

The AUSTRALIAN CHURCH RECORD

For Church of England People
 *CATHOLIC - APOSTOLIC &
 PROTESTANT &
 REFORMED*

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Great building activity has taken place during 1927 in Sydney and suburbs; 10,885 buildings were constructed at a cost of £14,226,990.

The total value of the mineral production of N.S.W. for the year ending December 31 amounted to £15,500,000.

A man never learns the cash value of a good wife until his wife becomes ill and he has to pay for a housekeeper.—Miss Ellen Wilkinson, M.P., England.

The total cost to Australia of preparations and works and services for the royal visit of the Duke and Duchess of York amounted to £46,881.

The Federal Ministry is emphatic that the proposed Exhibition to be held in Sydney to synchronise with the opening of the Harbour Bridge, be located on Centennial Park.

Since the Armistice, and up to December, 1927, the British Treasury out-of-work donations amounted to £62,448,000, and unemployment benefit to £316,870,000.

Teachers' training is to be decentralised in N.S.W. It will mark a new era in the history of Education in the Mother State. Armidale, on the New England tablelands, has been selected as a training centre.

The returns published show that over 1600 Freshmen this year entered Cambridge University, making 4600 undergraduates and 6200 residents in all, in addition to over 400 women students.

During the five years ended June 30, 1927, the amount distributed in bounties by the Commonwealth Government on primary and secondary production was £2,222,538.

Shipments to date of this season's wool lifted from Australian ports for the United Kingdom and the Continent since August show 947,597 bales, valued at about £22,505,429.

"Whatever may be the state of the atmosphere, and however uncertain may appear to be the prospects of the immediate future, never lose faith and hope."—Lord Oxford.

During the year ended June 30, 1927, 13,323 new war pensions were granted, including 9393 to children. The total payments over the period amounted to £8,393,217, the highest since the war.

A Sydney magistrate, speaking from the Bench of the Central Police Court, stated that assault cases are becoming too frequent, and in his opinion any guilty of such offence should be flogged.

The Commonwealth Minister for Trade and Customs says that employment will be provided for at least 10,000 people in industries to be established in Australia in 1928 by British and American manufacturers.

Mrs. Laura Knight has been elected an Associate of the Royal Academy. She is the first woman to receive such a distinction since Angelica Kauffmann and Mrs. Moser were made original members of the Academy in 1769.

The cost of pensions to all workers in Great Britain aged 60 years and over, in order to remove them from industry, would be serious. On the basis of 30/- a week, it would cost £350,000,000 the first year, rising to £600,000,000 in 1960.

The Bishops of the Province of New South Wales have addressed the Government of their State on the grave menace to the moral and material welfare of citizens through excessive inducements to and participation in betting and gambling as afforded through mechanical hare racing.

It is stated that 3,000,000 super feet of matured cabinet timber is now rotting in the bush in Queensland for want of a market. In a very short time there would be 6,000,000 feet. Inadequate protection against imported timber is said to be the cause of the limited market.

The number of officers employed in the Federal Public Service as at June 30 last was 28,205, and their salaries totalled £7,550,675, an increase within the year of £484,583. The increase in the Postmaster-General's department alone was £409,759, there being 1108 more officers employed than in the previous year.

Sir Samuel Hordern, president of the Royal Show, Sydney, who has just returned from Great Britain, says that the Englishman was still able to give the world lessons in stock husbandry, and although the dreaded foot and mouth disease was raging in England, at the time of their Royal Show, magnificent stock were exhibited.

The Bishop of Manchester says there has been a steady recovery by the Church of its sense of responsibility of the social lives of the people. With absolute loyalty of faith in God there were three principles which had a direct bearing on social problems—the sacredness of personality; the fact of fellowship; and the duties of service.

Dr. R. L. Tillyard, of the Cawthron Institute of Scientific Research, who has been appointed by the Commonwealth Council of Scientific Research to take over the council's entomological investigations, said that, roughly speaking, Australia's total annual loss through insects and weeds was between £10,000,000 and £20,000,000.

A shopkeeper in the Belle Vue district of Manchester says that since the tin hare racing began his turnover has decreased by over £5 a week. "A serious thing," he adds, "for a small man like me. Not only that, the number of people who used to pay me ready money and who now ask for credit, has increased. Knowing my customers I am certain that it is the greyhound races that are responsible. Other shopkeepers tell the same tale."

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

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

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



THE GOD OF HOPE.

(Rom. xv. 13.)

1. In the Hebrew language, as scholars know, there are several different words for rain. From which we gather that, in Hebrew life, rain was something of very great importance. It is the same, though in the realm of spirit, with the names of God in the letters of St. Paul. The variety of divine names there betrays the deepest heart of the Apostle. Think, for instance, of the names one lights on in this fifteenth chapter of the Romans, all of them occurring incidentally. He is the God of patience and of consolation (v. 5). I trust my readers have all found Him that. He is the God of peace (v. 33), keeping in perfect peace everyone whose mind is stayed on Him. He is the God of hope (v. 13), touching with radiant hopefulness everything; that He has made, from the mustard-seed to the children of mankind.

2. Think, for instance, how beautifully evident is the hopefulness of God in nature. Our blessed Lord was keenly alive to that. There is much in nature one cannot understand, and no loving communion will interpret it. There is a seeming waste and cruelty in nature that often lies heavy on the heart. But just as every thing is beautiful in nature that the hand of man has never tampered with, so what a glorious hopefulness she breathes! Every seed, cast into the soil, big with hopefulness of coming harvest. Every sparrow, in the winter ivy, hopeful of the nest and of the younglings. Every burn, rising in the hills, and brawling over the granite in the glen, hopeful of its union with the sea. Winter comes, with iciness and misery, but in the heart of winter is the hope of spring. Spring comes, tripping across the meadow, but in the heart of spring there is the hope of summer. Summer comes, garlanded with beauty, but in the heart of summer is the hope of autumn, when sower and reaper shall rejoice together. Paul talks of the whole creation groaning and travailling in pain together. But a woman in travail is not a hopeless woman. Her heart is "speaking softly of a hope." The very word "natura" is the witness of language to that hopeful travail—it means something going to be born. If, then, this beautiful world of nature is the garment of God by which we see Him, if His Kingdom be in the mustard-seed, and not a sparrow can fall without His ken, how evident it is that He in whom we trust, who has never left Himself without a witness, is the God of hope.

3. Again, how evident is this attribute in the inspired word of the New Testament. The New Testament, as Dr. Denney used to say, is the most hopeful book in the whole world. I believe that God is everywhere revealed—in every flower in the crannied wall. But I do not believe that He is everywhere equally revealed, any more than I believe it of myself. There are things I do that show my character far more fully than certain other things—and God has made me in His image. I see Him in the sparrow and the mustard-seed; I see Him in the lilies of the field; but I see more of Him, far more

of Him, in the inspired word of the New Testament. And the fine thing to remember is just this, that the New Testament is not a hopeless book. Hope surges in it. Its note is that of victory. There steals on the ear in it the distant triumph song. It closes with the Book of Revelation, where the Lamb is upon the throne. And if this be the expression of God's being, far more fully than anything in nature, how sure we may be He is the God of hope.

4. And then we turn to our blessed Lord and Saviour. Is not He the most magnificent of optimists? Hope burned in Him (as Lord Morley said of Cromwell) when it had gone out in everybody else. There is an optimism based on ignorance; not such was the good hope of Christ. With an eye that sin had never dulled, He looked in the face all that was dark and terrible. There is an optimism based on moral laxity; not such was the good hope of Christ. He hated sin, although He loved the sinner. Knowing the worst, hating what was evil, treated by men in the most shameful way, Christ was gloriously and sublimely hopeful, till death swallowed up in victory; hopeful for the weakest of us, hopeful for the very worst, hopeful for the future of the world. Now call to mind the word He spake: "He that hath seen Me, hath seen the Father." He that hath seen into that heart of hopefulness hath seen into the heart of the Eternal. Once a man has won that vision, though there are many problems that may vex him still, he never can doubt again, through all his years, the amazing hopefulness of God.—Geo. H. Morrison, D.D.

INDIFFERENCE.

When Jesus came to Birmingham,
They swiftly passed Him by;
They never hurt a hair of Him,
They only let Him die.
For men had grown more tender,
And they would not give Him pain,—
They only just passed down the street,
And left Him in the rain.
—G. A. Studdert Kennedy.

TO THE OLD YEAR—1927.

So thou art gone, thou kind old year!
The kindest year I yet have known,
Thou gav'st me friends and proved them too,
In thy short reign so swiftly flown.

Gone, gone, gone, beyond recall art thou,
Yet I would that I could have stayed thee,
So pleasant to me wert thou.

So thou art gone, thou kind old year,
To me thou wast a year of song,
So free from care, so fraught with joy,
I would thy reign were twice as long.

Gone, gone, gone, beyond recall art thou,
etc. etc.

So thou art gone, thou kind old year,
I, at thy close, would pay to thee,
Some tribute of the love I feel,
For all thy friendship was to me.

Gone, gone, gone, beyond recall art thou,
etc. etc.
—Fanny E. Tournay-Hinde.

"The cost during the war of three preliminary bombardments in ammunition alone—before an infantry man moved to the attack—was £55,000,000."

The Church Overseas.

ENGLAND.

New Diocese of Derby.

Cathedral of New See

Strange History of Bishop's Throne.

All Saints' Church, Derby, was, with impressive ceremonial, hallowed as the Cathedral of the new diocese of Derby, whose Bishop, Dr. Edmund Courtenay Pearce, late Master of Corpus Christi College, Cambridge was enthroned. The diocese comprises practically the whole of Derbyshire, and has been separated from that of Southwell.

A sum of £80,000 has been raised for the establishment of the new See, and an additional £10,000 is being expended in equipping All Saints' for its new use.

A distinguished visitor among the large congregation was the Metropolitan of Thyateira and Exarch for Western and Northern Europe, who attended to bestow the blessing of the Eastern Church on the Bishop's throne, to which an unusual history attaches.

