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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., Sept. 1, 1927.

"And 'tis my faith, that every flower
Enjoys the air it breathes."

W. Wordsworth.

My dear girls and boys,

There are wild flowers out nearly
everywhere now. I am longing to get
right into the country and see the
wattles. They must be lovely. Next
week, perhaps, I will. Wattle Day is
just past, isn't it? I do hope everyone
was kind to the trees and didn't tear
them about too much. Isn't the poet
Wordsworth's idea, which you see at
the top of this letter a lovely one? If
we all thought like he did, we'd be just
as kind and as careful as we possibly
could be to all growing things—then
no one would tear branches off trees
carelessly or pull plants up by the roots,
both so easy to do. We'd all hate it
if people came into our gardens and did
either of those things.

How many of you are keen about
gardening? Some of you must have
lovely gardens in which to play and
work. There are holidays now, too,
aren't there? A lovely time of year
for them. If you do love your gardens
you'll be able to work ever so hard.
It's just the time when so much can be
done, digging and planting and plan-
ning what we're going to have for the
summer. Here, in Melbourne, our bulbs
are all coming out, in fact, some of the
early ones are over. Everywhere are
blossoming trees, almonds, peaches,
plums, all so lovely. A friend gave me
some beautiful sprays of peach a few
days ago and it looks so charming in
our room. Yes, it's an especially fasci-
nating time of year, when we can
really see things begin to grow and
enjoy themselves; for the last month or
two everything has been so quiet, now
winter is over, and we all feel cheered
up.

A short time ago I asked you to tell
me the names of the three parts of the
Church building, Nave, Chancel and
Sanctuary. Now I wonder if you know
what these three parts are to remind
us of?

Hoping your holidays will have been
very happy ones. They will be over,
I think, by the time you read this.

I am, yours affectionately,

Aunt Mat

Answer to questions in last issue:—
2 Corinthians xi. 29.

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

Daughter of a Great King.

It is a great honour to be a Chris-
tian, especially because of the titles
it gives us. On this subject there is a
touching story told, which happened in

France during the reign of Louis XIV.
A new church was being built, each
person gave what he could to help. A
poor old woman came one day to the
priest, who was receiving the offerings,
and gave him three francs. "How, my
good woman, you want to give me
money! Why it seems to me that I
ought rather to offer you some, for I
see by your clothing that you are very
poor." "I poor! Why, am I not a
Christian, and therefore a daughter of
a Great King, and heiress to a great
kingdom. Have no fears for me, for I
shall always be able to earn a living
for myself, and I hope the good God
will one day receive me into His eternal
Kingdom." What that woman said,
every Christian may say also.

—L. M. Dalton.

THE CONQUERING BANNER.

Over all turrets and bastions,
Over all castles and moats,
Over all fountains and mountains,
Lo, like a banner it floats.

Far above Caesars and Sultans,
Far above Pharaohs and Kings,
Far above steeples and peoples,
Shines the most royal of things.

Armies can never o'erthrow it,
Long as the centuries run
Earth shall live ever and ever
Under the light of the sun.

Sun, thou art highest of all things,
Master of splendour and fear,
Tearing the thunder asunder,
Armed with the lightning for spear.

Wearing the dawn as a garment,
Setting thy feet upon night,
Never was glory in story
Great as the banner of Light.
—The Children's Newspaper.

A WONDERFUL CONGREGATION.

(Continued from p. 7.)

front of me during the sermon I was
able, though not understanding a word
of it myself, to see in his face and
especially in his eyes, the wistful, heaven-
ward direction of his thoughts, as his
mind followed the message of the
preacher. The man's face reminded
me of what the Bishop spoke of after-
wards as the unique opportunity of
leading these people on to the higher
things of the Christian life of which at
present many of them have only the
merest glimpse. The Church is not
failing out here. It is a real tonic to
the spiritual life to see and be with
these people, gathered in their hun-
dreds for worship. The C.M.S. in Aus-
tralia can feel proud of their stake in
East Africa, and every Church, A.B.M.
as well as C.M.S., in Australia might
well be linked on in this great and en-
couraging task of building up a Chris-
tian civilisation in this land. This is
far beyond any party organisation. The
Africans are saying "Come over and
help us" and C.M.S. which has respond-
ed and is to respond still further with
the entire responsibility of the new dioc-
ese in Tanganyika, is looking to every
Church and every member of the
Church to stand by and provide the
means whereby the Gospel of our Lord
and Saviour Jesus Christ may be heard,
received and spread in this dark, but
promising land.

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A Bishop's Banns.—Interesting sidelight.

Leader.—Evangelicals under the Prayer Book.

Padre's Peregrinations.—Rev. H. S. Cocks.

The Uganda Jubilee.—Rev. G. A. Chambers.

Royal Commission on Ecclesiastical Dis-
cipline.

People We Know.

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An optimist is one who sees an op-
portunity in every difficulty, and a
pessimist is one who sees a difficulty
in every opportunity.

The Bush Church Aid Society has
received a bequest of £250 from the
estate of Mr. Charles McAllister, of
Finley, N.S.W.

Britain's national debt is £7,622,
945,000, of which £1,101,453,000 is ex-
ternal debt, including £925,687,000 ow-
ing to U.S.A.

Teachers appointed by the Govern-
ment in N.S.W. to act as deputy regis-
trars under the Child Endowment
Scheme need not do so, if they so
choose.

The total value of the production
of all recorded industries in Australia
during 1925-26 was £430,387,000, or
an average of £71/16/6 per head of the
population.

It is proposed to amalgamate the
Australian Railways Union and the
Australian Workers' Union. If the
merging is brought about the combined
membership will be more than 200,000.

Before the British Parliament com-
pleted its course in 1929, 1,000,000
new houses, accommodating between
5,000,000 and 6,000,000 persons, would
have been constructed with State as-
sistance, by the present Government.

Sir Hartley Williams, a former Vic-
torian Supreme Court Judge, who re-
tired on a pension of £1500 a year
some 24 years ago, is living, hale and
hearty, in England. Since his retire-
ment he has received altogether about
£36,000 in pension payments.

The Congress of Returned Soldiers in
Sydney, after a most spirited debate,
rejected the proposal that at all meet-
ings and in all minutes and correspon-
dence members should be designated
"Comrade," irrespective of the rank
they held in the army.

Dancing continuously for 60 hours in
an endeavour to keep up for 100 hours,
constitutes the doings of an American
in Melbourne recently. Owing to
Press criticism and the man's ex-
hausted state, the thing was stopped.
Strange that people cannot be imbued
with nobler efforts.

It is proposed to establish an Insti-
tute of Industrial Psychology in Syd-
ney, where specialists from the Univer-
sity should conduct intelligence and vo-
cational tests. It is believed that busi-
ness men might be saved considerable
worry if juniors and apprentices could
be selected on a scientific system.

A memorial tablet has been unveiled
in Ripon Cathedral to the memory of
Mrs. Elizabeth Garnet, "the Navvies'
Friend." She founded the Navy Mis-
sion and spent the greater portion of
her life ministering to the spiritual and
temporal needs of the navy engaged
in public construction works.

Sir Joseph Cook, on the eve of his re-
tirement from the position of High
Commissioner in London, says, "I am
not one of those who believe that the
Old Country is decadent. I have seen
no signs of decadency. On the con-
trary, the way the Titan is bearing its
burden is to me a source of intense
pride."

The Bill introduced by the Govern-
ment of Japan for the control of reli-
gions has been shelved by the Com-
mittee of the House of Peers and will
not reappear this session. The Bill
proposed to grant Christianity official
status with Shintoism and Buddhism,
but the conditions and regulations

aroused considerable opposition among
the native churches.

"Passing along a crowded street,"
says a London City Missionary, "I
came to a bookstall. One man picked
up a volume and asked the price. 'Eigh-
teen pence.' 'What, eighteen pence?
Why, it's a religious book.' 'Yes,'
said the proprietor, on examination,
'take a bob for it.' So much for reli-
gion where people have little or no
regard for God's Day or God's Word!"

