would sanction. When Convocation has dealt with them they will go to Parliament, and if passed there (they must either be accepted or rejected, not amended, by Parliament) they will become legal. Some time will be taken up in the process, and meanwhile all members of the Church of England will be well advised to wait in prayerful patience until the amendments are authoritatively disclosed. We are aware from numerous more or less authenticated reports of the main



THE NEW SPIRITUAL HOME OF A CITY INDUSTRIAL PARISH.

St. Bartholomew's, Burnley, Melbourne.

1884.—The first church (wooden) of St. Bartholomew's was erected. In 1910 the brick church was built; and in 1926 the church was demolished and rebuilt on a larger scale on a new site, in consequence of tram and train vibrations having shaken the structure, as well as having interfered with the conduct of services.

The vicar (Rev. G. Gilder, Th.L.) and vestry resolutely undertook a comprehensive move. Their programme of work included a memorial tower (costing £600), new vicarage, as well as large parish hall with fine kindergarten room.

The claim for outside assistance is based on the following facts:—

Responsibilities.—The spiritual needs of an industrial parish having a population of 10,000 souls. The erection and maintenance of a Church, large parish hall, club, room, day and Sunday kindergarten, on a new site in the centre of the parish.

Institutional Work.—A Sunday School roll of 200 scholars. Two Bible classes (young men and young women), seven clubs and organisations in an endeavour to hold the young people. Eighteen voluntary district visitors.

Results.—Communicants and congregations increasing. A policeman said: "Your work in church and club life is making our work easier."

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(Quinquagesima.)

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Still holds the supreme place,
It shines like beacon held aloft,
The highest Christian grace.

And though of peace and joy,
Of faith and hope we learn
Yet still to reach that beacon bright,
The earnest soul will yearn.

'Tis love—this grace divine,
Of gentle, kindly tone,
That "loveth not," and "vaunteth not,"
That "seeketh not its own."

'Tis love—that "suff'reth long,"
Endures and "never" fails;
While Faith and Hope and Love abide,
"The greatest" one prevails.

—Grace L. Rodda.

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EXAMINATION RESULTS.

ASSOCIATE IN THEOLOGY (Th.A.).

Part II.

(Continued from last issue.)

Sister Hope, St. Catherine's, Stanthorpe, Brisbane; Rowe, Patience H., Brisbane; Taylor Ruth L., Deaconess House, Sydney; Kitson, Flora, St. Margaret's, Albion, Brisbane; Setford, Stella M., Melbourne; Sister Constance, St. Catherine's, Stanthorpe, Brisbane; Lowenstein, Edith W., Deaconess House, Sydney; Mann, Eva C., Melbourne; Elliott, Marjorie C., St. Catherine's, Brisbane; Fulton, Lillian C., Melbourne; Williams, Edith, St. Margaret's, Brisbane; Roadknicht, W., Melbourne; Hayson, Alan C., Brisbane; Sister Wilfred, St. Catherine's, Stanthorpe, Brisbane; Hawkins, Clarence W., Adelaide; Rumble, Mrs. Maud, Bendigo; Meyer, Vernon F., Adelaide; Veal, Harold J. E., Ballarat; Robinson, Elizabeth, Deaconess House, Sydney; Bailey-Sidwell, W. Eric, Sydney; Burchell, Constance, Adelaide; Novice Clare, The Sisters', Home, Nyngan, Bathurst; Vanstan, Frank V., Melbourne; Carver, F. E. Tudor, Melbourne; Novice Helena, Collegiate School, Hobart, Tasmania; Wriede, Jean, St. Margaret's, Brisbane; Bailey, Winifred J., Adelaide; Roberts, Harold, Newcastle; Fulton, Maria H., Melbourne; Brown, Mrs. Amy R., C. Melbourne; Paul, Alfred J., Bendigo; Wharrington, W. Harold, Melbourne; Crisp, William, Tasmania; Channon, Charles, Melbourne; Franklin, Maxwell C., Adelaide; Devonshire, Cecil R. R., Adelaide.

Correction.

In the issue of February 3, examination results, the name Vatts, Kenneth A., should appear in Th.Schol. Pass, instead of under Moral and Social Science; and the name Powell, Cuthbert, should appear next to Munro, in Th.L. Pass, instead of in Th.L. Part I.—Ed.

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NEW SOUTH WALES.

SYDNEY.

On Wednesday and Thursday, 2nd and 3rd February, a Missionary Exhibition and Sale of Work was held in St. Alban's Hall, Leura. The Exhibition, as an educative factor, on behalf of missions, was of the greatest value. From the courts various missionaries, including the Bishop of Mombasa, and Canon Burns, spoke of their work. Supported by a splendid band of workers, the Exhibition went forward with great enthusiasm. The objective for the function had been set very high at £200, but when the counting was complete on the second evening, those present joined in singing the Doxology, with real joy, as the total then was £200 1s. 3d. The workers are most sincerely to be congratulated upon this splendid contribution to missions, as a result of their co-operation.