It stood originally in a Greek church in Asia Minor, and was taken by the Turks to Constantinople and sold. It came under the notice of the Rev. Roland F. Borough, then serving as chaplain to the Crimean Memorial Chapel and now rector of Thorpe Cloud, Derbyshire, who acquired it, and has presented it to the Cathedral.

Inter-Communion.

The Bishop of Manchester has started the Anglo-Catholics by a firm and bold pronouncement in favour of inter-communion with the Free Churches. Speaking at his Diocesan Conference, Dr. Temple urged that the Church of England should welcome communicants from any of the recognised Christian bodies. "It seems to me," added the Bishop, "that it would be stark idolatry to say that God would refuse His gift to any who devoutly obey the command of Christ in the hope of receiving what Christ has promised. We must come to the conclusion that not only a Free Church minister, but any layman who devoutly and not defiantly decides that it is right for him to celebrate the Holy Communion can effect a real consecration and that through that consecration the real gift would be given."

Colonial and Continental Church Society.

Autumn Meeting, 15th November.

A thousand people attended the Autumn Meeting of this Society, which has done so much for Australia. A fine rousing and statesmanlike speech was delivered by the Home Secretary of State, the Rt. Hon. Sir William Joynson-Hicks, who boldly declared the need of true religion in the up-building of Empire. The Bishop of London more particularly emphasised the needs of Canada, as impressed on him during his recent visit; and the Rev. E. Hodson, who has laboured for 21 years there, made a most earnest appeal. The Rev. Dr. A. Law spoke of the work in Australia, specially referring to the Bush Church Aid Society, the daughter of C. & C.C.S. Australia suffered from at least three pests which came from England—sparrows, rabbits, and some un-Christian English people. Present in the meeting were Rev. D. Ross Hewton, of Launceston, and Mrs. Gurney Goldsmith, formerly of Melbourne.

In the Market Place.

(Communicated by Spermologos.)

Can anyone tell us just where the Melbourne Diocese stands in respect of the late so-called Revised Prayer Book? Anticipation of its acceptance by the British Parliament, and its thus becoming an authorised document of the Church of England, Melbourne Diocese gave approval thereto. Immediately following the vote of Synod it is alleged that certain services in the new Book were put into practice. More than that, it is alleged in a Victorian Diocesan Journal that "His Grace the Archbishop of Melbourne celebrated" according to the proposed new use in order to demonstrate its character. But the dramatic decision of the House of Commons has upset all the calculations of the Ecclesiastical tipsters. The ultimate fate of the Book no one can tell. Some of us hope that it will be freed of its contentious elements and re-presented as a true Revision, and not as a Reversion. But Melbourne Diocese has committed itself to the book which, as a Book of Common Prayer, is non-existent. A wise lay member of that memorable Synod confessed to being a bewildered member of a bewildered Synod of a bewildered Church, and begged for delay, but with

no avail. A true prophet he; and now time has intensified the bewilderment of Melbourne. Having approved of the "Revision" with a view to its use in the diocese, what will it now do? Where does the unfortunate diocese stand?

Some brave souls there are who would counsel continuance of the rejected use. A fig for the House of Commons, say they. (But how reverently and lowly they order themselves before the House of Lords!) What has it to do with the Church in Australia, is their cry. The Revision had great spiritual authority and that suffices. A delightful diocesanism this, leading, of course, to an equally delightful congregationalism, both so eminently befitting the Anglican Church!! And how splendidly the cause of the proposed new Constitution for the Church in Australia is served by such an attitude. Surely it can be seen that the future is seriously compromised and that the folks who hesitated and still hesitate about entering into that somewhat doubtful compact for the Church, were, and are, indeed, justified.

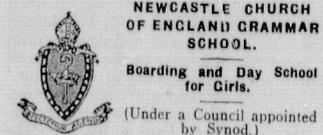
There is an old proverb that reminds us of the nasty habit that chickens have of coming home to roost. We all need to remember it. A certain prelate once laughed at some churchmen for "clinging to their mother's apron strings long after she had thrown the apron away." A witty thrust that, but Time once again takes revenge for it. We now find the mother clinging to the apron and the strings "for all she is worth," or at least vastly preferring them to being tied by the tapes of her "wicked sister's" mass vestments.

The "heathen Chinese" is not without his Australian and English counterpart. The flutter over the Prayer Book question has revealed it. It is said of the former that if village affairs do not proceed prosperously and according to wish, he straightforwardly repairs to the local "joss" and administers to it a most unmerciful beating. Not that the "joss" minds a scrap; but it is reckoned a great relief to the disappointed worshipper. He comes away from the temple wild in gesture and utterance, assured in himself that he has accomplished much. So, likewise with the good souls, whose pens and tongues have furiously raged together against the establishment and the idea of an Established Church. They are beating their joss. (Why, the "Church Standard," as it gnashed on the subject, actually forgot itself and spelled "Protestant" with a capital "P.") Surely greater excommunication will not be visited upon someone for this.) As long as the House of Lords acted according to wish, the joss was regarded as most docile and praiseworthy; but, when and since the House of Commons registered an adverse vote, the poor joss has been subjected to a continuous fusillade of brick-bats without any accompanying bouquets. But one great man among the disappointed, the Archbishop of Canterbury, has refused to join in the mob outcry and has been noble fair in his reference to the Commons. It is a pity that other prelates together with papers and priests, do not follow his example.

The new Prayer Book, when it is at last accepted, should contain a prayer that sanity and a sense of humour be visited upon the Church of England in time of crisis, and especially upon all those who rush into print before they know the facts. Here in Australia we are 13,000 miles away from the centre of things ecclesiastical; yet the composition of the vote almost to a detail seems to be known by some. Their knowledge is marvellous even to the point of being almost supernatural. By some we are solemnly informed that the majority was made up of a "combination of Anglo-Catholics with earnest but narrow Protestants. (Careful! Mr. Printer, Capital "P" at your peril.) Non-Conformists, agnostics, and folks of all religion." From another comes the dark hint that "Jews, Mahomedans, Hindus, Infidels . . . Advanced Anglo-Catholics . . . extreme Lay Churchmen, and a larger element from the Protestant denominations" had much to do with the business. By what special cable or wireless service all these details were received we know not; nor does anyone else. The propounders of them are merely drawing their own inferences as well as exercising their vivid imaginations. Such are quite permissible actions, but in the name of common sense and saving humour, why don't they also furnish us with a little equally needed information about the composition of the minority and of the affirmative voters in the House of Lords. This policy of partiality which foolishly ascribes virtue only to one's own section, will remind readers of the story of the little girl who was taken for the first time on a visit to a graveyard. After carefully reading the many elaborate epitaphs, she innocently enquired of her mother: "Now show me where all the bad people are buried."

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Comprehensiveness.

(Rev. W. T. C. Storrs, M.A.)

CERTAIN members of the Church of England are usually given to congratulating themselves on the comprehensiveness of the Anglican Church. But it is questionable whether its comprehensiveness is not largely responsible for its ineffectiveness to-day. Comprehensiveness is not reckoned a source of strength in many directions. A comprehensive or coalition cabinet may be all very well in such abnormal circumstances as prevailed during the Great War. A comprehensive political party would be considerably weakened in its effectiveness. It is the fact that all are agreed on the policy to be pursued, on the end to be aimed at, that gives strength to the party. The Labour Party recognises that it is in danger of being white-anted if it be comprehensive. It must have its own platform, with well-defined planks. There are well-defined principles which appear in the formularies of Church of England, so well-defined that they demand not comprehensiveness but something like a close corporation. It should have no place for the great variations which exist within its borders, variations so great that they are absolutely contradictory, subversive one of another.

Some of these great principles may easily be recognised by discriminating people. One of them is that the priest (which is but presbyter writ short) claims no power to forgive sins, but declares simply that God forgives when the conditions of forgiveness have been fulfilled. It matters not whether the so-called absolution of morning and evening prayer or of the holy communion be examined. In fact, in the latter service, the Absolution is really a prayer and no declaration of forgiveness. In the Communion for the Sick, the history of this service plainly shows that the nature of the absolution declared by the priest is an absolution from the penalties due in connection with Church-membership and is in no sense a declaration of forgiveness of sin. In all ministry to those burdened with a sense of sin the comfort of God's word is to be used and not the declaration of forgiveness by a priest.

Another great principle which emerges from the Prayer Book is that the ground of forgiveness is not found in the character of the man (not even in His love) but in the merits of Christ, and in those merits only, also that those merits are appropriated by faith and only by faith. These means of grace are not channels by which forgiveness reaches the penitent, but means by which life once possessed, through faith in Christ, is strengthened and refreshed.

Yet another great principle in Church of England teaching is that there is no sacrifice in the Holy Communion save the sacrifice of praise and thanksgiving, the sacrifice of ourselves in gratitude for all the benefits received through the offering of Christ's body once for all offered on Calvary. As the term altar was expunged from the Reformed Prayer Book, so all that is associated with it of the re-presentation of God of a holy sacrifice on behalf of man was repudiated. The Holy Communion is a memorial of the sacrifice made once for all on Calvary, but the memorial is to ourselves and not to God. Christ being at the right hand of God, there is no need to remind the Father of the sacrifice of the Son.

Now these great principles are exclusive of the principles which guide the Angol-Catholic. The two contrary principles cannot with any hope of helpfulness exist in the same Church. One is destructive of the other. One is white-anting the other all the time. That this white-anting has gone on within the Church is obvious to all. The materialistic and mechanical has been prevailing for some considerable time. We ask why? Because the materialistic and mechanical is so much easier than the spiritual. It is so tangible, so graspable, so to speak, whereas the spiritual calls for so much more effort, so much that is difficult to the carnal mind. The mechanical and materialistic too has prevailed largely because it exalts man, exalts the office of the priest, exalts the work of the man in his own salvation. Whereas the spiritual is so humbly, emphasises our dependence on God, on the Holy Spirit, makes man a debtor to God, rather than a benefactor to Him. The spiritual conception is humbling to man's pride.