The population of Australia was
6,139,882 on March 31, 1927. These
figures represented a gain of 29,368 for
the quarter, made up of net immigration
10,334, and excess of births over
deaths, 19,034. Arrivals during the
first six months of 1927 numbered
58,297, including 46,165 British, 3648
Italian, 857 Greeks, and 761 Yugo-
Slavs.

A tomb to surmount the grave of
Sir Ernest Shackleton, the great South
Pole explorer, who was lost in his final
dash to the Pole, has left Barry Dock,
Wales, for South Georgia. The monu-
ment will be an imposing structure and
affords striking evidence of Lady
Shackleton's love for her gallant hus-
band. Australia will never forget his
great war appeals made in our cities,
when passing through.

The Town Council of Darwin, North-
ern Territory, recently sent a deputation
to the Government Resident, to protest
against the method of chaining abor-
iginal lubras at the compound. Most
of these lubras are suffering from ven-
ereal disease, and will not submit to
medical treatment. Having very small
hands enables them easily to slip off
handcuffs, and there seems no remedy
but to chain them up by the leg.

A triple-deck headline in a Roman
Catholic publication, "The Pilot," in
Boston, said recently: "Catholic Youth
Help Russians to Education." Yes!
They have been helping Mexico four
hundred years, and Mexico is more
than seventy per cent. illiterate. They
have helped Colombia about the same
length of time, and Colombia is seventy-
nine per cent. illiterate. They have
also helped Brazil till that country is
eighty-five per cent. illiterate.

"The wealth of a city is not to be
found merely in its goods or its indus-
try, but in its young life as well; there-
fore I am extremely proud to be called
here to take some part in the building
up of the character of the young man-
hood of Sydney." In these words Mr.
R. H. Swainson, the newly appointed
general secretary of the Sydney Young
Men's Christian Association, responded
to the welcome extended to him some
days ago.

The World Call to the Church.

is being answered by

THE CHURCH MISSIONARY SOCIETY

whose workers are in Australia (among the Aborigines),

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392 Castlereagh Street, Sydney.
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79 Rundle Street, Adelaide.
81 St. John Street, Launceston.

HELP A GOOD WORK IN A GOOD WAY

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

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

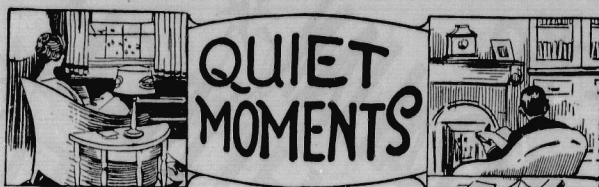
In **Rugged Croajingolong** where selectors are hidden away in mountains and gullies;

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

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

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

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



SPRINGTIME.

"For lo, the winter is past,
The rain is over and gone,
The flowers appear on the earth,
The time of the singing of birds is come."

SURELY no more fragrant or beautiful description of Spring has ever been penned, than is contained in the above brief and graphic account, culled from "The Song of Songs."

Like a perfect picture painted by a master-mind, and set within a shining frame, it is a feast to the eyes, and a rest and refreshment to the mind.

The reference to "the singing of birds" is the final and appealing touch.

Almost, in happy imagination, we hear the feathered choirs raise their sweet chorus, and fill the air with music.

"Somewhere in the garden
Nesting thrushes build,
With their joyous piping
All our soul is thrilled."

Springtime! God's own picture of new life, given to us afresh, ever and again, as the season comes round in its appointed day. When flowers in early beauty are shedding their perfume, when the trees are covering their bare branches with tender glimpses of glowing green.

In the far country spaces eyes are brightening, and hearts are rejoicing over the thousand signs of coming Spring.

Fields that were lately ploughed are now revealing, "neath the sun's bright

beams, a delicate carpet of emerald. Beneath this, the rich, chocolate coloured soil is still visible, enhancing the beauty of the verdant shoots.

Everywhere we see signs of life—life vigorous and progressive.

For the Springtime season is essentially a time of living growth, young, strong, and healthy. Abundant and ever-recurring.

The humblest blade of grass, springing in beauty from the brown earth; the tiniest bursting bud reaching up towards the sunlight; or the stately, spreading oak tree in its attractive Spring verdure, are all alike breathing and speaking of life.

"Picture of creation,
God's unceasing care,
Life in strength and glory
Round us ev'rywhere."

'Tis as if our Heavenly Father, in His constant care, would keep continually before our minds His own promise of life eternal.

As though He were bidding us to see and to note the many marvellous and yet ordinary and every-day pictures of Nature; and find therein the assurance of His love.

Insensibly our thoughts turn to the living and satisfying words, spoken by the gracious Giver of "every good gift, 'I came, that they may have life, and may have it abundantly."

Our present existence and our future state are equally safe, and equally assured, resting upon the firm foundation of this faithful saying.

—Grace L. Rodda.

The Royal Commission on Ecclesiastical Discipline.

IT is useful as well as instructive to remind our readers that the purposes of the Royal Commission on Ecclesiastical Discipline, appointed by the King in 1904, were "to inquire into the alleged prevalence of breaches or neglect of the law relating to the conduct of Divine Service in the Church of England and to the ornaments and fittings of Churches; and to consider the existing powers and procedure applicable to such irregularities and to make such recommendations as may be deemed requisite for dealing with the aforesaid matters."

Altogether the commission held 118 sittings and examined 164 witnesses.

Much evidence dealing with grave irregularities in the worship of our Church is given and the matter of episcopal supervision or the lack of it. Ten recommendations are made as to the rectifying of abuses, the sanctioning of additional and special services, Letters of Business, the power of bishops and the question of Church Courts and clerical discipline, etc. Recommendation 1 is most pertinent, which says—

"The practices to which we have referred in paragraphs 397 and 398 of our Report, as being plainly significant of teaching repugnant to the doctrine of the Church of England and certainly illegal, should be promptly made to cease by the exercise of the authority belonging to the Bishop and, if neces-

sary, by proceedings in the Ecclesiastical Courts."

The following are paragraphs 397 and 398:—

"There can, in our opinion, be no doubt of the wisdom of reserving the employment of legal coercion for grave cases which do not yield to milder measures. We think, however, that occasions have arisen more often than has been realised by the Bishops when the interests of the Church and her due administration demanded that discipline should be enforced by action in the Ecclesiastical Courts. The deliberate persistence in spite of a Bishop's monition in practices significant of teaching repudiated by the Church of England ought to be met by an attempt at least to assert in a constitutional way the Church's claim to obedience. If such attempts failed, the case for reorganisation of the Ecclesiastical Courts would be strengthened. But the fact that reforms are needed is not an adequate reason for allowing defiant lawlessness to go unchecked pending their adoption. Among the practices which we have already distinguished as being of special gravity and significance will be found the following:—

The interpolation of the prayers and ceremonies belonging to the Canon of the Mass.

The use of the words "Behold the Lamb of God," accompanied by the exhibition of a consecrated wafer or bread.

Reservation of the Sacrament under



Missionary Reception.

The Archbishops of Canterbury and York, on behalf of the Missionary Council of the Church Assembly, held a reception of Colonial and missionary church workers in the Great Hall of the Church House, Westminster. There was a very large gathering of missionaries from almost every part of the world. Addressing a few words of welcome to the missionaries, the Archbishop of Canterbury said there was a change of spirit in the country in regard to the overseas work of the Church. Increased interest and increased knowledge were so much for the better, and it was a tremendous inspiration to observe that larger interest in the Church's work. The Archbishop of York also welcomed the missionaries, of whom nearly 300 were present, all being home on furlough. The Bishop of Calcutta and the Bishop of Dornakal acknowledged the warm welcome which had been accorded them and their fellow-workers. After the reception a special service was held at Westminster Abbey for the commissioning of missionaries, the Archbishop of Canterbury officiating.

Brevities.

The Dean and Chapter of St. Paul's, London, have appointed Mr. Douglas Hopkins, organist of Christ Church, Newgate Street, to the post of sub-organist of St. Paul's, in succession to Dr. Stanley Marchant.

The Bishop of Kingston dedicated on Sunday last at Kew Parish Church a chapel solely for the use of young children. Capable of seating only twenty-four, this little chapel is dedicated to St. Christopher.