St. Philip's.

A large congregation attended St. Philip's, Church Hill, on Sunday night, February 6th, when the Bishop Coadjutor of Sydney, the Right Rev. G. A. D'Arcy-Irvine, was inducted into the charge of the parish of St. Philip by the Archbishop of Sydney. The service which was most impressive, was conducted by Archbishop Charlton.

The Archbishop, who delivered the sermon, spoke feelingly of the great work of the late Canon Bellingham during his ministry. Dr. Wright took as his text St. John, ch. 4, vs. 37, 38: "And herein is that saying true, one soweth and another reapeth. I sent you to reap that whereon ye bestowed no labour; other men laboured, and ye are entered into their labours." In those words he said, was the succession of the Christian ministry. It was a mistake to think that the man who reaped could have done the work of the man who sowed. Never could they ask the one who succeeded to be exactly as the one who preceded him. Each was called to try to be himself, and not seek to be another. The interpretation of his charge very largely came from what the man himself was.

In that historic church that day they had seen the visible mark by which the ministry of one was transferred to the ministry of another. It might seem over-soon that the succession should take place; but those who knew best believed that it was as it should be. The late Canon Bellingham had asked him many times if he might resign his charge; but he had advised him to follow the Lord's leading and all would be well. He had hoped that Canon Bellingham's ministry would be spared for a much longer time, and though handicapped by weakness in health, there might have been left to the church his wonderful spiritual power and influence, which, he was sure, had reached many souls. That night the late Canon Bellingham was very much in front of them, and they thanked God for his faithfulness. The Bishop Coadjutor was the one, he thought, whom Canon Bellingham would especially have liked to succeed him. They had been bound together by many links in their personal lives. A layman had said to him of the Coadjutor Bishop: "He is a man, earnest and genuine." What more could they want. The Rev. D'Arcy-Irvine sought to speak the message of his Master, and to live the message he spoke.

C.M.S.

Fifty clergy were the guests of the C.M.S. at a dinner held in the basement of the Chapter House on Tuesday, February 8th, at 6 p.m., the purpose being a corporate and fraternal welcome to the Bishop of Mombasa

(Dr. Heywood) and Canon Burns. Bishop Coadjutor (the Rt. Rev. D'Arcy-Irvine) presided and among those present were: The Bishop of Mombasa, Canon Burns, Archdeacon Charlton, Archdeacon Regg, Dr. Pritchard (Editor "Church Standard"), Revs. S. Taylor, A. Killworth, S. Wicks, J. S. Needham (A.B.M.), R. J. Hewitt (C.M.S.), J. W. Ferrier (C.M.S.), C. A. Stubbin, K. W. Pain, Pyke, C. C. Dunstan, L. M. Dunstan, A. E. Morris, W. G. Nisbet, H. E. Rogers, A. Reeves, R. Smece, D. E. Coates, Bazilgette, W. D. Kennedy, D. J. Knox, J. T. Phair, H. W. Mullens, A. R. Ebbes, R. N. Howard, J. Matthews, W. N. Rook, K. Smith, F. H. Meyer, J. T. Dryland, L. S. Dudley, P. R. Westley, C. E. Adams, O. V. Abrams, H. E. Taylor, Dixon Hudson, T. Knox, C. Kenderdine, R. H. Bootle, H. MacWilliam, G. A. Chambers, Gurnett, L. Gabbott, A. J. Priest, Messrs. C. R. Walsh (Diocesan Registrar), E. Percival, were also present.

Bishop D'Arcy-Irvine welcomed the visitors on behalf of C.M.S., to which both Dr. Heywood and Canon Burns suitably responded. An apology was read from Canon Lea, of St. Mark's, Darling Point, expressing regret at not being able to be present, at the same time he desired the C.M.S. to know that he was in entire sympathy with the Bishop of Mombasa's proposals, and that he and his Church would loyally stand behind him. Rev. Needham (Secretary, A.B.M.), pleaded for unity and co-operation between the two existing Missionary Societies in Australia, and said that their sympathies and prayers were with the projected movement of financing an Australian Bishop in Tanganyika, and if the C.M.S. felt led to accept the call, aid at any time became embarrassed concerning the finance of the scheme, they would be prepared to go a step further and stand behind them with money. Archdeacon Regg also spoke sympathetically and approvingly of the scheme. The tea was followed by a public meeting upstairs, in the main hall, which was filled. Rev. G. A. Chambers opened with prayer, and Archdeacon Charlton read from the 8th chapter of the Acts of the Apostles, the story of the first African convert and missionary. The chairman (Coadjutor Bishop Rt. Rev. D'Arcy-Irvine) apologised for the absence of the Archbishop, after which he introduced the personality around which our whole interest centred (the Bishop of Mombasa). He briefly outlined the purpose of his coming, made reference to the world call; outlining the history of African missions, and appealed to all to take up the challenge in prayer and personal sacrifice until this mountain of difficulty became a mountain of blessing. Canon Burns was the next speaker, who made us all feel and realise our personal responsibility in this great undertaking, and that not to accept the challenge was a thing unworthy of a Christian people. In concluding the meeting, Mr. C. R. Walsh (Diocesan Registrar), moved, and Archdeacon Charlton seconded, the following resolution:—