Again I say two contrary things cannot be true, one must be false. Truth and falsehood cannot rightly dwell together, cannot well remain side by side in the same Church. If they do, that Church must eventually become powerless, effete, insipid. We call, then, on all who are loyal to the principles so manifestly apparent in the old Order of Holy Communion to resist with all their might the mediaeval principles thrown out at the Reformation, to resist to the uttermost the introduction of principles which are the direct opposite to the principles of the old order. The time may come when this resistance must find its true and righteous expression in disruption. But every expedient must be tried through long years to bring the Church back to the spiritual position it is steadily abandoning. To bring the Church back again we must pray for a spiritual Revival such a revival as gave birth to the evangelical religion of our forefathers. That revival was not worked up—it was God-given. It was given from Heaven as truly as the conversion of Paul on the way to Damascus. There is no weapon like prayer—it is irresistible. Let us learn to pray without ceasing, keeping before us that we are praying for God's honour, for truth, for vital religion, the only religion which can find acceptance with God.

CAMP HYMN.

God, who touchest earth with beauty,
Make me lovely, too.
With Thy Spirit re-create me,
Make my heart anew.

Like Thy springs and running waters,
Make me crystal pure.
Like Thy rocks of towering grandeur,
Make me strong and sure.

Like Thy dancing waves in sunlight,
Make me glad and free.
Like the straightness of the pine trees,
Let me upright be.

Like the arching of the heavens,
Lift my thoughts above,
Turn my dreams to noble action—
Ministries of love.

God, who touchest earth with beauty,
Make me lovely, too,
Keep me ever, by Thy Spirit,
Pure, and strong and true.

—Mary S. Edgar,
Glen Bernard Girls' Camp.

"Go hence in peace!—the sailor's beckoning,
God guard you, exiles, young and old;
Give joy to each beyond your reckoning,
And far-off fields of waving gold."



Bishop Radford's Sermon at Canberra.
Christ's Second Coming.

"A Watcher" writes:—

Sir,—Permit me to write a reply to the teaching of Dr. Radford, Bishop of Goulburn, on the above subject, as reported in "The Argus," of December 13.

Dr. Radford is reported to have said in St. John's Church, Canberra, that we need not "worry about those people who have paragraphs in the newspapers announcing the time of the coming of Christ." Then, after speaking of "half-baked mystics," who are spending their money in erecting a building for the second coming in Sydney, he makes this dogmatic and, I believe, as regards its first part, most unscriptural statement: "It will not be a literal coming of the Jesus on a hill outside Jerusalem, or in a stucco building at Port Jackson."

Will you allow me to point out to the Bishop, and any who may have been influenced by his teaching, and the wide publicity which has been given to it, that there is very much greater matter and detail in the prophesies of the Bible, telling of a second personal coming, and, moreover, to a specific place, than there is foretelling His first coming.

The Divine story tells us that they knew He was to be born in Bethlehem and witnessed to this to Herod the King, when he desired to find the Christ.

The only ground they had for their belief—one which events proved correct—was a prophesy in the little scroll of Micah, where the prophet spoke of Bethlehem as being the despised spot from whence should come the Ruler.

I wonder would Dr. Radford, if he had been a leader in religious things before the first coming, have taught his flock that there would "not be a literal coming of the Jesus" to Bethlehem, or any other spot? As I have said, there is far clearer and more emphatic evidence, given to us, that there will be a personal return of our Lord to Jerusalem, than there was concerning His first coming to Bethlehem. May I refer the Bishop, for example, to Zechariah, chap. 14—that magnificent account of the coming of the day when, we read: "The Lord shall be King over all the earth; in that day shall there be one Lord, and His name one." This is prefaced, in verse 4, by these significant words: "And His feet shall stand upon the Mount of Olives," this again having been prefaced by the prophesy: "Then shall the Lord go forth and fight against those nations as when he fought in the day of battle." In the 12th chap. also the prophet, speaking of the day when God will "seek to destroy the nations which come against Jerusalem," records the voice of God speaking thus: "I will pour upon the House of David the spirit of supplication and they shall look upon me whom they have pierced and they shall mourn for Him as one mourneth for his only Son."

What is this but Christ's voice speaking of a personal, second coming, more clearly than a first was foretold?

There is very much more to the same effect and when it is coupled to our Lord's own words we are simply forced, if we believe our Bibles at all, to the conclusion that He will come personally and to a definite place to which all mankind shall see Him coming, as He says "in the clouds with power and great glory."

For the sake of those who may be blinded by the Bishop's remarks, may I, however, give as further evidence for the above three of our Lord's own statements. He said, to the Jews—speaking impersonally to Jerusalem: "Behold, your house is left to you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the Name of the Lord." Again, He said to the disciples: "I go away and if I go away I will come again." Also, to the Roman Governor Pilate, He said: "Henceforth ye shall see the Son of man sitting at the right hand of power and coming in the clouds of heaven."

Again, when He was received up from the Mount of Olives into heaven, we are told, "two men stood by them in white apparel, which also said, ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven

shall so come in like manner as ye have seen Him go into heaven."

There is very much more evidence which could be given, including a mass of it recorded later by the apostolic writers, but I think the above is sufficient to refute the position taken up by the Bishop.

Our Lord did not "dismiss those who tried to tell the date of His second coming," if there were any—personally, I have never read of them. He did, however, direct those who questioned Him and tell them of signs for which His servants were to watch and of which He said "When ye see these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh." And again: "When ye see all these things, know that He is at hand, even at the doors."

One of the things foretold by St. Peter, and which, as shown by the article referred to, is being fulfilled to-day, is that "there shall come in the last days scoffers, saying where is the sign of His Coming." What, I wonder, would St. Peter say of a successor of his who would preach in the capital city of a Christian nation, that there will not be a literal coming of our Lord at all?

Reservation for the Sick.

Rev. W. F. Pyke, B.D., Th.Schol., writes:

The subject of Reservation for the Sick has exercised the minds of evangelicals perhaps more than any other in the discussion of the new Prayer Book.

I personally think the demand for reservation is greatly exaggerated, and is put forward by the Anglo-Catholic party as a step towards adoration in the services of Benediction, Exposition and Processions of the Sacrament.

Yet when the clergy say (as some of them do say) that they cannot celebrate (even in a sick room) except when fasting, it is difficult on charitable grounds to refuse them. If the demand was only for the sick, without any adoration, I think few would refuse them. But that the reservation is largely for adoration is shown by the fact that there goes with it all the other accessories, viz., sanctuary lights, etc., which can be now seen in a few of our churches.

No one, of course, would reasonably object to the primitive practice of the clergy called "Concurrent Administration," which means the taking of the consecrated Elements at the conclusion of the celebration of the church direct to those who are sick in the church following the service in the church. These sick may have the double blessing of receiving the sacrament at the conclusion of the service and of being able to enjoy the fellowship of the faithful, although separated from them in body. (I must confess, however, I see difficulties here.)

But the reserving of the consecrated Elements in the chancel of a church permanently is a very different matter. I much regret to note in the new Prayer Book that while permission is given for the reservation for the sick only, a statement was not put forward that receiving the communion fasting is not a question of principle, but merely a matter of individual discipline and a custom of the Church. It is something for the individual to decide for himself as it is found from experience to add or detract from the spiritual blessing received. Personally, I have always found an early or mid-day celebration far more helpful than an afternoon or evening one; but this is a matter of private experience.

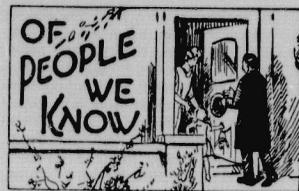
It cannot, I think, be emphasised too often that there is nothing in the way of sin in receiving the sacrament at any time of the day or night. Our Lord has reminded us, "It is not that which entereth into a man that defileth a man but that which proceedeth from him."

No food for the body can possibly prevent the assimilation of the spiritual food of the soul. Over insistence on the observance of the custom of fasting communion by some of the clergy has had a most harmful and disastrous effect—as was seen at the front in the late war.

The Church of England has always tried to be (according to the light of the men of the time) a tolerant and inclusive Church, i.e., really catholic, basing national religion upon fellowship rather than opinion.

We shall never get a rigid uniformity in all these matters. What is wanted is a voluntary unity due to a Christian spirit working among the members of the Church. A little more of the Locarno spirit. Surely the influence of our bishops and the decisions of our synods should be sufficient for both clergy and laity alike.

Never let what you do know be disturbed by what you don't.—Whately.



The Rev. A. G. Rix, will be inducted to the rectorship of St. John's, Balmain, Sydney, by Archdeacon Charlton, on January 4th.

Mr. Philip Walker-Taylor, second son of Canon Walker-Taylor, rector of Orange, N.S.W., has passed his final examination in Medicine at Sydney University.

Owing to ill health, the Rev. T. Terry, rector of Nowra, N.S.W., is away resting. The Rev. H. S. Cocks is acting in charge during Mr. Terry's absence.

Sister Saxby, A.T.N.A., who succeeds Matron Percival, has taken over the charge of the Bush Church Aid Society's Hospital at Ceduna, Great Australian Bight.

The Rev. Ernest Lawton, formerly vicar of Karamea, Diocese of Nelson, N.Z., has been appointed Chaplain at the Mitchell River Mission, Northern Queensland.

The Rev. J. Rich, B.A., has been appointed Domestic Chaplain to the Bishop of Waikato, and Minor Canon of St. Peter's Cathedral, Hamilton, New Zealand.

The Rev. H. W. Monaghan, M.A., vicar of Hawera, in the Diocese of Wellington, has been appointed as vicar of Timaru in succession to Archdeacon Julius, who has become Dean of Christchurch.

Mr. L. A. Baker, one of the assistant masters at the Sydney Church of England Grammar School, is retiring after 38 years service with the school. He joined the school within a few months of its foundation.

Mr. Kelso King, a leading Sydney Churchman and benefactor of many charitable concerns, has just completed 50 years of service with the Mercantile Mutual Insurance Co. He is a man of tireless energy.

The Rev. L. Daniels, B.A., rector of Wilcannia, and recently returned from England, will act as locum tenens at Eastwood, Sydney, during January and February, while the rector, Rev. A. Colvin, is absent through indisposition.

The Rev. J. E. Done, of the Mitchell River Mission, has arrived in Sydney. He has spent a number of years in mission work in the Diocese of Carpentaria. His devoted work in the Torres Straits won golden opinions.