New Chaplain to the King.

The Rev. F. A. Tremonger, whose resignation from the editorship of the "Guardian" took effect recently, has been appointed a Chaplain to His Majesty the King, in the room of Archdeacon E. N. Lovett, Bishop-elect of Portsmouth.

New Diocese at Derby.

By Order in Council, the new Bishopric of Derby comes into force. By it the Derby-

conditions which lead to its adoration. Mass of the Prae-sanctified.

Corpus Christi processions with the Sacrament.

Benediction with the Sacrament.

Celebration of the Holy Eucharist with the intent that there shall be no communicant except the celebrant.

Hymns, prayers, and devotions involving invocation of or confession to the Blessed Virgin Mary or the Saints.

The observance of the festivals of the Assumption of the Blessed Virgin Mary, and of the Sacred Heart.

The veneration of images and roods.

"These practices have an exceptional character as being marked by all the three following characteristics:—(1) they are clearly inconsistent with and subversive of the teaching of the Church of England as declared by the Articles and set forth in the Prayer Book; (2) they are illegal; and (3) their illegality cannot with any reason be held to depend upon judgments of the Judicial Committee of the Privy Council, or to be affected by any view taken of the constitutional character of that tribunal. Any observance of All Souls' Day or of the festival of Corpus Christi which inculcates or implies "the Romish doctrine concerning Purgatory" or transubstantiation falls under the same censure. The arguments, based upon history and the usage of the Church before the Reformation, which have been urged before us upon many of the matters to which we have directed our

attention, are, in the case of the practices to which we now refer, irrelevant. We desire to express our opinion that these practices should receive no toleration; and that, if Episcopal directions for their prevention or repression are not complied with, the Bishops should take or permit coercive disciplinary action in the Church Courts for that purpose. Further, in the case of these practices, it is, in our opinion, unnecessary and undesirable to postpone proceedings until the reforms which we have recommended in connection with the Final Court of Appeal in ecclesiastical causes and the Diocesan and Provincial Courts can be carried into effect."

FAITH.

When obstacles and trials seem
Like prison-walls to be,
I do the little I can do,
And leave the rest to Thee.—Faber.

I praise Thee while my days go on;
I love Thee while my days go on;
Through dark and dearth, through fire and frost,
With emptied arms, and treasures lost,
I thank Thee while my days go on.
—E. B. Browning.

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Ullin, Erskineville, Pyrmont.

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The Best
for all ...
Occasions



The Uganda Jubilee.

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

THE first stage of the journey from Nairobi to Kampala, the capital of Uganda, ended at Kisumu on Sunday morning, 20th June, at half past seven, after a day and a half of train-travelling during which we crossed mountains eight thousand feet high and correspondingly cold. Kisumu is a town of some importance, at present the terminus of the railway from Mombasa on the coast, and is situated on the eastern shores of Victoria Nyanza. The waters of the lake lay so placidly that, to my fancy, the train might have been coming to rest beside the still lagoon at Narrabeen, near Manly, instead of this lake, which is the inland sea of Africa, and, as I have been told, sometimes lashed into foam by storms.

At noon we boarded the s.s. "Clement Hill," a beautiful lake-steamer somewhat larger than the largest Manly boat, but not of the size of the stranded "Riverina." Here the Bishop of Mombasa, with whom I was travelling, met Mrs. Heywood, who had been helping her daughter to get ready the new home at Maseno before her marriage to Dr. Dixon, on 20th July. The Rev. W. and Mrs. Hillard, of the Victorian C.M.S., were also aboard, intending to spend their annual holiday at the Jubilee. I was very glad to meet them, and enjoyed the warmth of Australian fellowship. The journey across the lake took the whole of the afternoon and the following night, and we arrived at Entebbe, the seat of the British Administration, at six-thirty. Some five hours later the boat drew into the wharf at Port Bell, which is the port for Kampala, the native capital. On Sunday afternoon the Bishop took Evensong on deck, and gave an address on how Joshua and St. Paul were loyal to their Commander-in-Chief. Truly there are places of much less delight than Victoria Nyanza!

At Kampala.

At Port Bell we were met by the Secretary of C.M.S. and taken by car to Kampala, nine miles inland, to the various homes whose hospitality was being extended to us. I am the guest of Miss Bird, an honorary missionary who has been in the mission for thirty-three years. Before the front verandah stretches a wide panorama of beautifully hilly country, with English flowers in the garden, banana palms farther down the hill, and different shades of green in the various kinds of vegetation blending in the distance. Half an hour's walk away is the township of Kampala, which consists of a number of Indian shops and some public buildings—but I have yet to explore it. At the back of this house, on the crest of the hill, known as Namiembe, stands the Cathedral, built of brick, with a huge dome in the centre, and above the dome, visible all round the district, rises the Cross—even as in far London, the Cross surmounts St. Paul's, its prototype. All paths lead to the Cathedral, and it is the highest hill in the district. It cost £30,000, and is a worthy monument.

Christianity and Brightness.

So keen has been the anxiety of boys in the distant out-stations to be present that some have walked two hundred miles. More than three thousand African Christians have come in from the out-stations to be the guests of the Africans in Kampala, and everywhere accommodation is taxed to the utmost. It was cheering to hear the Scouts' bugles blow with the dawning in well remembered rallies, for here there are both Scouts and Guides. The effect of Christianity on the Africans is very marked in the bright, alert, clean, intelligent faces of the people, their gracious demeanour, and their quiet ways. One needs no further witness than to see these people to realize what a real spiritual change has taken place and is still working in their lives. It is deep and personal.

The Pageants.

The Jubilee is being celebrated with a number of Pageants illustrating the history of Christianity in Uganda: the old Uganda, the arrival of H. M. Stanley, the persecutions of early readers with Mackay and Ashe, the arrival of Walker and Gordon as missionaries, the contrast of heathen and Christian methods of healing the sick. These are all in the open air, being staged near the Kabaka, or King's House, in an open space. From the "Grandstand" we had the Cathedral in the background towering high above the scene and the whole setting was most picturesque.

During the celebrations all the performers in the pageants marched past the Governor, Sir W. F. Gowers, in the order of Christian growth—the heathen of fifty years ago with



THE FAMOUS C.M.S. HOSPITAL AT MENG0, UGANDA
Founded by Dr. Cook, to which Rev. G. A. Chambers makes reference below.

their cruel King Mwanga, down to the boys of the King's School at Budo, in shirts, shorts, and red and white caps, the Girl Guides, Scouts and Cubs with bugles stirring the blood of all who heard, and last a band of maternity nurses, all of them black, clad in dresses white as snow and bearing each upon her veil the familiar red cross. After this "March Past" all assembled round the flag-pole on the Green, where the Union Jack had been hoisted, to commemorate the establishment of the British Protectorate over Uganda. The band of the King's African Rifles then played "O God our Help in Ages past," in which the whole assemblage joined—and a wonderful, inspiring experience it was.

"Faithful unto Death."

It was a hushed and touching scene when there was depicted the decision of the first band of martyrs who were challenged to cross over to the Executioners in the King's Lubiri or courtyard if they still meant to follow Christ. One by one they rose, and with bowed heads and subdued demeanour, they went forward to their deaths, no less than twenty of them. Well did the Bishop of Nyassaland refer to them in the Cathedral as he dedicated the Brass to their memory when he said how searching was the inquiry in his own heart which their martyrdom brought to him. He was a schoolboy when these martyrs were schoolboys with Alexander Mackay. A memorial cross has been erected at Busega, the actual place where the first three martyrs laid down their lives, and here a service was held on Tuesday, 28th June, at 5 p.m. It was very thrilling to stand on that ground which had been hallowed by the death of those who preferred Christ to their own lives, who were washed in the Blood of the Lamb.

The Great Day of the Jubilee.

Thursday, June 30th, was the great day. It began with the re-interment in the Cathedral grounds of the bones of Alexander Mackay, brought from Usambiro, on the southern shores of the lake. The African clergy were assembled in all their numbers, eighty or thereabouts, in surplice and scarf, and with them were about twenty-five missionaries and six bishops, as well as the Bishop of Uganda. It was a solemn stillness as the pall-bearers, all of them old boys of Mackay, all of them chiefs, lowered the casket into the open grave in sure and certain hope of the Resurrection to Eternal Life.