"That this meeting, having heard the challenge through the Bishop of Mombasa, and Canon Burns, to take up the work of the Tanganyika mission, urges the Federal Council of the C.M.S. to willingly go forward and accept the responsibility in the name and strength of Almighty God."

The resolution was carried unanimously.

King's School, Parramatta.

The 96th Anniversary of the King's School, Parramatta, was commemorated, together with the "Old Boys' " day on Saturday, 12th February. In the morning the Old Boys' cricket match was held and in the afternoon a service in the School Chapel. The preacher being the Rev. Canon W. J. Cakebread, B.A., after which, in the great hall, the Old Boys' supper was held.

Cranbrook School.

The dedication of the New Junior House at Cranbrook School, Edgecliffe, by the Rt. Hon. and Rt. Rev. The Lord Bishop of London, took place on Thursday, February 17th, in the presence of a representative gathering.

Springwood C. of E. Grammar School.

At the Council meeting of the Springwood Church of England Girls' Grammar School, the new Principal, Miss Ethel St. John

Clarke, B.A., was welcomed by the Rev. Oliver Hole, Warden of the School. Miss St. John Clarke, who has had extensive experience in England and the Commonwealth, was able to assure the Council that the School would commence this term with more than twice the enrolment of the last. Messrs. H. G. Davey and A. B. Johnson suitably expressed to Miss Bradford, who is entering on holidays, their appreciation of her past efforts, and wished her a speedy return to health.

GOULBURN.

Diocesan Finance.

The diocesan books of account were balanced and audited on December 31. The various balance sheets are now being printed and will be available shortly at the registry. The figures for the missionary contributions were published in the January number of the "Southern Churchman," and the Church Society accounts and report will be circulated as a supplement to the February issue.

Capital accounts now total £91,461, an increase for the year of £7509. The chief increases are Bodalla Endowment (Guy Mort Bequest) £1500, Clergy Training Capital (St. John's College, appeal) £1070, Queanbeyan Capital (Sale of Globe) £2708, Albury Capital (Thompson Bequest) £1200, and West Goulburn (McGarry Bequest) £676.

Revenue accounts in credit amounted at December 31 to £2100, about the same as last year; those overdrawn to £11,500, a very satisfactory decrease. For the first time for some years the Church Society closed the year with a credit balance.

The only diocesan fund that is causing any anxiety at all at the present time is the Clergy Widows and Orphans' Fund, with an overdraft on its current account of £900 and a capital insufficient for its needs. However, the response to the Christmas appeal is now being received and a very big reduction of our liabilities under this heading may be expected. Missionary contributions amounted to £1315, a few pounds more than last year. Of this total nearly £900 was contributed or remitted in the last two months of the year and some £30 more was received late for inclusion in the figures for 1926. Generally speaking, the diocesan finances are in a very healthy condition.

VICTORIA.

MELBOURNE.

The chief event of recent date overshadows all else of interest to churchpeople. The death of Mrs. Harrington Lees, recorded in the last issue of this paper, still forms the topic of sorrowful reference among many people. Mrs. Lees was the third wife of a head of the diocese to expire at Bishops Court, Melbourne. Mrs. Go, Mrs. Clarke, and now Mrs. Lees, all in immediate succession, completing a trilogy of sad bereavement. "My Aunt," said Bishop Cranwick, in opening his remarks at the Cathedral burial service, "chain a simple faith." Her view of Christianity was a very simple one, but it worked. Her first spiritual work began at the age of eleven years. "To all of us, old and young, allow me to suggest that we do well to be courageous enough to remember on an occasion like this that one day the call must come to us."

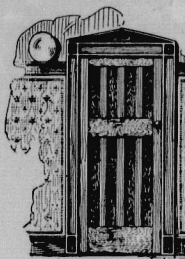
The G.F.S. held a memorial service in the Lodge, at which Archdeacon Hayman and G.F.S. leaders spoke in terms of affectionate remembrance. The Women's Missionary Council also testified to their great loss in a similar way.

The Archbishop returned to Tasmania, at doctor's orders, whence he had been summoned from his annual vacation to attend what proved to be the death-bed of Mrs. Lees.