Nurse Taylor, daughter of Rev. Stephen Taylor, B.A., rector of Wahroonga, N.S.W., has joined the staff of the Ceduna Mission Hospital. She has just finished her course at the Royal North Shore Hospital and comes with excellent credentials to her post.

The N.Z. Government Gazette notifies that the Rt. Rev. Bishop W. C. Sadlier, V.D., Chaplain, 2nd Class, Reserve List Class II., is posted to the Retired List as Chaplain, 1st Class, with permission to wear the prescribed uniform.

The Rev. Geoffrey Cranswick, youngest son of Canon and Mrs. Cranswick, of Sydney and brother of the Bishop of Gipsland, was married on December 7th, at St. Paul's Cathedral, Calcutta, to Miss R. M. Robotham, of Littleover, Derby, England.

The Rev. S. C. Wiseman returned to Sydney per R.M.S. "Orama," on December 22, after a visit to England. Mr. Wiseman was formerly curate at St. Mark's, Darling Pt., Sydney, and prior to that was in the Armidale Diocese.

The Rev. C. P. and Mrs. Young, missionaries of the Victorian Branch of the C.M.S. at Taljhari, Bengal, returned on furlough to Melbourne on December 19th. From Colombo they were fellow passengers with Bishop Chambers.

The Rev. Canon Needham, vicar of Grafton, has accepted the rectorship of Holy Trinity, Orange, N.S.W., vice Canon Walker-Taylor, who is about to retire. Canon Need-

ham, who is a brother of the, Chairman of the A.B.M., was formerly rector of Kyneton, Victoria.

Striking tributes to the ability and work of Mr. G. A. Julius, chairman of the Commonwealth Council of Scientific and Industrial Research, were paid in London recently by noted authorities. Mr. Julius is a son of Archbishop Julius, of New Zealand, and formerly of Victoria.

Scout Master Athol Cole, of the Sydney Western Suburbs Scout Movement, has relinquished his splendid work, having accepted a post at Badu, in the Torres Straits. One qualification for this new post was his efficiency in Scoutcraft. He will organise Boy Scout work on the island.

Deaconess Edwards, of St. Stephen's, Richmond, Melbourne, passed to higher service several days ago. She received her inspiration for special office in the Church under Archdeacon Charlton's ministry, at St. Barnabas', Sydney. She was a loyal and devoted worker and was senior deaconess of the Melbourne Diocese.

The Rev. Alfred Dyer and Mrs. Dyer, of the Church Missionary Society, returned to Sydney by the Malabar during Christmas week, after two years on the Oenpelli aboriginal reserve along the East Aligator River, about 150 miles east of Darwin. They are on furlough, and at once proceeded south to Melbourne, where their relatives reside.

The Rev. C. Powell, Senior Student of Ridley College, Melbourne, and lately working in the parish of St. Augustine, Moreland, Victoria, is undertaking work in the Far West Mission, Diocese of Willochra, as a grantee of the Bush Church Aid Society. Hitherto this work has been in charge of Rev. B. B. Lousada, who has offered for overseas missionary service.

The Rev. Dr. Law, vicar of St. John's, Toorak, Melbourne, and a member of the C.M.S. Federal Council, is to attend the World Missionary Conference at Jerusalem in March-April, 1928. For the occasion the International Missionary Council is to be doubled in order to bring into it members of indigenous Churches from China, India, Japan, and elsewhere. Dr. John R. Mott will preside.

Queensland mourns the loss of a great-hearted son in the death of Mr. J. J. Knight. He was a staunch churchman, of noble and generous ways. He was a journalist by profession and chairman of directors of the Brisbane Newspaper Co., and sought with all his strength to do good things for the State, and to find good and encourage it, even among those whose opinions were different from his own.

REASSURING.

A young girl came to the late Father Healey, of Dublin, and confessed that she feared she had incurred the sin of vanity. "What makes you think that?" asked her father confessor. "Because every morning when I look into the mirror I think how beautiful I am." "Never fear, my girl," was the reassuring reply, "That isn't a sin, it's only a mistake."



TO THE NEW YEAR—1928.

Glad New Year, so sweetly dawning,
Whilst we at God's Table kneel,
There, in humble trust, awaiting,
What He chooseth to reveal.

Comes the New Year full of blessing,
'Tis Thy God appointed best—
Be it fraught with death and sorrow,
Still we know 'tis His behest.

Give us grace, O loving Father,
So to pray on bended knee—
If come joy or sorrow swift—
Both alike are sent by Thee.

Ere we leave Thy Holy Table,
Heavenly Father, grant that we,
In full measure, may be given,
Strength to live this year to Thee.

—Fanny E. Tournay-Hinde.



WISHBONES AND BACKBONES.

A SPEAKER not long ago reminded the boys at a Great Public School Prize-Giving that he who sought the best and highest success in life must never let his wishbone be where his backbone ought to be. That certainly was a piece of salutary advice, fitting enough from a well-developed senior to a generation still young enough to be mouldable. And it is especially welcome in this day in which we live, wherein youth too often appears to assume, as of right, the peculiar privilege of telling its elders what and how things should be done. We can all be wise after the event, and somehow of another in these days the wishbone element in people's lives, the seeing and saying what things are desirable and how they should be done, seems to have become the main object with hosts of mortals. But a moment's thought will show that this is the easiest part of the oftentimes tiresome and always complicated business of life. We may be ever so clear and earnest in our saying what ought to be done, but if we are going to achieve, going to be winners, the element of wish needs the backbone of endeavour and endurance. It is no use merely wishing, we must fulfil. Not only must there be aspiration, there must be effort. Not only thinking but doing.

Such thoughts lay hold of us as we enter the New Year and ponder the work and witness of our Church. The other day we heard a Bishop expatiating on the marvellous growth of Australia's greatest city and that the Church should step side by side with this growth. Evidently that was the wish! But is the Church actually, really growing with the tremendous growth of our great Australian communities? For several years now, an average of fifty thousand people annually have come to dwell in Australia from overseas. Within a radius of 15 miles from the General Post Office, say, of Sydney, Melbourne, and Brisbane, huge suburban populations are springing up—the State cannot find school accommodation quickly enough, and besides we have thousands of confirmees every year unrelated to definite service with an uprising of youth in our land, almost staggering! The element of wish and desire is abroad, and our authorities, Home Mission committees, and what not, are talking and hoping and to some extent doing; but really,

is the backbone of strong endeavour and steadfast endurance put into the business of meeting the spiritual needs of these communities? We ourselves know of new districts, thronging with Anglicans, unreached and not coped with, and the Church in her central thinking and doing sadly lethargic. We know of clergy planked down in growing communities, where young artisans and basic wage-earners are rearing their little families and endeavouring to buy their homes—often with a double mortgage, and the parson and his struggling people are expected to build a church, school hall, and dwelling, and find other plant with a paltry pittance from headquarters! No doubt there is a wish on the part of leaders to help more than they do, but there is such a lack of imagination, such a failure to harvest resources, that we are compelled to say that the wishbone is where the backbone ought to be. Without doubt, there are mines of wealth and fields of service in our land just waiting the exploiting by forward-looking, imaginative leaders, the results of which, in turn, can be applied to the needy fields and growing communities of which we have already spoken. It is, however, no use wishing it were done, the desire needs to be translated into doing. It is no use letting the will do duty for the deed.

We look out confessedly with a sense of divine discontent. The Church is not doing all she could. The trouble is she could if she only would. There are men available for certain tasks who, if put to it, would change the face of things in no time! Men of action are wanted. However it is only by painful process do we learn, in the dissatisfaction of others and the disillusionment of ourselves, that faith without works is not merely dead, but open to the suspicion that it was never faith at all. The wish, to be no furtive thing, must translate itself into thought then deed. We all have our experiences of the maker of programmes which never reach the stage of performance; the man who knows just how the election can be won, just how the Church should be organised and administered; how the battle should have been fought, how the tangled affairs of his friends might be straightened out; how a fortune can be had for the asking from this scheme or the other. He is generally so much of an altruist that he spends all his ingenuity on his fellows and has none left for his own affairs. He has never learned to clothe his rosy dreams in the sober garb of fact. And when he does try to bring the vision splendid down to earth, it seems to take wings to itself and he finds himself a sort of old hack plodding dully round and round some well-beaten path. Still there it is! We must at one and the same time have eyes fixed upon the goal from the mountain top, and at the same time go creeping painfully towards it across the misty plain. The Church at headquarters is so easily prone to get out of touch with the living work of the Church in the outposts. One constant round of committees, a daily round of engagements may be, and yet dead to the crying needs and calls of the hour. In other words we must bring our wishbone and backbone into the right relationships—our aspirations must become efforts, our thinking doing. Otherwise we shall never buy up our God-given opportunities of 1928.

A little thing is a little thing,
But faithfulness in little things
Is a very great thing—St. Gregory.



New Year and Epiphany.

SO the wheel of life has made another spin and we find ourselves over the threshold of another January—another year! The beginning of the New Year ought to be to us an hour of great hope. It should be to us like a new-born child bringing great expectations and forward-looking thoughts. We are aware that the past year has been very unrestful. The portents now may be even fearsome. Every country seems to have its troubles. International rivalry, fierce group antagonisms in the body politic, an insatiable greed of gain and get-rich-quick and a surging up of sin and lust, all would put a damper on man's noblest efforts. Yet God has put within man a sacred, unquenchable instinct which commands him to hope. Even against experience he still hopes. Therein lies the zest and the impulse wherewith we take up the tasks before us. One thing the Church of Jesus Christ is the home of unspeakable expectation. She survives in the power of an endless life. The story of her past is at once an evidence of what Christ can do—indeed what He has done!—a prophecy of what He will do. We, of course cast our minds forward from the standpoint of a strong and living Evangelicalism, having the profound conviction that the future of the Church of England lies within its same and Scriptural outlook. We know that the vitality of our Evangelical convictions is being tested—but God and truth are on our side. May we prove faithful in this New Year. May we covet earnestly also the best gifts, humble, childlike and single-hearted service. And may we bring to Him in rich abundance our best Epiphany gifts—those choicest gifts of our heart's devotions.

Holidays.