Following upon this service which had begun at eight o'clock was the great Jubilee Service of Thanksgiving, Commemoration and Dedication, a masterpiece of liturgiology. Here the Bishop of Uganda preached on "Speak unto the children of Israel that they go forward." The whole service was rendered in English and Luganda, and the vast congregation that filled the Cathedral was an inspiration. The Governor and his staff were present, King Daudi and Lady Irene, and a host of African Princes and their wives all in long robes of red and black and purple, somewhat like a Doctor's gown, embroidered with gold and further adorned with medals. A Memorial Tablet was unveiled in memory of the martyrs. The Last Post was sounded in the Hannington Chapel and swelled throughout the Cathedral to die away into the utter stillness of the silence which held the next few moments—then the Reveille, the awakening, the triumph—the Last Post and the Reveille as I had never heard them before. The veteran African clergyman, Canon Apolo, of the Pigmy Forest, arose and went forward to the Lectern and in Luganda read the Lesson, Heb. xi., 32 to xii. 2, to a vast congregation listening with wrapt attention.

Then at the close of the service was said the following beautifully worded Dedication:

"In the presence of the living and the departed,
And of God the Father of all;
We here dedicate ourselves

To continue the battle for the Right,
In which they whom we commemorate fell,
And to fight manfully
Under the banner of Jesus Christ
To obtain and to maintain
Freedom and truth, justice and mercy,
For every man and woman,
Remembering that He died for all:
O Lord, be Thou our Helper,
That we may daily perform our vows."

and after it this final prayer, well worth using regularly: "O Thou Who art heroic love, keep alive in our hearts that adventurous spirit which makes men scorn the way of safety so that Thy will be done. For so only, O Lord, shall we be worthy of those courageous souls who, in every age, have ventured all in obedience to Thy call, and for whom the glory shineth on the other side, through Jesus Christ our Lord. Amen."

(To be continued.)

A Wedding of Special Interest

NEWS has been received by cable of the marriage in London of Rev. R. C. Blumer, M.A., B.Sc., Dep. Education, to Miss Florence Young, M.A., of Melbourne.

To those interested in mission work and in education the news will be of special interest, because of the fact that both bride and bridegroom are closely associated with educational work, and will be engaged in West Africa, to which they have sailed, in the work of the Prince of Wales College, at Achimota, Gold Coast Colony.

Mr. Blumer is a graduate of Sydney University, and was for some years in charge of St. John's Grammar School, Parramatta, leaving that position to work at Trinity Grammar School, Dulwich Hill. His offer of service in the mission field resulted in his removal to the famous Trinity College, Kandy, where he was for four years under the head-ship of Rev. A. G. Fraser, M.A., to whom was entrusted by the Imperial Government the task of organising the College at Achimota, which is intended to educate the African to take his place as a Christian citizen of a self-governing community. Mr. Fraser asked Mr. Blumer to accept office as Vice-Principal of the College, where he has worked for 18 months.

Mrs. Blumer, after graduation, devoted herself to educational work, and has been especially active in connection with the Student Christian Union, representing which she was a delegate at Peking and at Geneva. She has just completed a stay of two years in England, where she has been studying schools and educational methods; and the result of her investigations and activities will be to fit her to render splendid help in the work of the College, with which she will be associated.

As an indication of what heredity and environment may effect in moulding careers, it is interesting to note that Mr. Blumer's father and two of his uncles have been closely identified with educational work in N.S.W., that his maternal grandfather, the late Mr. C. Howland, was one of the original members of and earnest workers at St. Barnabas' Church, Sydney; and that Mrs. Blumer is a grand-daughter of the late Rev. Joseph King, who did such fine work as a missionary in Samoa, under the London Missionary Society.

Identity of ideals and familiarity with educational theory and practice give favourable augury of success and happiness as the lot of the happy couple, for whose welfare many prayers will ascend on high.

RU-BIN-GO won the Highest Possible Golden Award of universal approval at the 1910 South Australian Exhibition, as a reliable remedy for Rheumatic and other pains. Bottles 4/6 and 2/6. Post 6d. PENN & WAY, Box 4, Haymarket P.O., Sydney.

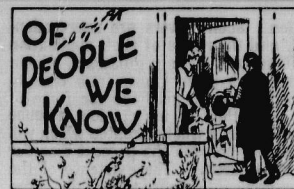
A Padre's Peregrinations.

THE Rev. H. S. Cocks, who recently resigned his post as a British Chaplain in India, has been journeying to England by way of East and South Africa. In a recent communication he tells us of his journey from Capetown to London, recounting in the closing portion of his letter his experiences on arrival in the great metropolis.

"My first Sunday in England was spent in London, and in the afternoon I heard a very fine rendering of Rossini's 'Stabat Mater' at St. Clement Danes' in the Strand. At the conclusion of this musical treat I walked casually in the direction of St. Martin-in-the-Fields in order to ascertain the hour of Evensong, which I thought I should like to attend. Arriving in the vicinity at about 4.45 I was astonished to find a great throng of people on the steps at the west entrance, with lesser crowds at the other doors also, endeavouring to gain admission for a service advertised to begin at 6.15 p.m. By virtue of being a padre I managed to get inside, and found, even at that early hour, that the church was already almost full except for half of the nave being reserved for 'men only.' It was not long before this area likewise was not merely filled but literally packed, numbers even sitting on the communion steps. During the period of waiting, the organist taught the great congregation a new tune from St. Martin's own hymn book to the words, 'Come, O Thou Traveller Unknown,' by C. Wesley. This was the sixth service of a total of seven being held at St. Martin's that day, and it consisted of shortened Evensong with a brief Psalm, one lesson, special intercessions, three hymns (with no boys in the choir) and address by the new vicar, the Rev. P. McCormick. A small table was requisitioned and placed at the entrance of the sanctuary for the reception of the alms owing to their weight, and it was an imposing sight to witness the long procession of 20 men go up the aisle with the offertory plates. The singing, sermon and service generally was a wonderful inspiration.

Another service which was broadcast, followed at 8.10 p.m., when the Rev. H. R. L. ("Dick") Sheppard occupied the pulpit. The next morning one of the daily papers appeared with the following head lines—"Queues outside a Church. People wait hours to hear a sermon," and went on to say—"Youth formed the greater part of this Palm Sunday congregation. Girls and young men were content to spend the afternoon on the steps of the church in order to be present at the service. . . . Those who had been disappointed did not move away. While Mr. Sheppard was preaching a few took it in turns to listen at the keyholes." St. Martin's continues to do a wonderful work and one may well thank God that such huge crowds can be thus attracted by the Gospel at that live centre of church activity."

In a remote village a new letter-box had been put up. This caused much comment among the village children, who gathered round to discuss what it could be. "I think it belongs to the doctor," said one. "Can't ye see it's by the church, so it must be the minister's," remarked another lad. "It's no' the minister's," said another boy, the smartest in the crowd: "read what it says, 'No collection on Sundays.'"



The Rev. P. J. Evans, rector of Katoomba, has accepted the incumbency of Christ Church, Enmore, Sydney.

The Rev. C. C. Edwards, who has been appointed to the parish of Bulleldah, Newcastle, takes up his duties during this month.

The Rev. J. W. Ferrier, General Secretary of the N.S.W. Branch of C.M.S., returns to Sydney on September 21st, after a brief visit to Ceylon and Southern India.

The Rev. Walter Jennings, who has been working for many years in West China, under the auspices of the China Inland Mission, has begun his work as curate in the Parish of Bexley, Sydney.

The Rev. Canon and Mrs. Burns leave Sydney for Nairobi, East Africa, on September 21st. The Canon will spend his final Sunday (September 17th) at All Souls', Leichhardt, of which he is O.O.M.

Miss Rutter, who has been on the staff of the Girls' Friendly Society Hostel, Sydney, has been appointed Warden of the Institution vice Miss Ohlsen, who has resigned on account of ill-health.