Handsome oak standard lights given by Miss Dorothy Rogers in memory of Bishop Crossley (formerly vicar) have recently been dedicated in All Saints', E. St. Kilda.

Toc H is active in Melbourne. From the Fitzroy Group a party went carol singing at an After-care Nursing Home in Collingwood, two of the members acting as Father Christmas and distributing gifts. Then thirteen boys were taken to the Scout Camp for seven days—among them an Assyrian, an Italian and a Chinese. "The Weeds" Group took forty poor children to Watlie Park in motor lorries. Games were organised and prizes given, then the whole party was entertained at tea. Bags of sweets were handed out on the way home. Another Group, "The Lunars," took 19 boys to camp at Shoreham for ten days. All these boys were either sons of diggers who died or of inmates of Mount Park T.B. Sanatorium. The camp was held in conjunction with the Y.M.C.A. It is worth mentioning that a banner was awarded each day for the best-kept and cleanest tent. The Toc H boys

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Cod's Word and Man's Word on Evolution. R. J. Alderman. Price, 10d., posted.

The Phantom of Organic Evolution. Prof. J. McCready. Price, 7/9, posted.

2 E.D.—New Light on the Doctrine of Creation. Prof. J. McCready. Price, posted.

Evolution at the Bar. Philip Mauro. Price, 3/9, posted.

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Obtainable at the Diocesan Book Depot, St. Paul's Cathedral, Melbourne, Ballarat, and Newcastle, and "The Australian Church Record" Office, Sydney.

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consideration of the new constitution as adopted by the general convention held in Sydney last October. There will be full opportunity for the discussion of the bill. It is proposed to hold a conference of the clergy on the same morning at 11 o'clock.

C.M.S. Summer School, Mount Lofty, S.A.
January 28-31, 1927.

Our twelfth Summer School is over, leaving in its train a memory of happy hours, filled with inspiration, encouragement and fellowship, but, above all, a deep consciousness that the Master we love and serve was present with us, giving to each, through His Holy Spirit, that divine love and peace which He alone can give.

The School opened on the evening of 28th January, when members were welcomed by the President of the Society (Mr. H. M. Mudge), and by the Rector of the Parish (Rev. H. E. Inger). A cordial greeting was extended to the Rev. Canon Langley, M.A., of Melbourne, who had accepted the office of Chairman of the School.

The Call of the Moslem World, the subject chosen for study, was introduced by Miss Mackenzie.

This was followed by addresses from Sister E. Nunn (Old Cairo Hospital), and Miss M. Russell (India), on Islam to-day. The Prince of Wales, when opening a new north road in England in 1924, said "It marks the completion of the task bequeathed to us more than 1600 years ago by the Romans." There is another road opened, the trail of which was blazed by Jesus Christ—the emancipation of millions. The way is opened at last, but who will travel that road? Will anyone volunteer for a service of sacrificial love for these Moslems?

The Rev. C. W. T. Rogers (St. Luke's, Adelaide), opened the same subject at the morning session on Monday, when he gave a scholarly address on the "Teachings of Islam."

Miss Russell, who has worked for many years in India, as a missionary of the Zenana Bible and Medical Mission, gave a vivid word picture of India with its vast population. Quoting Bombay as just a part of the need—here in this city are 189,000 Moslems, and two missionaries only to do the work. In every part of that great land there is the same cry for more teachers, what is to be the answer to this call for help? God has wonderful and new purposes for those who are keen about soul-winning.

Each day began and ended with addresses on St. John's Gospel by the Chairman, and though referred to near the end of this report, they were by no means the least, rather were they a wonderful inspiration on which the doings of the day were built up, and at the close, a summing up, and seal to the whole. His farewell address on Mark 9: 2, 8, 14-20, left no doubt as to what our Lord expects of those whom He gathers together, and gives the privileges of sharing in the great purpose for which He came into the world. It was good for us to have been together, what is the result to be? Only through us does the Lord condescend to bless the world—it is a great and wonderful privilege, and all things are possible to him that believeth.

A popular feature of the school was the community singing conducted by Mr. G. Halcorn, B.A.

Members attended the Church of the Epiphany, Crafters, for Divine Service on Sunday, when the preachers were the Rev. Canon H. T. Langley, M.A., morning, and the Rev. R. M. Fulford (Holy Trinity, Adelaide), evening.

At the final session the Chairman called upon members to give their impressions of the school, and the following were expressed—Youthful, enthusiasm, giving promise of a larger constituency. The Divine Word has become clearer. Jesus became a Living Presence as a man. A time of encouragement and inspiration, forgetting those things which are behind, and to press on. Promises of God more assured. Previously interested, now concerned. Prominence given to Christ. Personal witness. Optimism. Opportunities seized. Members ready not only to receive, but to freely give. That a fact stated by one of the missionary speakers might be adopted as a slogan—"10 missionaries in 10 years," which was one of the results of her own deputation work.