THERE is no greater boon, at this time of the year with a climate like ours, than holidays! Not only so, as the year wears on and temperature mounts up, a sense of eager, almost anxious, anticipation suffuses the minds of most of us. That joyous respite is approaching when at will, we can splash in the waves or bask in the sun or explore mountain glens—and no one to say us nay! Maybe we only get the few days between Christmas and the New Year; perhaps it is a mere fortnight, while if we are fortunate enough it may be the whole of January, but whatever it is, it is nothing less than "a green oasis in the desert of monotonous daily life." One thing, the mental and physical values of the annual holiday cannot be expressed in words. This means, that it is all-important, that we make the best use of the interregnum. Twelve precious days say! It is all-important whether they shall be sunny, contented, happy days; or marred, as they easily may be, not only by bad weather, but by minor unpleasantnesses and grumbings. However, let us make the most of them and linger as long as we can beside the sea shore, or the dwelling in the farm lands, near river or mountain. Doubtless it will mean that with browned faces, but hearts happy and eyes clear, we shall return to the crowded

haunts of men to face again the daily routine. Holidays are meant to revive us, to set our jaded nerves at rest, in a word, recreate us, so that, rested, the worker finds that every duty brings delight. May it be so! And may we carry the gracious, genial, and successful vacation spirit into all our work!

Sydney, the Proposed Constitution and the Primacy.

QUITE a battle of correspondence has been proceeding in Sydney's leading daily relative to Sydney Diocese and the proposed new constitution of the Church of England in Australia. The well-known equity barrister, Mr. W. J. G. Mann, M.A., is the spokesman on behalf of weighty opinion in the mother diocese, and he wields a learned and facile pen, proving himself a doughty warrior. The discussions have centred around the reasons why Sydney should or should not accept the constitution; the constitution's weaknesses, and loop-holes; its supposed gains; and also as to where the primacy will be located. Naturally, strong champions of the proposed constitution have entered the lists, and altogether an illuminating and informing correspondence has resulted. Sydney synodsmen are no blind leaders of the blind, nor are they unenlightened catspaws in hands of Church leaders. They seek to follow the apostolic injunction, "Prove all things, hold fast that which is good." Naturally no points are being lost. Hence when the Archbishop of Melbourne commented some days since on the action of the House of Commons in giving an emphatic No! to the proposed New Prayer Book, by saying:

"But when the new constitution of the Church of Australia comes into force shortly we shall then have the legal right to revise our prayer book for ourselves, if we desire," Mr. Mann is able very effectively to reply as follows:—

"The 'we' and 'ourselves,' of course, refer to the Bishops, as distinguished from representatives of the people.

"Under the proposed constitution the legislation of a new prayer book could be effected without further reference to Parliament. Under the non-democratic provisions of the constitution a new prayer book could be made by a majority of the Bishops, with the support of members of the Synod, who represented only a small minority of Church of England members. No restriction upon the form of a new prayer book is imposed by the constitution, and a new prayer book could automatically create a new and non-Protestant church. The millions of pounds worth of property, and endowments originally given by the Crown, and supplemented by private individuals for the establishment and support of the Church as we have it today, would be automatically carried away to the sole support of such new church.

"This position so opportunely referred to by the Archbishop of Melbourne must be taken into consideration."

What of the Proposed New Prayer Book!

READING between the lines of overseas statements bearing upon the rejection of the revised Prayer Book by the House of Commons, and surveying the pronouncements thereupon by certain leaders in Australia, it can easily be seen that the adverse vote was as a bolt from the blue and has caused not little consternation in the camp of the champions of revision. There is no doubt now that another twelve months will go by before an amended revision is before us. In the meantime, the experts and the captains and the persuaders are at work. But we need have no fear. Stalwart Evangelical leaders, with a profound knowledge of the true, scriptural and historic position of the Church of England are in the van. Besides, they have in

Great Britain what we need more and more in Australia, laymen who know what they believe, who think and can speak with knowledge and foresight on the Reformed and Protestant character of the Church—which is her true character! These men have proved true leaders in the homeland legislature. And never were they more needed, when we have bishops encouraging and holding sacred synods of the clergy to discuss the Church's work—the laity conspicuously absent! There is an alien Roman growth presenting itself in the Church of our fathers, and it bodes no good. Hence we rejoice in these laymen rising up in our affairs and speaking with authority borne of knowledge. If the bishops had confined their revision to the removing of obsolete wording and the enrichment of the present Prayer Book in various ways in keeping with its historic position, all would have been well. But when it sets out to disturb the doctrinal balance of the Book just to placate Anglo-Catholics and thereby repudiate the Protestant Reformation, the Commons thought it time to call a halt. We shall wait eventualities. Meantime the call is to unceasing prayer that God will vindicate His truth and overrule all for the building up of His Church and the spreading of His Kingdom.

BISHOP CHAMBERS IN ENGLAND.

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

THE first public appearance of our own Australian Bishop took the form of a very pleasant At Home given by the Rev. the Hon. Talbot Rice and Mrs. Talbot Rice, in the parish hall, St. Paul's, Onslow Square.

After coffee, cake and conversation our host introduced the Bishop, remarking on the peculiar feeling of having a bishop for a son-in-law, at the same time expressing in more serious words the responsibilities of the new diocese.

Dr. Chambers pleasantly replied, and gave a clear outline of the crying needs of his new and unformed diocese. He had authorised emergency expenditure of £50 to have a little hospital fitted out more adequately. He had no idea where the money would come from, but he believed in the words, "My God will supply all your need." Here the bishop was interrupted; a voice in the room said, "I will give that." The bishop said he wanted 20 workers and at least £5000 a year to staff the diocese. He also needed some sort of a cathedral, but he would be enthroned or inducted in a mud hut and the native language would also be used in that service.

There was formed in the room the Central Tanganyika Diocesan Association, the Hon. Secretaries in London being Miss Baring Gould and Miss L. Talbot Rice. Bishop Chambers announced as his commissaries the Revs. the Hon. W. Talbot Rice and Ernest W. Doulton, of Salisbury; and as his Chaplain in Africa, the Rev. Wynn Jones, formerly of Sydney.

THOUGHTLESSNESS.

Plato had no hesitation at all in declaring that it was a graver condition for any of us to fall into to be guilty of a wrong or of a neglect without thinking than, having deliberately purposed some wrong or neglect, to have carried it through.

There was a man, tho' some did count
him mad.
The more he cast away the more he had.
—Bunyan.

BISHOP BARNES AND THE SACRAMENTS.

IN his letter to the Archbishop of Canterbury following upon the crude and shameful protest of Canon Bullock-Webster in St. Paul's Cathedral last October, Bishop Barnes, of Birmingham, opposes firmly the growth of erroneous sacramental doctrines within the Church of England. He says—

"Late mediaeval theories, rejected in the bluntest language at the Reformation, are openly taught, in the Anglican churches. Hitherto those who hold such theories have merely asked for tolerance within our communion; but at St. Paul's last Sunday I was denounced for condemning exactly those Sacramental errors which our Church repudiates. A new era has apparently opened when a Bishop of the Church of England who upholds its traditional Sacramental doctrine is for that reason to be exposed to public attack by those who ignore what is seemly in public worship."

The bishop goes on to reaffirm his statement, with which every one of his Protestant fellow-countrymen will agree, that the doctrine of Transubstantiation is untrue.

"As every student of comparative religion knows, it has affinities with the magico-religious beliefs of a lower cultural level than that of our present civilisation. . . . For the last twenty years I have constantly urged in my teaching that our Church formally denies that any change occurs in the bread and wine at consecration."

Such was the substance of a bold manifesto, in which Dr. Barnes definitely repudiates the idea that his teaching is heretical. "No protest must hinder me as a bishop and indeed as a Christian," he says. Later on he writes, "Spiritual grace is given, not to the elements, which are its vehicles in the sacrament of Holy Communion, but to the worshipper who takes, eats and drinks as he comes with faith, prayer and love to Christ."

The Italian Government has presented to the British Government the first copy printed of the special centenary edition of Ugo Foscolo's poems. In it is the following inscription, signed by Signor Mussolini: "To England, hospitable exile and first burying place of Ugo Foscolo, the head of the Italian Government has presented this book on the centenary of the death of the Italian poet as a mark of gratitude and a token of lasting spiritual fellow-feeling between the two nations."

The most expensive thing in the Church is not the building nor the furnishings, nor the stipend, nor Foreign Missionary Endeavour. What then? The most expensive thing in every Church is an empty seat. It discourages the minister and the regular attendants, it discourages those who manage the finances, and it discourages the community. The empty seat is an exceedingly expensive barnacle. We should all do our utmost to abolish it.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

N. B. Newland, Esq., 8 Holden St., Kensington Park, Adelaide, S.A., 13/.



NEW SOUTH WALES.

SYDNEY.

Welcome to the Primate.

Between 200 and 300 members of the clergy and lay representatives of the diocese of Sydney attended a luncheon held at the Chapter House of St. Andrew's Cathedral, to mark the return from abroad of the Primate (Archbishop Wright).

The State Governor, Sir Dudley de Chair, rejoiced with those present at the return of the Archbishop, and went on to say that they should be proud of the growth and development of the Church of England in this country. Whatever else might be doubtful as they faced the future, he was confident that the Church of England would do its duty, as it had always done, to promote and perpetuate religion, to cultivate a national purity, and, generally, to use its influence for the welfare of humanity. He felt a great opportunity lay before the Church if it would devote itself to the social as well as the spiritual life of the people to whom it was pledged, and to act as a mediator in bringing the spiritual into closer touch with the workaday world.

The Archbishop replying recounted incidents of his tour and said he was constantly consulted in reference to three P's—politics, prohibition, and the Prayer Book. Newspaper men besieged him everywhere he went. In England he told them he was on holiday, and had nothing to say; in America he told them he was merely returning from a holiday, and in Australia, that he had just returned from a holiday. (Laughter.) He expressed his appreciation of the warmth of his welcome home.

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St. David's, Surry Hills.

On December 21st the Archbishop dedicated at St. David's, Surry Hills, a prayer desk given in memory of Rev. Geo. Brown, a former rector of St. David's, and choir stalls and screen in memory of the Rev. Douglas Wilson, a former curate who was drowned some time since at Narrabeen. There was a large congregation.