The Rev. Stephen Jones, B.A., son of the late Canon Nathaniel Jones, arrives from England towards the end of this month, and will undertake the curacy of St. Andrew's, Summer Hill.

Mr. Edmund Clark, of the Children's Special Service Mission, has had a severe breakdown and has had to cancel all engagements. He is returning to England, but friends in Australia hope that it is not for good.

The Rev. G. M. Brown has resigned from the parish of Lochinvar, Newcastle. He was ordained in 1884 and has served in many parts of the diocese of Newcastle. He was one of the devoted members of the Newcastle Clerical Society.

The Rev. Dixon Hudson, rector of Hurstville, Sydney, who has not been enjoying the best of health of late, left on a six months' trip to England, September 2. The Rev. W. S. McLeod, curate of the parish, will act as locum tenens.

The Rev. C. E. C. Lefroy, Vicar of Hershams, Walton-on-Thames, since 1923, is shortly resigning that living. Mr. Lefroy, who was formerly Archdeacon of Perth, Western Australia, was Rector of Chiddingfold, Surrey, from 1915 to 1923. He is well-known in Australia for his work with the A.B.M. in the days before there was a chairman.

The Rev. K. J. B. Smith (later of Castle Hill parish, Sydney) has joined the Home Staff of the Bush Church Aid Society, and shortly will undertake organising work in the State of Victoria. Already Mr. Smith has been able to visit all areas of the Society's work, and thus will have a fresh and engaging story to tell wherever he goes.

The death has occurred, at her residence at Auburn, Sydney, of Mrs. Eliza Ann Ransome, aged 74 years. She was associated with the establishment of St. Philip's Church at Auburn and St. George's Church at North Sydney, and was a Sunday school teacher for more than 25 years. Mrs. Ransome was one of the first to agitate for the establishment of a Public School at Auburn, and another at North Sydney, and she also carried out much charitable work in the district.

The death has occurred in Sydney of Mrs. Rebecca Rogers, widow of the late Judge Rogers, and sister of Mr. Kelso King. For some time Mrs. Rogers has been living in retirement at her home in Summer Hill. She was one of the original voluntary teachers of the Sydney Ragged School, and a member of the first committee of the Sydney Children's Hospital, now the Royal Alexandra Hospital for Children. She was also one of the original members of the committee of the Western Suburbs Cottage Hospital, and was associated with the Queen's Jubilee Fund.

The death occurred recently at her residence, Strathfield, of Mrs. Jessie Mary McWhannell, widow of the late Thomas McWhannell, of Rodney Downs station, Queensland, one of the pioneers of western Queensland. The late Mrs. McWhannell, after making her home at Strathfield, took an active part for many years in the work of St. Luke's Church in Burwood and Concord, and became prominently associated with the Children's Home at Marrickville, the Home of Peace for the Dying, and the Church of England Deaconess Institution, of which she was an office-bearer. A service at St. Jude's Church, Randwick, prior to interment at Waverley, was conducted by Canon Cakebread, assisted by Canon Claydon.

The death of Mrs. Newby-Fraser, wife of the Rector of St. John's Church, Milson's Point, Sydney, removes a notable figure from the life of the Church and the community. She was one of the foremost workers for and advocates of the cause of the Church Missionary Society. Some 30 odd years ago Mrs. Newby-Fraser, with her husband, the Rev. Newby-Fraser, went out to India as C.M.S. missionaries. Ill-health after some years' service compelled their return, but only to enable Mrs. Newby-Fraser to devote herself wholeheartedly and enthusiastically to the work of the Church in its many activities. She was much sought after as a missionary speaker, and was deeply devoted to the cause of young womanhood through the agencies of the Girls' Friendly Society and the Y.W.C.A. No labours were too strenuous and no adventurous service in these causes too great for her to give herself unreservedly to them. She was an ideal helpmeet to her husband in his several parishes. Latterly her health had not been good. We deeply sympathise with the Rev. Newby-Fraser and his two daughters, but rejoice with them in the thought of a life so happily and wonderfully used.

THE GREAT HIGH PRIEST.

Girded with the golden girdle,
Shining as the mighty sun,
Still His pierced hands will finish
All His work of love begun.
On the night of His betrayal,
In the glory of the Throne,
Still with faithful patience washing
All defilement from His own.

When the Father's house resoundeth
With the music and the song;
When the Bride in glorious raiment
Sees the One she loved so long;
Then for new and blessed service
Girt afresh will He appear,
Stand and serve before His angels
Those who waited for Him here.

WHAT THE SCOTSMAN WANTED.

When opening the Holy Trinity Church bazaar at Oswestry recently, Dame Caroline Bridgeman spoke of the types of people who attended bazaars, and told of a Scotsman who advanced towards a bran-tub and put something in. "Do you want a dip?" asked the attendant. "Hoots, mon, no," replied the Scotsman, "I was only putting my rabbit in to get a free feed."

The Roses of Love gladden the garden of life.—Byron.





"Perfect valour is to do without a witness all that we could do before the whole world."
 "Great souls are not those which have fewer passions and more virtues than common ones, but those only which have greater aims."

—La Rochefoucauld.

SEPTEMBER.

- 16th—Friday. St. Ninian's Day. A saint in the Calendar of the Scottish Prayer Book. Mt. Ceniz Tunnel opened, 1871.
- 17th—Saturday. St. Lambert's Day. He was an ardent missionary bishop to whom people flocked and caught the fervour of his spirit. Stretched on the floor of his cell, with arms extended in form of a cross, and face to heaven, he was mercilessly stabbed to death, by some French courtiers in A.D. 709.
- 18th—14th Sunday after Trinity. Faith, Hope and Charity are the subjects of the Collect. There is nothing in our Christian profession if we have not made them part of our lives. Wills buried at Cooper's Creek, 1861.
- 20th—Tuesday. Victor Emmanuel's army entered Rome, 1870.
- 21st—Wednesday. Ember Day. St. Matthew, the Apostle. "He left all" to follow the Christ. In his own Gospel he gives a most modest account of that call.
- 22nd—Thursday. British defeat Germans at Loos, 1915. Bishop Jewel born, 1522.
- 23rd—Friday. Ember Day. Great British victory over Turks, 90,000 prisoners, 1918.
- 24th—Saturday. Ember Day. Spring begins.
- 25th—15th Sunday after Trinity. The Collect is from the Sacramentary Gelasius and asks that God may protect His Church and that, inasmuch as human frailty unassisted by God cannot but fail, we may be kept from all evil and led to good. Lucknow relieved by Havelock, 1857.
- 26th—Monday. St. Cyprian, Bishop of Carthage, known as the greatest organizer of the Church. He was beheaded in A.D. 258. Another of the long list of those faithful even unto death.
- 28th—Wednesday. Allies victory at Kut-el-Amara, 1915.
- 29th—Thursday. St. Michael and All Angels. Next issue of this paper.



TO AUSTRALIAN CHURCHMEN

OUR latest files from England bring us the full text of an illuminating address delivered by the Bishop of Birmingham in Westminster Abbey under the title "Evangelicals under the New Prayer Book." The bishop points out the grave import of the acceptance of the revised Prayer Book of the National Assembly, that it now has to be reviewed by the Ecclesiastical Committee of the two Houses of Parliament, and to be subsequently accepted by those Houses.

"The Ecclesiastical Committee has to consider the expediency of the Measure which gives effect to the revision and to see that it does not prejudice the constitutional rights of His Majesty's subjects. The Committee will doubtless bestow particular attention on the new powers assigned to the Archbishop and Bishops of either Province whereby they may make rules for the conduct of public worship and for the regulation of the practice of reser-

vation. Such powers are unprecedented, and the range of their application is ill-defined. The regulations, which, under such powers may from time to time be issued, will have the force of law; and thus, in my opinion, a sense of uncertainty will be created which will probably increase the present disorder in the Church. The existence of the new powers is seen to be the more significant when the silences of the new Book are pointed out. Will the use of incense be illegal in future? Will reservation in a tabernacle be allowed? The Royal Commission on Ecclesiastical Discipline, in the Report of 1906, which led to the present revision of the Prayer Book, mentioned among irregularities of especial gravity "reservation of sacrament under conditions which lead to its adoration." This irregularity will be, in effect, legalised if tabernacles are permitted. To preserve the pure worship of God as spirit is, as history shows, most difficult. In the Roman Church the wafer is adored as the sacred victim.