From these it may be said (in the words of the chairman) that to each had come a new sense of the unsearchable riches of Christ. Who knows what the results will be if these riches are shared with others? "In the morning sow thy seed, and in the evening withhold not thine hand."

No religious life is strong which does not rest on penitence—penitence, thorough and sincere and living.—Bishop Paget.

QUEENSLAND.

BRISBANE.

Dinmore.

A new church at Dinmore, in the parish of Ipswich, is to be dedicated by the Archbishop on Wednesday, 2nd February. Dinmore is a district which produces pottery and other products.

New Constitution.

Synodsmen are to have copies of the new Constitution placed in their hands shortly. As Synod will not meet till 14th June next, they will have ample time to consider the proposal. It is a pity so small an interest is being taken in the matter by churchpeople generally. Perhaps after all it is only adjacental to the substantive purposes of faith and religion. Nevertheless, church men and women should realise that in application the new Constitution can operate very effectively for better or worse of the church, as it removes former restrictions which formerly prevented dangerous innovations.

Missionary.

A missionary celebration and fair is to be held on 24th, 25th and 26th February, in Brisbane. The Mayor of Brisbane will open it on the first day and on succeeding days it will be opened by the Chief Justice (Hon. J. W. Blair) and Canon Stevenson.

Bishop of London Broadcast.

The Bishop of London preached at the Cathedral on Sunday, 13th February, at Evensong. St. Mary's Church at Kangaroo Point and St. Barnabas' Church, Ilfracombe, arranged for loud speaking reception of the sermon. This innovation in church practice opens vast fields, e.g., avoiding bad preachers by hearing good one from afar, clergy avoiding the necessity of preaching by "borrowing" a broadcasted one, Rev. Rector and irrelevant statics in competition, etc.,

By the way, invitations were sent out for the Mayoral reception to the Bishop of London, which took place on 9th February, at 11 a.m.

Floods.

The danger of floods appears to have passed. Heavy rains have caused much damage to roads and properties, but thoroughly soaked a parched soil.

A Triumph of Scholarship.

Twenty-two years after the event, one of the memorials of the Bible Society's century has now been issued, namely Dr. Ginsburg's monumental edition of the Hebrew Bible. Many causes have delayed its completion. Dr. Ginsburg passed away in 1914, when the proof reading had reached Job xxi. 9. The Rev. H. E. Holmes, who had been associated with Dr. Ginsburg, prepared the rest of the edition under the oversight of Professor A. S. Geden, and had concluded his labours when he died in October, 1925. Fifty years ago Dr. Ginsburg lamented that no one "not even the Bible Society" would undertake a revised edition of the Hebrew Bible prepared by the famous Jacob ben Chayim ibn Adonijah. That reproach has now been taken away and the dream of Dr. Ginsburg's life has been fulfilled. For many years the learned editor sat in one of the rooms of the British Museum Library (kindly placed at his disposal by the Trustees), surrounded by more than seventy Hebrew MSS. and many ancient versions. He examined every jot and tittle of these many volumes, and gathered into his notes every important variation in orthography, vowel-pointing, accent and reading. The whole of his work is now available for scholars. It is published by the British and Foreign Bible Society in four handsome volumes.

A PRAYER FOR OUR PAPER.

O God, Who didst inspire writers of olden time with Thy message of salvation, make "The Australian Church Record" effective, we beseech Thee, in setting forth the faith of Jesus, the Saviour of Mankind. Pardon human infirmities, and grant that the grandeur of the task may be reflected in every page. Let its readers ever gain blessing from its contents. Stir up the hearts of many faithful people to further the interests of the paper, that its progress be not hampered through lack of financial aid, and that its rallying cry may be heard throughout our land. May truth ever be upheld, and error and sloth confounded, by this and every other means, so that Thy Church may be extended and Thy Name glorified, through Jesus Christ our Lord. Amen.



By Frank Lynch.

Question 1.—Our Bishop signs himself "Donald, Bishop of Bendigo," is that right?

Answer.—I personally like that. I have before me a valued paper signed "Rosebery." That is a territorial designation, and contracted from "Earl of Rosebery." Were your Bishop to sign himself "Donald Bendigo," he would seem to me to be taking a name implying domination over a territory. I do not like spiritual overlordship, or clerical assumption of anything savouring of temporal power. Those things perhaps tinted the ages when bishops were "real lords," and, en passant, were politicians rather than prophets. In South Australia, the public registrar requires the Bishop of Adelaide to sign marriage papers thus: "A. Nutter Thomas," not thus "A. Nutter Adelaide." I am with that registrar. Why should that bishop usurp the name of the whole city? especially as the majority of people probably have no regard for his episcopal orders. I wish the clergy to give up all appearance of claiming the ancient domination. These are democratic times. Clergymen are on their trial. They must win respect by worth, not assumption. In fine, believing in "live and let live," were I Archbishop of Melbourne, and were there also a R.C. Archbishop of Melbourne, I should sign myself "Frank Lynch, Anglican Archbishop of Melbourne," to show I did not monopolise the title. "What, you would acknowledge the Roman schism?" No—I would recognise actual facts.