Church of England Girls' School, Chatswood.

The annual prize-giving of the Church of England Grammar School, Chatswood, took place on December 14. There was a large attendance of parents and friends.

The report of the Headmistress, Miss Elkington, was most satisfactory. It showed that solid progress had been made throughout the year, both on the educational and sports' sides of the School's activities, and that the School's splendid health record had been maintained.

The Ven. Archdeacon Regg presented the prizes and gave an excellent address to both parents and scholars. The Warden, the Rev. D. J. Knox and Mr. T. A. Strudwick, Bursar, also spoke. Mr. G. W. Ash, brother of the Bishop-elect of Rockhampton, is chairman of the school. During the few years that the school has been in existence, splendid results have been obtained. It is exercising a very fine influence on the North Shore Line and, undoubtedly, has a big future before it.

Mrs. J. C. Wright.

Mrs. Wright, the wife of the Archbishop, has been accorded an enthusiastic welcome home in the Chapter House, St. Andrew's Cathedral, by members of four women's organisations, of which she is president—the Ladies' Home Mission Union, the Mothers' Union, The Girls' Friendly Society, and the Deaconess Association.

Mrs. Wright spoke of her visit to the Holy Land and her activities in London in connection with the M.U. and G.F.S.

NEWCASTLE.

Missions to Seamen.

The annual report of the Newcastle Missions to Seamen reveals another year of successful work due to the unflinching zeal of the Rev. H. K. Vickery, the Chaplain. In the social part of the work he had received much help from the members of Toc H, who had attended to the opening of the Carrington branch institute in the evenings and the conduct of the meetings there. The members of the Harbour Lights Guild had given devoted service, financially and socially, the value of which could not be estimated too highly.

Figures taken from the mission records showed the approximate attendances at institute and sport as 13,921; attendance of seamen at church services, navy 441, merchant service, 2588; letters received for seamen, 1083; letters written by seamen (about) 2397; visits to ships by staff, 736; visits to H.M. ships, 6; visits to seamen in hospital, 75; seamen's weddings, 3; and seamen's funerals, 8.

COULBURN.

Ordinations.

The Bishop of Goulburn in his Cathedral on St. Thomas' Day, December 21st, ordained Messrs. Cedric Johnson and George Bathurst Thompson to the Diaconate. Mr. Johnson will serve in the parish of Crookwell and Mr. Thompson in the parish of Queanbeyan.

BATHURST.

Ordinations.

In his Cathedral on St. Thomas' Day, December 21st, the Bishop of Bathurst ordained Messrs. Rupert Edwards and Edwin Pearce to the Priesthood and Crispin Nightingale to the Diaconate.

Rev. Canon Wilton.

Regarding the date of the consecration of Rev. Canon Wilton of All Saints' Cathedral, as Bishop of the Mandated Territories, Papua, the Bishop of Bathurst writes:—

There have been many enquiries as to when we were likely to be saying farewell to Canon Wilton, preparatory to his going forth to the Mission Field. The answer that I can now give to that is that the Canon will probably be leaving Bathurst at the

Dr. Geo. H. Jones wrote:—"Your Rubing-50 should be better known to the suffering public. I shall be pleased to advise my patients to use it." Bottles 4/6 and 2/6. Post 6d. PENN & WAY, Box 4, Haymarket Post Office, Sydney.

end of January, and his Consecration will take place in New Zealand, at Wellington, probably some time in April. We still hope on that it may be possible for his Consecration to be somewhere in Australia, but, in all probability, the rules of the Province of New Zealand will have to be adhered to and his Consecration take place in New Zealand.

Of course, we understand that he is to be an Australian Bishop, and that his work will be most closely associated with the Australian Church. As soon as the necessary machinery is ready, the Diocese in which he will be working will be organically incorporated with the Church in Australia.

As I told the great gathering of our Church-people on October 31st, when we had all our visiting Bishops with us, it is the decision of the Diocese, through its Diocesan Missionary Committee, that Bishop Wilton will be our Bishop, that we shall be responsible for him, that he goes forth from our Diocese and remains our friend and our colleague throughout, that we regard him as being, in this way, still upon our diocesan staff, and this is to be his Home Base. This Diocese will provide his stipend and be responsible for his Clergy Provident Fund payments.

All Saints' College.

The Rev. R. B. Platt, vicar of Inglewood, Victoria, has been appointed Classical Master of All Saints' College, Bathurst.

VICTORIA.

MELBOURNE.

The Retirement of Archdeacon Hindley.

The announcement that Archdeacon Hindley has resigned the office of Vicar-General of the Diocese of Melbourne, and would resign from the Archdeaconry of Melbourne on June 25, 1928, after fifty years honourable service, has caused wide-spread regret. In his letter to the Diocese, the Archdeacon speaks of his own personal debt to the Archdeacon for fellowship, friendship, help and advice.

Diocesan Re-adjustments.

Consequent upon the resignation of Archdeacon Hindley the Ven. Archdeacon Hancock, on June 25th, 1928, will become Archdeacon of Melbourne. The Dean of Melbourne will be Vicar-General of the Diocese during 1928.

The Archdeacon of Geelong.

The Ven. Archdeacon Herring, rector of St. Paul's, Bendigo, has accepted the Archdeaconry of Geelong, with the post of Organiser to the Home Mission Fund.

Moorhouse Lectures.

The Archbishop of Melbourne has received a letter from the Bishop of Adelaide to say that the Rev. G. A. Studdert-Kennedy finds himself unable to come to the Adelaide Church Congress, and will, therefore, not be able to undertake the Moorhouse Lectures for 1928.

Ordinations.

The Archbishop ordained in St. Paul's Cathedral on St. Thomas' Day, December 21st, the Revs. C. Powell and D. A. White, to the Priesthood, and Messrs. A. E. Winter, T. E. Jones, W. T. Fleming, J. Nash, and A. Ellismith, to the Diaconate.

Appointments.

The Archbishop of Melbourne has appointed Rev. H. B. Hewitt Rural Dean of St. Kilda, in succession to Archdeacon Hancock, and the Rev. J. Tyssen, vicar of St. George's, Malvern, to be Rural Dean of Malvern, in succession to Rev. H. B. Hewitt. He has also appointed Rev. C. H. Murray, of Trinity College, Melbourne, and Christchurch, Oxford, to be Director of Religious Education in the Diocese of Melbourne, in succession to the Rev. J. V. Patton. Mr. Murray has had a distinguished academic career, and has already served in the Diocese of Melbourne as Curate to the Rev. H. B. Hewitt, at St. John's, East Malvern.

St. Luke's, South Melbourne.

Much activity is being shown in St. Luke's Parish, South Melbourne. The vigorous local company of Girl Guides paraded on a recent Sunday morning with the pupils of St. Luke's Day School. The Vicar, Rev. Cassian Crotty, preached from the text "Remember now thy Creator in the days of thy youth."

The Jubilee Fair, opened by Mrs. Steele, on November 25, was very successful, the net result being £147, which is £50 better than last year's result.

Those candidates from the parish who were Confirmed at the Cathedral on December 8 received their first Communion on Sunday, December 11, when there was a good response to the Vicar's invitation to join with the newly-confirmed in the highest act of Christian worship, there being 120 communicants.

Melbourne News.

Clerical changes continue apace in this Diocese, and in most cases it would appear to be mutually good for priest and people. Following on the appointment of the Rev. H. B. Hewitt, of St. Andrew's, Brighton, the nominators of St. John's, East Malvern, have invited the Rev. J. H. Dewhurst, of St. Paul's, Canterbury, to succeed Mr. Hewitt. Mr. Dewhurst has done splendid work at Canterbury for 12 years and recently had a much enjoyed trip to England, during which time the Rev. H. H. Hammond acted as locum tenens. It is proof of his acceptable ministry as L.T. that Mr. Hammond has been nominated to succeed Mr. Dewhurst at St. Paul's, Canterbury, and he has intimated his acceptance of the position. This may now stop the "Family Coach" for a time, as no vacancy will be caused by Mr. Hammond's appointment to Canterbury. He was acting at L.T. at St. Mary's, Caulfield, whilst Canon Langley was away on sick leave. A change in ministry will be made at Wallan by the appointment of the Rev. W. F. Hart to the parish of Meredith. Mr. Hart has shown Wallan how to do things according to the Anglo-Catholic ideals, which we understand have not been too warmly welcomed by Wallan parishioners, and we anticipate that the more moderate ministry of the Rev. A. J. W. Gamlin will be a welcome change to many of them.

We need not say how delighted we were at the result of the vote on the Prayer Book in the House of Commons. We hope the objectionable features will be removed before it is again presented.

C.M.S. Notes.

Mr. and Mrs. W. M. Buntine very kindly invited the members of C.M.S. committee to meet Bishop Chambers as he was passing through Melbourne on his way to Sydney. A most daintily served afternoon tea at the Mia Mia Cafe preceded the speechmaking, when words of welcome were expressed to the Bishop by Mr. Buntine, Mr. Kellaway, and Mr. Thornburgh, whilst Bishop Langley, like Paul the Aged, spoke words of encouragement and blessing to the youthful "Timothy." Bishop Chambers gave a brief resume of his experiences in England and particularly at Canterbury, when he was cross-questioned by "Randall Cantaur" as to his motive for wishing to work in Africa. All went well at the Consecration and it was not without a real touch of Australia, even at Canterbury. The Bishop's description of the condition of things in his diocese made us feel that we must be up and doing and if ever "the King's business requireth haste" it does so now in Tanganyika. It was good news to the Bishop to know that in Victoria we are in touch with a fair number of splendid candidates who are feeling the call to Tanganyika. The ideal of the Australian Diocese appears to be gripping many young people and many definite offers have been received. We hope the same ideal will be grasped by those whose privilege it is to support those who are sent forth.

Another delightful gathering was held before the Bishop left when he met the missionaries who are on furlough, along with a privileged few of the departmental leaders of our C.M.S. The occasion was provided to say a word of welcome to the missionaries just returned, and of farewell to those soon to return to the field. The Bishop was again in happy vein and gave some details of the inner workings of his African Diocese. Such delightful gatherings were a regular feature of missionaries "coming and going" in the old days of C.M.S. and your correspondent would very much like to see them revived.