In the Eastern Church after centuries of conflict the cult of the sacred ikons, holy pictures, established itself. So strong did it become that to-day, in those parts of Russia where Communism has replaced Christianity, candles burn before pictures of Lenin, which have replaced those of the Virgin and the Saints. I have myself carefully studied the situation which will arise if and when the new Prayer Book becomes lawful, and I believe that it will be practically impossible for any individual bishop to prevent usages whose basis is some erroneous doctrine akin to transubstantiation. The new Book takes the first step, and a long one, towards the change of doctrine in the English Church. Some Evangelicals have voted for it in the belief that its concessions mark a limit which would not be transgressed. I believe that if we have not actually crossed the Rubicon the bridge is built over the stream.

There are many Churchmen who share my doubts and see in the changes now proposed the undermining of the spiritual sacramentalism established at the Reformation. Some talk of leaving the Church. I urge that they should do nothing of the kind. We cannot foresee the future. Irrational religious beliefs "flow like the Solway, but ebb like its tide." I do not make the usual plea for comprehensiveness by which acceptance of the new Book is often supported. I do not myself think that we can combine within the same communion diametrically opposite opinions on fundamental doctrines. The Reformation was a struggle between two different forms of faith: the intensity of their opposition still remains.

To the student of religion the origin of the two conflicting types of Christianity now struggling for mastery is found in the circumstances of its rise and growth. Christianity began with Judaism: it spread among peoples saturated with the beliefs of the pagan mystery religions. Catholicism, as we see it in its full development in the Roman Church, is a Christianised mystery religion. Evangelical Protestantism represents a repudiation of accretions from paganism and a return to the faith taught by Jesus in the Gospels.

Let me recall the foundations of Evangelical faith. Belief in God, Creator and Lord of all, comes as in purity of heart and service to our fellow men to seek and find an understanding of the reason of our existence. A sense of trust and love rises insurgent above the waste and cruelty of nature and

human society as we see life through the insight of Jesus. We need no priest to bring us to His presence: our Lord was a layman, and all Christian people are His priests. Our worship is that of men free and equal before God; we are joined by Sacraments which express our unity, one with another, in dependence upon God alone. The Spirit of God comes to and embraces the spirit of the man who seeks and serves Him. Man thus enters upon eternal life. He needs no apparatus of salvation as he yields to the constraining love of God.

Contrast with such a faith the Catholic system by which some would have us replace it. That system grew up in a period when the progressive deterioration of human thought was painfully rapid. It represents an amalgam of Christian teaching with beliefs of the Mediterranean populace which proved too strong to be suppressed.

The Mystery Religions.

The mystery religions of pagan antiquity varied widely in character. Some permitted gross orgies; others encouraged moral purity. Crude superstitions and incredible myths were taught and accepted, and yet were sometimes so allegorised as to have a real spiritual value. Common to all these religions, however, was a mechanism of salvation. Ritual means of initiation and redemption were provided, by which the worshipper might be assured of salvation. The priests of the cult claimed knowledge and powers whereby eternal life might be won; the worshipper of Mithra by his sacraments was reborn for eternity and so freed from the fear of extinction at death; Orphism could give man release from the weary round of rebirths in a troubled world. In Orphism, centuries before Christ, according to a modern scholar, "the supreme means of grace is the sacramental feast in which the soul feeds on the substance of the god who suffered, died and rose again, and thereby is assured of ultimate deliverance from the cycle of rebirth. No one can study these religious ideas and fail to realise how strongly they became entrenched in Catholicism. When typical reformers, four centuries ago, said that they had read the New Testament from beginning to end and had failed to find in it the Mass, they were repudiating developments of Christianity which had no warrant in the teaching of Jesus. They therefore replaced the Mass by the New Testament rite of the Lord's Supper. They thus recreated the Sacrament of Christian unity, the fellowship meal in which Christ's followers are joined in a unity of service to their Lord. The belief that at consecration a change took place in the substance of the bread and wine was emphatically rejected. It belongs to a lower phase of religious culture than we get in pure Christianity. Yet it has been revived in our Church in recent years, and to it the new Prayer Book makes dangerous concessions. Rooted in the unconscious mind of sections of the community, this kind of idea has shown renewed vitality in the religious upset caused by the War. Perchance it is a symptom of religious degeneration which will die away if we can get an era of peace in which spiritual religion can reassert its supremacy. We cannot prophesy.

No one who surveys the present religious turmoil of Western civilisation will deny that the renewal of unreasonable fancies is everywhere apparent. Meanwhile our duty seems to be clear. We in the Church of England have to

maintain and strengthen that faith in God and man's redemption through Christ which are forefathers derived from our sacred records. God rules the universe which He has created. He made man for His service, the service of righteousness and truth. Christ, living Spirit no less than historical Jesus, inspires us to undertake this service. Through it we are joined to Him and to God. As we thus seek the highest end of our being all life is made sacramental; and, moreover, from Baptism and the Eucharist every suggestion of magic falls away. Baptism is the symbol of allegiance to Christ, and the symbol becomes effective when it means membership of a society loyal to the Lord. In the Eucharist we do show forth the Lord's death till He come and gain strength to understand that, through suffering and renunciation, no less than through joy and peace we are brought near to God. But the two sacraments of the Church do not exhaust God's gift of Himself. A follower of the Prophet of Galilee misreads the Gospel story if he can find no sacramental value in sunshine or in the simple joys of daily life. All that is wholesome and beautiful, all that draws men to righteousness and truth, whether it brings pleasure or pain, is a manifestation of that working of God which cleanses the soul. Such is, as I understand it, true Christianity—the religion which Jesus taught and showed forth. They who hold it worship God in spirit and in truth. And so long as in our Church we are permitted thus to worship Him there is a place for us; and not only a place, but also a duty, the duty of weaning men from blindness and misunderstanding and irrelevant superstition to the simplicity of a purely spiritual faith.



High-Handed Action.

GOOD Churchmen are not congregationalists and parish churches have no right to be a law unto themselves. There is constituted authority in the Church of England, at least it is expected and laid down that there shall be such! There is also a due procedure to be followed when certain accessories of worship are desired in a church. But evidently St. James' Church, Sydney, wants to go its own way, flaunt every authority and introduce into its worship just what is thought fit when it likes and how it likes. It is good to know that the Coadjutor Bishop of Sydney, administering the law of the Church during the Archbishop's absence, has set his foot down and forbidden the use of certain practices. Recently without the authority of any faculty, St. James' Church authorities constructed in the wall of the church an Ambry, ostensibly for the purpose of the "reservation of the Sacrament." Such action was clearly an innovation, illegal and unauthorised and therefore the Bishop has done right in his action and is to be commended.

A Further Consideration.

It appears that this particular ambry in St. James' Church was set apart for use by some form of service with candles in procession and incense. Of course no such form of service is to be found in the Book of Common Prayer, and therefore the one used

was a blatant illegality. Evidently there is a strong hankering after the use of the proposed new Prayer Book, with its proposed authorisation of Reservation and a special vestment to be worn during the service of Holy Communion. The Bishop Coadjutor of Sydney rightly informs the presuming authorities of this church, and any others in the diocese who may be wanting to indulge in illegal services and practices, that "The new Prayer Book has not yet become authorised for use in England. If so authorised it will require an ordinance of the Diocese of Sydney before it may come into use here. It provides, among other things, that a priest must be licensed by the Bishop so to do before he can reserve any of the consecrated bread or wine, and the act of reservation must not be accompanied by any sort of ceremony whatever. In the above respects St. James' acted in contravention even of the proposed rubrics. As their action was unlawful and done in the absence of the Archbishop, I required that it should cease."

The Queensland Railway Strike.