Question 2.—Our rector has prevailed on us to allow a perpetual red light in the sanctuary. What is its meaning?

Answer.—From all points of view, favourable and otherwise, this is a serious matter. If there be no object intended for reverence, such as the reserved sacrament, the light has no meaning; it is a pretty, sentimental decoration, and a modern innovation. The same remarks apply to the seven lights sometimes seen.

I can understand a priest who is working on the "thin end" theory, getting his light in first quite simply as it were, and afterwards introducing a tabernacle which encloses the sacrament. But I am against him. It is the belief of the Church of England that the sacrament is to be partaken of, used by the faithful, not made a demonstration. I regret to say that I fear there is an approach to constructive idolatry in the use of a light before the reserved sacrament. I myself have sometimes carried the consecrated elements straight from a service in church to a sick neighbour, but never with one moment's interval for treating the elements as ends in themselves. After all, our church is not transubstantiationist.

Question 3.—Do you not think that we should go to great lengths to get people to church?

Answer.—Emphatically, no. We must keep trying all our lives to get rid of the quantitative method of appraising spiritual results. Certainly, in some quarters, attendance at God's House has diminished, but it may be—it is quite possible—that the quality, the sincerity, of the worship has improved. More good may come to souls, more glory to God, more joy among the angels, from a gathering of a hundred than from a big and crowded cathedral.

We know in our inmost heart that a quiet, sincere, old-fashioned, hum-drum minister of God, with a few dozen folks to hear his earnest teachings, is somehow doing more, far more, to help forward the Kingdom, than many a fussy, up-to-date, much-advertised, popular man.

I do not want to get people to my church by startling innovations. I am not going to ignite fireworks in order to attract folks. I do not intend to have "Pleasant Sunday Afternoons," attracting many hundreds, who seem ready to listen to politics, to worldly singing, and to a watered-down Gospel. Let us go on in quietness and confidence. It is a time of trial for the Church. It is a transition period. There are numerous signs that "the old-time religion" will soon again come into its own. In the meantime, down with fuss, and fretting, and fireworks.

What is life that we should moan?
Why make we such ado?

—Tennyson.



Bush Brotherhood at Dubbo.

The paper is grateful to Archdeacon Neild, of Condobolin, Bathurst Diocese, for the following correction:—

In your issue of the 20th January, it is stated that the Rev. C. H. Matthews "founded the Bush Brotherhood at Dubbo."

The late Bishop Camidge should be credited with having originated the movement, and he was ably supported by the Rev. F. Campion, the first Principal of the Brotherhood, and the Rev. E. Howard Lea, of Dubbo, afterwards Canon Lea, also by the Rev. C. H. Matthews, Vice-Principal. The Rev. F. Campion was not as much before the public as his co-worker, but he won the esteem and affection of all who knew him, and his quiet, yet strong spiritual nature proved a potent influence in the success of the Brotherhood of the Good Shepherd.

Bishop Knox, formerly of Manchester, England, the leader in the movement to oppose Prayer Book Revision of a Roman type, has most kindly written a letter to the Editor, in the course of which he "heartily wishes all success" to our paper. He says, the sympathies of English Churchmen overseas in the difficult task in which he and others are engaged, "is of the greatest value to us here."

Also a communication has come from a leading layman in Melbourne commenting very favourably upon certain features of this paper, particularly appreciating the Question Box, conducted by the Rev. Frank Lynch, and the policy, often adversely criticised of allowing open expression of opinions by contributors in these columns. It is really necessary to say that the paper does not accept responsibility for the opinions expressed by contributors, and we must protest against the paper being blamed when it allows this free expression. Our Correspondence Columns and contributed articles prove the general interest evoked by such "hospitality," and we may point out that suppression of this opportunity would only drive churchpeople to the secular press.

The Rev. T. C. Hammond's valuable articles on the Reformation and the Prayer Book, of such appropriateness at the present crisis, will conclude next issue. We are all under a great debt to him for these lucid and carefully thought-out essays, which manifest painstaking research. A correspondent, indeed, several readers of this paper, have expressed a wish that these articles should be put into book form. There are no funds available for this purpose. It has been notified by the Rev. T. C. Hammond that he will shortly publish his articles which appeared in the "Australian Church Record" in book form in England, of which further notice will be made in due course.