An appointment of far reaching importance was made last Monday, at a special meeting of Committee, when the Rev. R. C. M. Long was appointed to a position on the staff of

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The Creed of a Young Churchman. A Manual for Confirmation Candidates and other young Church people. By Canon H. A. Wilson, M.A., Rector of Cheltenham. Second Edition, 1927. 2s.

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Mr. Long has been vicar of St. Mary's, N. Melbourne, for nine years and has battled splendidly against heavy odds there. He has very special gifts for his new tasks and we bespeak for him the constant prayer of our C.M.S. friends. If suitable arrangements can be made, Mr. Long will commence his new duties at the beginning of February.

CIPPSLAND.

The Church's Place in Australia.

Writing to his diocese within a week of his relinquishing his work as hon. director of the Combined Campaign for Missions, the Bishop of Gippsland says: One cannot see the Church at work all through a Continent without being deeply moved. All over Australia the place which our Church occupies in the life of the community makes one very thankful and fills one with the hope that our service for God and man will be greater and more telling than ever in the future. Speaking generally, the Church appears to hold a greater place of leadership in the country than in the cities. In the former her corporate life is always more impressive and she is grasping her opportunities with courage and vision. In the cities, life rushes by with such speed and attention if often so occupied with many things that are non-essential, that the Church's influence finds itself in competition with many other influences and does not always succeed in making itself felt. But the spirit of adventure and boldness is on the increase, and many believe that the day is near when the brave and self-sacrificing spirits among city clergy—working to-day often as separate units rather than as a brotherhood with a unified common aim—will achieve a corporate life and purpose that shall overcome the new and bewildering condition of the modern city, and provide an influence and a public opinion which the largest of populations will be compelled to recognise. Meanwhile, I return to you more of an optimist than ever.

Croajinglong Church.

The first Church of England building is almost completed in this lonely bush area at the far north-eastern end of Gippsland, just over the N.S.W. border. The Bush Church Aid Society is the "fairly God-mother" of this rugged bushland, and is appealing for communion rails, font and ewer, book-rest for the Holy Table, alms dish and plates, carpet and matting, chairs, hymn and prayer books, for the new Church. Who will respond?

BENDIGO.

Farewell to Dean Percival.

On Monday, 12th December, there was a parish and public farewell to the Dean and Mrs. Percival. All Saints' Schoolroom was packed. A musical programme was rendered; valedictory addresses were made by church-people and representatives of other denominations and public institutions. The chairman presented Mrs. Percival with a wallet of £25, and the Dean one of £80. Girton College also made a presentation to the Dean.

Rector of Kyneton.

Rev. A. J. Bamford, Kerang, has been nominated for Kyneton, vice Canon Hautain, who has accepted All Saints' pro-Cathedral Parish, Bendigo.

SOUTH AUSTRALIA.

ADELAIDE.

Appointments.

The Rev. H. N. Crosland, Th.L., has been appointed as Priest-in-Charge of the Mallala Mission.

The Rev. A. S. Rowe has been appointed Priest-in-Charge of the St. John's, Morialta, with Uraidla, etc.

The Rev. G. S. Clarke, who has recently arrived from England, has been appointed Priest-in-Charge of Waikerie and Loxton Mission.

QUEENSLAND.

BRISBANE.

Ordinations.

The Archbishop of Brisbane, in his Cathedral, on the Fourth Sunday in Advent, 1927,

ordained as Deacons:—Eric Lefroy Cassidy, Th.L. (St. Paul's, Ipswich), Charles Henry Ware (St. Andrew's, South Brisbane), and by Letters Dimissory from the Bishop of North Queensland, Ronald Ernest McQuie, B.A. (Holy Trinity, Mackay). As Priests:—Robert Angus Munro, Th.L. (St. Paul's, Ipswich), Howard Saull, Th.L. (St. Peter's, Gympie). The Preacher was the Rev. W. E. C. Barrett, M.A., rector of Sherwood.

NORTH QUEENSLAND.

Clergy Conference.

From January 10th to 19th Conference and the Quiet Day for Clergy will be held at the Bishop's Lodge. The Bishop writes: Many of them (the clergy) I deeply regret to say, never get a holiday, and this January fixture does, among other things, give them a little bit of a change. I want to say that we must never be content, till we have built up in the Diocese a staff of clergy sufficient to make periodical relief and holidays for the clergy possible. All other organisations do it. I am keeping off money this time, but you will see that here I am dangerously near it. We must train more men for the Priesthood. There are plenty of good boys offering, and to train them we want more. . . . well you know what. It is a serious fact: all the clergy are overworked, and there is no one to go round relieving, unless I do it myself, which of late years I have seldom had time to do. In many parishes, I am glad to say, there are very faithful and reliable lay-readers, and that if the Priest is away for a Sunday, Mattin's and Evensong can be said, and other spiritual ministries fulfilled. But there are still some parishes where there are no lay-readers. I do hope that this serious deficiency may be made good.

Anglican Church Schools' League.

The financial statement of the Anglican Church Schools' League of the Diocese shows that at November 21st, 1927, some £5590 had been raised. The endeavour is to have a branch in every parish.

Memorial Bells—St. Andrew's, Lutwyche.

On Sunday, November 20th, the Archbishop dedicated a peal of eight chiming bells at St. Andrew's, Lutwyche, given in memory of Mr. and Mrs. Alfred Jones.

They range in weight from six hundredweight to one hundredweight, and are operated by means of a clavier board, which permits one man to control all eight.

The bells have been hung in the Arch-deacon Osborn Memorial Tower.

TASMANIA.

Diocesan Finance.

It was found on November 20th that the Finance Board of the Diocese had to meet liabilities to the amount of £1,333, with only £536 in hand. The accounts were passed, leaving an overdraft of £797. A general discussion followed and as an outcome it was revealed that the Grants could only be paid by an inroad upon the Capital Funds of the Diocese, which is a deplorable state of affairs. Very many years have passed since such a thing has happened, and it is to be hoped that the parishioners throughout the diocese will do their best to increase their contributions to the Voluntary Assessment before the end of the year, and so relieve the strain on those responsible for the finances of the diocese.

WEST AUSTRALIA.

KALGOORLIE.

Writing in his monthly letter, the Bishop aptly refers to the recent Church Congress in England.

When I wrote my last letter to you, I was at Cue, more than a fortnight from the end of my very long trip. I couldn't help chuckling to myself when I read in one of the recent Church Times the report of the Bishop of Carlisle's speech at the Ipswich Church Congress. He was dilating on the vast extent of his country diocese. Why, there were places in it which were 140 miles from the See City, Carlisle! It made me sit down and tot up the number of miles I travelled by car between October 11th and November 7th, first in the Murchison district with Mr. Low and Mr. Warlow, and then with Mr. Forbes in the Leonora district. It came roughly to 1,010 miles, and that is in only one section of this diocese. I wonder what adjectives the Bishop of Carlisle would employ if he had a diocese two-and-a-half times the size of Great Britain and Ireland in which to roam about?



"The Little Brown House"—The Little Brown House is Angus & Robertson's Christmas Booklet for the year, and it forms a worthy addition to the series of half-crown books that includes The Doctor, More About the Doctor, The Perfect Tribute, Counsel Assigned, There's a Land that is Fairer than Day, and Story of the Other Wise Man. Those who have read the same author's Butterfly Man, will have no hesitation in buying her Little Brown House. It is a booklet with a tender message of love and understanding, and its two stories will be read, not only with interest, but with a stirring of the emotions.

The Bush Boy's Book, published by the Cornstalk Publishing Company. Our copy from Angus & Robertson. Price 3/6.

This is an excellent book for boys. It is in its second edition and, therefore, is in demand. Every Australian boy is a lover of out-door life—Camping, swimming and other bush doings. Here is a guide manual for him. There are useful hints on health, strength and happiness. Bush surgery, snake trouble, fishing, out with the gun, codes, signals and ciphers, swimming, boating, all have illuminating sections. It affords a splendid compendium to give to any boy. He will be delighted!

Gorry, by Isabel Cameron, published by the Cornstalk Company. Our copy from Angus & Robertson. Price 2/6. The fact that the writer of "Gorry" is also the writer of "The Doctor," and "More about the Doctor," should be sufficient indication of the power and worth of this new volume. And so it is. Buy it and read it! The old time Calvinistic minister, Rev. Neil Campbell, came early on the scene and so also David Ormiston, Duncan McGregor and Gorry. The chapters live. There is a throbbing pathos about them that are truly captivating, humbling—albeit comforting and inspiring. The book is wonderfully human and is a tonic to the soul. It should find scores of readers.

ST. GEORGE'S COLLEGE, PERTH UNIVERSITY.

In the course of his Charge at the recent Synod of the Diocese of Perth, His Grace the Archbishop gave the following account of what has been done in this matter:—

"Slow but good progress has been made in the preparation of the plans of St. George's at the University. We expect to receive altogether £140,000, or something near it. This money was left for the building and maintenance of a Church of England College in connection with the University, and also for the building of a chapel in connection with the College. The first thing to do was to obtain permission from the Court to expend a certain sum on building and to keep a certain sum for maintenance. To this the Court agreed. £10,000 was set aside for the building of a chapel, £7,500 for the purchase of a site, if necessary, and £80,000 for the College building, and the balance to be invested in maintenance. Maintenance, of course, would include some staff. We had a site set apart in the University ground, which is satisfactory, so the £7,500 is released and will be added to the building fund. Plans have been prepared by Messrs. Hobbs, Smith and Forbes, based on the style of the old Bishop's School in St. George's Terrace, which everybody admits is good architecture and an ornament to the city. The plans have been approved by the Diocesan Trustees, and by the Senate of the University; the Vice-Chancellor has expressed his complete approval. The next step will be to advertise for tenders, which I hope will be done in a few days and then, if any tender is within the prescribed limits, we hope the work will be begun very shortly, and I hope that I may be spared long enough to see it erected. The plan of the College and Chapel, when complete, will be in the form of a quadrangle, with the Cloisters for sleeping out accommodation within the quadrangle. The Chapel also will be in the centre of the quadrangle, and, therefore, convenient for the students who wish to attend. The site is on the right hand side of the Perth-Fremantle road, next to the Biological Laboratory, and overlooks the river, of which a splendid view is obtained, with the Darling Range of hills in the background. I am now receiving, through the kindness of the heads of various Colleges, copies of their regulations and by-laws, so that we may be able to draw up with the help of their experience, some regulations for ourselves. Our position, of course, is unique, because the University pays for the teaching, so we shall not have to charge students for that, but only for board and residence and necessary expenses.