HAPPILY for Australia in general, and Queensland in particular, the Railway Strike in the Northern State is over. Doubtless the leaders and men will realise that the Government of a country must rule. It can never allow a section of the community to dominate a whole people, much less, when that section is comprised of government servants. The dramatic action of the Queensland Premier, acting on behalf of the Cabinet, in dispensing with the services of all members of the Australian Railways Union there, received the overwhelming support of all law-abiding citizens. Mr. McCormack and his Cabinet did not aim a blow at Trade Unionism. They had not the slightest desire to undermine the fabric of this great workers' movement, but they had to see that responsible government was maintained, and that under no circumstances must a junta of communistic wreckers be allowed to hold the helm of the State. It has been felt for a long time that Queensland's political and industrial life was very unsound and that the day of reckoning was moving apace. The industrial trouble at the South Johnstone mill and the refusal of the railway men to handle any goods in transit were but tangible evidences of the chaotic state of things. Such a state had to come to an end. Drastic action had to be taken, otherwise the disruptive forces would rend the state and bring the whole country back to mob rule and consequent loss and stagnation. It is gratifying to note that the Queensland Cabinet stood firm. There could be no middle course. Playing with the government of a country and the allowing of men with wild ideas and notions to rule through tyrannical groups, are policies nothing less than suicidal and dishonouring to the best traditions of British governmental practices. Hence Mr. McCormack's strong action.

FREEDOM AND LIBERTY.

(Isa. lviii., 6.)

The recent public service at Runnymede, commemorating the signing of Magna Charta, serves to illustrate how deeply rooted are the instincts of freedom and liberty in the British character.

Lord Hewart (Lord Chief Justice) concluded his address with the following words:—"Let us not forget that the only freedom worth having is the freedom to do right; that the price of freedom is unceasing vigilance; and that we shall assuredly be lost and destroyed if it should ever come to pass that hatred of tyranny, of whatever kind, and in whatever disguise, ceased to be one of the strongest characteristics of our race."

A Bishop's Banns.

Wig and Cown and Bow Bells.

WHEN a bishop has been elected in the Church of England there follows a ceremony which might, I think, be conveniently described as calling the banns before his new lordship is finally wedded to his diocese and enthroned in his cathedral church. If he is a bishop of the Southern province the banns are called in Bow Church, in Cheapside, as was done recently for the confirmation of the election of Archdeacon Lovett to the Bishopric of Portsmouth, when, according to the laws and statutes of this realm, anyone who knew of just cause or impediment why this appointment should not be confirmed had the right to come forward and say so. But when the judge listened for any voice that might be raised against the appointment no other sound fell on his ear but the noise of the traffic passing along Cheapside.

Mr. Pepys once made the entry in the Diary: "To Bow Church, to the Court of Arches where a judge sits and his proctors about him in their habits." The ecclesiastical Court of Arches no longer sits in Bow Church, but the distinction remains for this famous City church that from this chancel the Archbishop of Canterbury's Vicar-General in scarlet silk and full-bottomed wig shall in full round legal phrase declare the confirmation of the election of bishops. This is one of the ceremonies where Church and State rub shoulders in a dignified procedure. The Church's part comes first in the saying of the Litany, while the law kneels in the nave at the head of such congregation as has been drawn in by the sound of Bow Bells ringing. Prayers over, the law advances to a seat of judgment in the chancel, the Vicar-General and his proctors about him in their habits as Mr. Pepys remarked them. That was how it was recently.

The court assembled, the Bishop-elect in their midst. There followed a fine flow of ancient phrase. Coming straight from modern London's roaring streets one's ear was not easily attuned to this sound, but I like to think that it was with me as it might have been with Mr. Pepys at the Court of Arches that I sat back content to let this august form of the English tongue come to me in snatches of time-honoured phrases. "In the name of God, Amen," cried the judge in a loud voice, and then one stood up in wig and gown who read from a great parchment holding on to a Great Seal that looked high and mighty enough to be attached to a message from "our Sovereign Lord the King to Randall Thomas, by Divine Providence Lord Archbishop of Canterbury." This read, the judge declared that the court might now proceed regularly and lawfully to the confirmation of the election. "We think fit to proceed," was the phrase that came down the aisle on an air of judicial dignity.

So they proceeded until at the end the Bishop-elect knelt before the court and swore allegiance to the King and obedience to the Primate of all England. Then judge and barrister and bishop-to-be and priest marched out, passing underneath the tablet that still records with gratitude how a lady of Norfolk gave £2000 for the rebuilding of that church after "the late dreadful fire."

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.
 Rev. Leonard Gabbott, Rockdale, 5/4.



NEW SOUTH WALES.

SYDNEY.

The Archbishop of Sydney, writing in his Diocesan Magazine says:

I am writing in an old-world spot very typical of England, Shaftesbury, Dorset, where we are the guests of Dr. and Mrs. Eugene Stock, who have come out to this salubrious air for their summer holiday. In spite of his 91 years Dr. Stock is wonderfully active, and his intellect and interest are as keen as ever. He often talks of the localities in and about Sydney which are imprinted on his memory, and he recalls his great visit more than thirty years ago when he helped to reset the Church Missionary Society of Australia and to place it on its present effective basis.

In a few days I start with the other Australian representatives for the great Faith and Order Conference at Lausanne. This Conference is, as you know, world-wide and is the outcome of long years of preparation, and has for its ultimate object the Reunion of the broken body of Christ, if God shows the way out from the complicated problems involved.

The end of our holiday comes in sight. Our passages are booked by the s.s. "Alamina" on October 8th for Montreal, from which we make our way through the United States to catch the "Makura" at San Francisco. We break our journey in New Zealand where we have promised to pay our first visit to our married daughter.

St. Andrew's Cathedral.

A Special Session of the Synod of the Diocese of Sydney has been summoned for Monday, September 26th, to deal with the question of the St. Andrew's Cathedral Site.

Girls' Friendly Society.

The Girls' Friendly Society Sale and Exhibition of Work takes place in the Chapter House on Saturday, September 17. Lady MacCallum has very kindly consented to open it at 3 o'clock, and a band of willing, enthusiastic workers are doing their best to make it a success. The Sale will be open from noon, and lunch will be provided at a reasonable cost. In the evening the winning Branches will receive their prizes, and a programme of musical items, recitations and display of physical culture exercises will be given.

Sydney University.
75th Anniversary.

Sydney University is celebrating its 75th anniversary. The authorities had asked for special references to the event on Sunday, September 4, with intercessions. Archdeacon

Boyce, preaching in St. Paul's, Redfern, on the matter said: The fact that Sydney, during the past 16 years, had shown an extraordinary growth in population was an indication of the difficulties of the Church in keeping pace with the spiritual needs of the rapidly-growing city, and of the University in maintaining a high intellectual standard among its people.

"As we think of the University," he added, "we can see that there are claims and necessities which have arisen through having now to provide for this vastly greater number of people. Let us never forget that Christianity is the basis of our civilisation, and that its ideals will always enable. While desiring healthy sport and amusement, let us stand for all that will uplift the people morally, socially, and spiritually. At the same time let us help the University with its many-sided work, to raise the citizens by its high ideals intellectually to the true conditions of civilisation."

Mechanical Hares.

Arising out of the recent Sydney Diocesan Conference, a deputation headed by the Coadjutor Bishop, waited on the Attorney-General relative to mechanical hare racing in Sydney, viewing with dismay the recent decision of the Attorney-General permitting increased facilities for gambling by the introduction of betting at the night dog races at Epping racecourse.

The Attorney-General pointed out that, as the matter of mechanical hare racing was sub judice, it would not be right for him to make any statement that had behind it the weight of his office as Attorney-General. He agreed that facilities for young people to gamble constituted a grave public danger. If he retained his office in the Cabinet for long he would pass legislation to ameliorate existing conditions that would gratify every member of the deputation.

A Series of Lectures.

A series of lectures have been arranged to take place during September in the Chapter House under the auspices of the Social Problem Committee of the Diocese of Sydney. On September 12 the Rev. Dr. Micklem spoke on "Christianity and the Colour Problem," and on September 19 the Rev. A. H. Garnsey will deliver an address on "Christianity and Politics." On September 26 the Rev. O. V. Abram will speak on "Christianity and Industry."

Church Missionary Society.