The foundations of scientific learning in China originated in the zeal of certain research students in the United States, who felt that science in China would not progress far without a common meeting-ground. Several of these enthusiasts lived on bread and water for many months, giving up almost all their scholarship moneys, so as to inaugurate the society.

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YOUNG RECORDERS.

Aims.

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

Toorak, V.,
February 17, 1927.

The wisest thing, we suppose, that a man
can do for his land, is the work that lies
under his nose, with the tools that lie
under his hand.—Rudyard Kipling.

My dear girls and boys,

Foundation Day has again come and
gone, and now we have 139 years to
look back upon in this new land of
ours. And isn't it new in comparison
with other lands! The history of some
countries goes back for thousands of
years before Christ, while of ours we
only know about these few short years
—two life-times could cover the whole
period.

We are all helping to make the his-
tory of Australia and we want to make
it a fine one. It is you growing up
young people who are the most im-
portant of us all too, the near future
is for you, in it you will be doing your
work in the world and I hope every
one of you will be doing it well and
helping our great country along. Here
are a few lines from one of Kipling's
poems:—

"There's not a pair of legs so thin,
there's not a head so thick,
There's not a hand so weak and
white, nor yet a heart so sick
But it can find some needful job
that's crying to be done."

We don't only want our land to be-
come rich and powerful, we want it to
stand for truth and honesty, and bear
forward the great ideals of Chris-
tianity.

We have a wonderful chance to do
well. Behind us are the experiences
of so many countries, we can see
where they have succeeded and how,
and we can see where they have failed.
And then we belong to a great people,
and their history we should all study
and really think about—the history of
the British people, our people, the
people of the British Empire.

Then think, here we are right out
in the southern ocean, far away from
the great early civilisations, and yet
we can enjoy the comforts and con-
veniences of the old world. It is right
that we should sometimes think of the
pioneers who made this possible for
us, of the men and women who left
their home countries and came out
here in those days over one hundred
years ago. Foundation Day should be
such a day of remembrance.

We all love to hear and read of
courage and self-sacrifice—we can find
plenty of such tales in our own history.
Though covering so short a time its
full of stirring tales, tales of the brave
men who first explored this huge coun-
try and of the settlers who followed
after. Some of their names we all
know, but I think it would be good for
us and for our country if everyone of
us found out a bit more about them
and then we would find that we took a
much keener interest in our own coun-

try of to-day and in what it is going to
be in the future.

In Church we are still each Sunday
listening to the Collects, Epistles and
Gospels for Epiphany. Can you tell
me what Epiphany means, and what
the word Collect means?

I am, your affectionately,

Aunt Mat

Correct answers to last week's questions:
Why do we say the Creed?—To publicly
say our belief in God.

How should it be said?—Standing, to
show we are ready to fight for the truth;
bowing at the Holy Name of our Lord; low-
ering our voices at the solemn places.

Appeal by the R.S.P.C.A.

As already set forth by advertisement in
these columns the annual appeal by the
Royal Society for the Prevention of Cruelty
to animals will be made through the various
Churches on Sunday, March 6, when a special
service will be held at St. Andrew's Cath-
edral at 11 a.m. The preacher on that occa-
sion being Coadjutor Bishop D'Arcy-Irvine.
The whole service will be broadcast by 2FC.
Similar arrangements are being made in
connection with the evening service at St.
James', King Street, when Dr. Micklem will
be the preacher.

The Society is not making any request
for a share in the offertories, but asks that
the clergy throughout the State will make
some reference, when conducting public
worship on March 6, to the necessity that
exists for the humane treatment of the dumb
creation. Much of the prevalent cruelty
arises through sheer thoughtlessness and
not of wicked intent; therefore, the Society
urges that greater consideration should be
shown the dependent creatures which they
set out particularly to defend. Sunday
School superintendents are also asked to join
in this work, as they have very special
opportunities of bringing home to the young
people the claims of the domestic animals
and birds to humane treatment. Suitable
printed matter will be distributed to the
clergy during this month, pointing out the
specific work of the Society and how that
it depends in the ultimate issue upon the
moral force arising from the Christian
appeal.

ST. MATTHIAS.

(February 24th.)

They meet "with one accord,"
The traitor's place to fill,
Remaining "steadfastly in prayer,"
To learn His holy will.

To make "the twelve" complete,
Another man they need;
To One Who knoweth every heart,
For guidance now they plead.

The choice is wisely made,
Matthias, loyal and true,
Is numbered with that earnest band,
In ministry anew.

—Grace L. Rodda.

Our Printing Fund.

RECEIVED WITH THANKS.

Mrs. Creed, Northcote, Vic., 5/-.
Rev. A. Brain, Elsternwick, Vic., 10/6.
A "Mite," A.E.I., Parkville, Vic., 3/6.

I am an emptiness for thee to fill,
My soul a cavern for Thy sea.
—George Macdonald.