AUSTRALIAN COLLEGE OF THEOLOGY

The Hey Sharp Prize.

Further contributions have been received as follows:—Bishop of Adelaide, £1; Rev. C. J. L. Sumner, 5s.; Rev. H. H. Hobart, 10s.; Rev. I. Redmond, 5s.; Rev. A. Battersby, 10s.; Rev. W. Burvill, 5s.; Rev. H. White-man, 2s. 6d.

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Bishop of Central Tanganyika.

Speakers:
Rev. C. H. Nash, from Melbourne.
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YOUNG RECORDERS.

Aims.

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

Toorak, Vic., January 5, 1928.

"Play the game."

My dear young people,

A very happy New Year to you all. What of the resolutions we were talking about last time? I don't want any of you to be like a small boy I was reading about the other day, when asked, "Have you made any good resolutions for this New Year?" he answered, "No, why! I haven't begun to keep the ones I made last year yet." That is no good to anyone.

Yesterday I read some lines and thought now that's a really fine New Year idea for us. Here they are—
"And when the last Great Scorer comes

To write against your name,
He'll ask not if you won or lost,
But how you played the game."

You, boys and girls, will understand very well what this means. You all play games. And I'm sure are keen about them. When we play we always try to win, don't we? We do our very best to help on our side, but we never need worry or fret if we lose, only make up our minds to try harder and do better next time. To be really good at any kind of job, work or play, means we must try. Some of you are sure to have been to see great games of football, cricket or tennis, and you know that to get into such a team means lots of practice and lots of trying hard and real team work.

This is a story of a boy called Joe Prey. He was not a trier. Though he had more brains than some of his classmates, he was always at the bottom of the list at the school exams. He laughed and said he did not care. He was in the cricket team, but one day the captain said, "Joe, you will not be chosen to play in any more matches. You do not practise and your batting is poor and your fielding worse. You dropped so many easy catches last game that you lost us the match and the crowd called you "butter fingers." You are not a trier." After school the same thing happened. He wouldn't do his work properly, he became a drifter. He complained that "bosses and life were hard on him." He did not realise that he was a failure because he was not a trier.

Be a trier, not a waster. "If at first you don't succeed, try, try, try again," that's a good resolution for our New Year.

Can you tell me exactly when the Festival of the Epiphany comes? And do you remember what the word Epiphany means?

Again with all good wishes for the New Year.

I am, yours affectionately,

Aunt Mat

Answer to question in last issue:—
To be found in the General Confession, Morning and Evening Service.

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

WHERE YOUR TREASURE IS.

The Arabs have a story about a treasure at the top of a mountain. Many persons tried to reach the top of the mountain, but all of them looked back and were turned to stone. At last two brothers and a sister heard of the treasure, and one of the brothers set out to obtain it. While he was climbing upwards he heard voices all around him, warning and threatening him, and one called him a coward. That was too much for him, so he turned back to see the person who spoke, and instantly became a stone. The second brother, after a time, went forth and climbed half-way up, until a sweet voice behind him told him to rest, and as he turned he was changed to a stone. Last of all, the sister undertook the journey, but when she began she closed her ears to all sounds. In vain the voices threatened, insulted, flattered her. She went straight on and gained the treasure.

That story is a parable. We have all a treasure to gain. Where is it? To gain it we must climb. Every day we must try to get farther from sin and nearer to God—that is climbing. Every day we must try to conquer bad habits, selfish tempers—that is climbing.—L. M. Dalton.

"KEEPING SWEET AND KEEPING BUSY."

The sparrow is to be met with everywhere—in the busy, crowded streets of our towns, at the back doors of the poorest dwellings, as well as in the gardens of the richer folk. The flit about, hither and thither, picking up any morsels they can find. If you have a garden you could very easily make a little bird table on which you could put odd bits of fat and bread and cake crumbs, and a little saucer of water in winter when Jack Frost is about. All you need for the bird table is a piece of flat wood which you can nail on to a length of broom handle, which you can fix in the ground. It is the duty of us all to provide for the wants of those in need, even though they be only little birds. God Who sets kings on their thrones notes the fall of the little sparrow; and the sparrows are precious to Him.

It was a long time ago when William the Third was King of England. War was waging in that summer of 1690, and the poor soldiers suffered very much. They were so tired after one of their marches that they all lay down for a short sleep, when they should have been on the watch for the enemy. Among the men was a little drummer boy who was also asleep. Before he dropped off he had been eating his rations, and some crumbs of bread had dropped on the head of his drum. A little wren, perching in one of the trees, beneath which the soldiers were reposing, spied these crumbs, and flew down for a feed. And as she hopped about on the parchment of the drum the tapping of her beak awakened the lad. He opened his eyes, and was just in time to see the enemy advancing. He at once beat the signal of alarm which woke his comrades, and so they were prepared to meet the enemy.

What we must do, let us live to do. It is a noble chemistry that turns necessity into pleasure.—Coleridge.

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For Church of England People
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JANUARY 19, 1928.

[Issued fortnightly.] Single copy 3d 9/- per year post free



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



Because of their "harmful bourgeois tendencies," the Soviet Government has excluded Tolstoy's works from Russian public libraries excepting the chief libraries in the two capitals.

Mr. S. H. Nicholson, lately Organist of Westminster Abbey, considers that the improvement of music in the parish churches of England one of the greatest needs of the time.

The total floor space of the new Government Savings Bank, Sydney, is 330,000 square feet. Altogether 105,000 tons of concrete and 5900 tons of steel have been used in the building.

A fossil nautilus or marine shell-fish, said to be 5,000,000 years old, has been found on a farm at Narrikup, Western Australia. It has been placed in the Perth Museum.

1928 will be noteworthy, in that it will mark the centenaries of the birth-days of Captain Cook, John Bunyan, Oliver Goldsmith, George Meredith, Count Tolstoy, Schubert, and Josephine Butler.

There is a Chinese proverb which describes people who have the face of a lion and the tail of a rat. They are the people who are always going to do big things, and who creep away in cowardly inaction at the last."

A fund has been opened by the Bedford Arts Club to acquire and preserve for the nation the ruins of Houghton House, Amptill, Bedfordshire, the traditional "House Beautiful" of Bunyan's "Pilgrim's Progress."

During last year 211 new companies of the Boys' Life Brigade have been enrolled in Great Britain, bringing the total number of companies in the United Kingdom up to 2075, with a total strength of 118,179.

Dean Talbot, President of the Anglican Church League, Sydney, has cabled Sir W. Joynson Hicks, "grateful for Commons' decision in rejecting proposed New Prayer Book and for your splendid stand for Reformation principles."

Dr. H. E. Fosdick, of New York, declares that the Church to-day is suffering from its spiritual nomads, its well-wishing spectators, who do not affiliate themselves with any Church, have no sense of responsibility and never ask, "Lord, what shall I do?"

Since 1910, when minting operations were begun, silver to the value of £6,750,000 has been issued by Australian mints. The profit made on the minting of the coins was a little more than £3,000,000. Last year 11,950,000 silver coins, valued at £450,600, were issued.

About £200,000,000 is invested in the pastoral industry in New South Wales, apart from the capital invested in secondary industries, dependent upon it. Fluke in sheep costs Australia about £1,000,000 a year. In wet seasons the loss is between £2,000,000 and £3,000,000.

Bishop Brent, preaching in London recently made a very powerful plea for a new missionary outlook and a fresh presentation of the Gospel free from racial bias. "Learn to look upon every Christian of whatever name, and especially if he belongs to a Communion of which you have little knowledge, as a brother."

Sir William Willcocks, the famous engineer and designer of the Assuan Dam and of the plans for Mesopotamia

Irrigation, now lives in Egypt and devotes all his spare time in translating the Bible into colloquial Egyptian-Arabic, and in going round the wards of the C.M.S. Old Cairo Hospital cheering up the patients.

Anglo-Catholic ritual does nothing but tend to externalise worship, making it a matter of impressions and superstitious-feelings. It is retrograde in that it faces towards mediaeval Romanism, which in order to give color of support, goes right back, leaping over Christ in an attempt to resurrect Hebrew ceremonialism.

A considerable decrease in the consumption of intoxicating liquor in Great Britain is indicated in the 75th report for the year ended September 30 of the United Kingdom Alliance, expenditure during the nine months ended June 30 in Great Britain and Northern Ireland totalling £227 millions, as against £233 millions in the corresponding period of 1925-6.

The Director of the Queensland State Children's Department in his annual report states that he "is still of the opinion that children of school age should not be allowed to attend picture shows unless accompanied by an adult. He gives many instances of boys who attributed to him, their wrong-doing, to the power of suggestion made upon them by the pictures.

A Roman brick from St. Alban's Abbey, England, has been given to St. Alban's Cathedral, Prince Albert, in Canada, in the hope that "may it be a constant reminder of the continuity of the great historic Church of the English speaking people. The present is the child of the past, but also the parent of the greater future that is yet to be."

The term "bowdlerise" is derived from the name of a Dr. Thomas Bowdler, who in 1818 subjected Shakespeare to a somewhat drastic "revision," removing from his plays "all words and expressions which may be considered offensive." "Both the word and its derivatives are associated with false squeamishness." Some say that the proposed new Prayer Book is the old Book "bowdlerised."

At the recent British Association meeting Mr. Ronald Gurney criticised the Public School system in England. "The mighty task to-day of the Public Schools is to produce a race of men who will bring to their duties true independence of spirit, true understanding of those who must henceforth be regarded as co-workers rather than as hands, ratings, niggers, and underdogs who could not think for themselves."