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of papers in view of the despatch of the
Industrial Mission from Australia to the
United States. Mrs. E. Gough, of Mur-
rumbidgee, Melbourne, and an experi-
enced writer, continues a valuable contri-
bution.

Humane Sunday.—A reminder to clergy to
regard the day.

Illustration and Article.—St. Michael's, Rose
Bay and Vaucluse, Jubilee Celebrations.
Lenten Verses.

Prayer Book Revision.—By the Rev. W. M.
Madgwick, whom we welcome as a con-
tributor.

The Bishop of London.—Brisbane impres-
sions written for this paper. Welcome
in Sydney.

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the "Australian Church Record" which do
not appear in any other Church or Daily
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p.m. Will our friends and correspon-
dents please note the change. Tel.
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A Melbourne R.C. Church displays a
notice to "Intending Converts." A
sign of the times.

We ordain that each priest, besides
study, learn a handicraft diligently.
(Canons enacted under King Edgar,
959-975.)

Headlines in two columns of our
morning paper, "Prayer Book Revi-
sion," "Fog in England." Quite so.
For once the cables are truthful.

The diocese of London is said to ex-
tend to the three-mile limit of the coast
line of Australia. It seems to have
come even nearer of late.

Amongst the first Women Justices
of Victoria are Mrs. Bleayby, of
Brighton, and Mrs. A. Booth, of N.
Melbourne.

Nurse to a suspected and very youth-
ful member of a vicarage: "Are you the
culprit?" "No, nurse, I'm the vicar's
son."

The Rev. Charles Spurgeon, who died
at his London residence at the age of
seventy, was the last direct link with
the great preacher, Charles Haddon
Spurgeon.

Thomas Edison, the inventor, aged
80 years, denounces spiritism as "sheer
nonsense." He believes there is a
Supreme Intelligence pervading the
universe.

The Federal Council of C.M.S. held
an important meeting in Melbourne in
February, when the proposed Austral-
ian Diocese of Tanganyika was dis-
cussed.

"I occasionally exhort the clergy of
my own diocese to learn to conjugate
'I am firm.' You know how it is often
done—I am firm, thou art obstinate,
he is pig-headed." (Laughter.)

The Rev. F. Lynch suggests forming
a new society known as "the Knights
of the Road," consisting of motor own-
ers who make a point of giving other
people a lift!

Kneeling in a position of prayer, the
body of Miss Cecilia Gibbons, aged 37
years, was found beside the bed in her
room in South Melbourne. What a
beautiful ending!

The diocese of Adelaide, at a special
session of Synod, held last week, ac-
cepted with one dissentient the pro-
posed new Constitution for the Church
in Australia.

"Bishop Webber," said his lordship,
"in those days was recognised as the
greatest beggar in England. If you
saw the Bishop coming along the street
in London, it was generally worth half
a crown for a cab to avoid him."

C.M.S. Summer Schools were held
in Tasmania during the month of Feb-
ruary, at which the Bishop of Mombasa
presided. The Bishop will spend the
month of March in Victoria and return
to Sydney for one week at the end of
this month, en route to Brisbane. He
returns to Africa, accompanied by Mrs.
Heywood, in April.

"So this is Brisbane?" said the
Bishop of London, adapting the name
of play he saw much advertised in Can-
ada to his new surroundings. And then
he let us into a little secret. Forty
years ago, he said, he offered himself
to Bishop Webber for service in Bris-
bane. Brisbane's loss and London's
gain.

A number of years amongst the poor
of London, for twenty-five years Bishop
of the largest diocese in the world—for
it comprehends the High Seas—a life
of activity, and at seventy years of age
encircling the globe in search of in-
formation, to assist in the proper and
happy placing of Britain's surplus popu-
lation, is a record some may truly
envy.

Germans, on one occasion during the
war, in Belgium found the Lord's Table,
left their arms and accoutrements at
the door and going in, sat down with
fellow-believers and wept together be-
cause their nations were divided in
Christ Jesus. What could the Modern-
ist, who said he was a Christian but
did not accept the Bible as the Word
of God, set against it?

The financial year of the N.S.W.
Branch of C.M.S. ends on 31st March,
and an urgent appeal for £7000 to wipe
out the deficit, and enable the work to
go forward, is being made throughout
N.S.W. Fresh responsibilities are be-
ing undertaken in Africa, in addition
to the need for advance in other parts
of the mission field, and it is hoped
Church people will make an adequate
response to the world call.

Recreation has not been overlooked
by those responsible for the programme
of the Australian Sunday School Con-
vention to be held in Sydney, March
28 to April 4. The repeated urging of
the Melbourne executive has led the
Sydney Committee to overcome its
modesty and arrange a Saturday after-
noon ferry excursion on the harbour.
There will be other opportunities for
visitors to see some other of Sydney's
beauty spots.