The thirty-fifth annual fete of the Church Missionary Society was held in the Basement of the Town Hall on September 1. It was arranged by the women's executive of the society, and the proceeds will be used in

mission work. Stalls stocked with native goods and needlework from the missions in India and China were an attraction, and together with the other stalls did a brisk trade. Lady MacCallum performed the opening ceremony.

"No bond draws women together so quickly as a common aim and object and in this work we find such a bond," said Lady MacCallum. She spoke of the need for educating school children in mission work, so that they should learn to have an interest in the work which would probably bear fruit in later life.

NEWCASTLE.

The Bishop, in his September letter, writes:—

A great call is coming to this diocese, as indeed to the whole Church in Australia. I need hardly remind you that it is the duty of the Church of Christ to preach His Gospel to all nations. But of late it has become increasingly clear that the need for missionary work is greater than ever. Non-Christian nations are being drawn into contact with western civilisation; their own religions are losing their vitality and influence; a new force is needed to control selfish instincts, to produce the spirit of brotherhood, and to guide and develop their religious instincts. And the only effective force is Christianity. In England the publication of the World Call has led to searchings of heart and to prayer and sacrifice on a scale unknown before.

After a three months' general preparation of prayer and teaching, this diocese will be asked to listen to a carefully prepared statement showing the share in mission work for which the Church in Australia is responsible, and to which she must devote further prayer and thought.

But the first call that comes to us all is the call to prayer, and if we pray, we shall learn penitence for our past neglect.

East Maitland.

The Lord Bishop of Newcastle recently dedicated the four new windows in the chancel of St. Peter's Church, East Maitland. The windows represent the following Old Testament worthies: "Joseph and Moses" (in memory of late Archdeacon Tollis); "David" (in memory of the first incumbent of St. Peter's—Canon Rusden); and "King Solomon" (in memory of the late Richard Partridge-Wall). In addition two brass mural tablets—one on the wall of the chancel to Archdeacon Tollis, and the other on the southern wall to Richard Partridge-Wall, were also dedicated.

BATHURST.

Marsden College Scholarship.

Bishop Long has announced that an anonymous donor has advised him of her intention to give a scholarship to the Marsden College for Girls at Kelso, with an endowment of £1000. Interest accruing from the endowment is to be awarded annually to a girl of the country districts of New South Wales, preference to be given to such girls as are living in remote districts where educational opportunities are few. The scholarship will be made available at the beginning of next year.

GOULBURN.

The Bishop, writing on his recent visit to Suva, says:—My first afternoon was spent at the Melanesian Church (St. John the Baptist) on a hill right in Suva itself. Here until six weeks ago the Melanesian school was held. Then a school was opened for Chinese boys and girls, and the Melanesian boys and girls migrated to two spare rooms and a verandah at the vicarage, where they are taught by Mrs. Hands and a young New Zealander, Roy Cull. In the church I found the newly arrived Chinese catechist, Lee Po Sam, a former student of St. Paul's College, Hong Kong, teaching arithmetic to a class of older boys and girls; the vicar teaching English to another older class, and Miss Eva Rapley (formerly of the A.B.M. office staff in Sydney) teaching English to a class of smaller boys and girls. This Chinese school numbers 41.

Missionary Contributions.

The Diocese this year pledged itself to raise £1250 for the Australian Board of Missions and to try to raise £300 for the Church Missionary Society. To the 31st July we have raised less than half of this total, and unless there is a remarkable rally in the re-

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maining four months of this year our apportionment will again be in danger.

VICTORIA.

MELBOURNE NEWS.

(From our own Correspondent.)

The committee for the Combined Campaign for missions is coming to grips with its work. The general scheme of the campaign has been outlined by Bishop Cranswick and the sub-committees for the various sections are being formed now. There is an air of activity at the meetings and we are all feeling that the possibilities are very great indeed. Special emphasis should be put on the fact that the committee is a combined one rather than a united one, for it must be made quite clear that, whatever chance there is of the C.M.S. and A.B.M. ever uniting as one society, this effort is in no way a part of that scheme, but, on the other hand, it is a combined effort to stir up the Church on the question of missions, irrespective of any particular society. Let the parishes turn their results into whichever channel they choose, but we hope that no parish will remain indifferent to the universal call. The combined committee elected unanimously Canon Hughes as its vice-chairman, and the Rev. F. T. Thornburgh as its hon. secretary, and it was decided to make Mr. Thornburgh's office the official clearing house for the movement, and all literature will be obtainable there.

The Rev. E. J. Glason, vicar of St. Paul's, Ascot Vale, has been appointed to succeed Archdeacon Aickin as vicar of St. Peter's, Mornington.

BENDIGO.

(From our own Correspondent.)

The Synod.

A resolution was tabled by Dean Percival that the Synod assent to the new constitution of the Church of England in Australia, as drafted by the General Synod held in Sydney last October. Colonel Hurry, the Chancellor, seconded, and presented the details for consideration of members. The motion was carried unanimously and the doxology sung.

A bill to regulate tenure of cures, fixing same under circumstances, was brought in by Rev. A. J. Bamford. A lengthy discussion ensued and the matter was postponed to next synod.

A motion to fix the site of All Saints' Cathedral as the site for the Cathedral was moved by Dean Percival. Canon Haultain moved for a truce for ten years. Archdeacon Herring said that St. Paul's Church was offered because extensive alterations were being undertaken at the time of the offer.

Motions were passed favouring Parochial Mission of Help, commencing the Australian Missions and the work of the Rev. E. R. Gribble; a provincial year book in place of the separate diocesan publications; the erection of a national church at Canberra, but only in part in the immediate future; the Duplex Envelope System; Little Brother movement; the establishment of a Cathedral fund for Bendigo. A number of votes of thanks were also passed.

The synod closed on Thursday by the singing of the Doxology.

The Rev. F. J. Denbow, Cohuna, was given a public farewell on 30th ult., prior to his leaving to take up a curacy at St. George's, Hobart. Several bodies made presentations, and a representative from each of the Protestant bodies expressed regret at his departure.

The Rev. E. G. Laverick has been transferred from Serpentine to Sebastian, and was farewelled in the Shire Hall on Monday last. Mr. H. A. Tyler, late of Country Road Staff, takes charge of Serpentine. Introduction takes place at both centres on September 11th.

The Rev. C. H. Nash, Melbourne, was the special preacher at St. Paul's S.S. anniversary on 4th September. The proceeds being towards cost of completion of St. Paul's. The additions are now nearing completion. It is the aim of the school to raise £100 towards the funds.

GIPPSLAND.

Addition to Trust Funds.

"All to seldom does it fall to the Registrar's lot to acknowledge the receipt of money bequeathed by will for Church purposes, and there have been many cases where members of our Church in disposing of their property have omitted to make any mention

of her or to do anything to provide for the continuation and extension of her work for the welfare and uplifting of our people. A happy exception was the receipt from the executors of the late Mr. J. Whitbourne of a cheque for £100, with an intimation that it had been left to the Diocesan Trusts Corporation for the maintenance of the Ministry of the Church in the district of Lindemore. This will be a great and continual help to a widely scattered district."

QUEENSLAND.

BRISBANE.

Queensland people are very gratified at the sentiments expressed by Mr. Bruce, Prime Minister, after his extended tour of the State, in which he says: "I am more than ever impressed with the opportunities which Queensland offers for future development. I have been able to obtain first-hand knowledge of the conditions there, which it would have been impossible to obtain otherwise."

Referring to the drought, Mr. Bruce added: "For miles and miles hardly a blade of grass was to be seen. But the thing that struck me most forcibly was the fact that while these people have gone through such a bad time I did not at any time meet people who had lost their faith in the future. They possess the indomitable courage of the British race. They are never beaten."

"On the Atherton tableland," remarked Mr. Bruce, when referring to his tour of north Queensland, "I saw some of the most beautiful dairying country in the world. The productive value of the land is enhanced owing to its great depth of soil. To my mind the real potentialities of this part of Queensland are not yet known, and certainly offer great opportunities for development."

"I strongly refute the theory that the north of Queensland is unfit for development by white people," he added. "Wherever I went I was impressed by the healthy children, whom I found no different from the children in other parts of Australia."

ROCKHAMPTON.

It is announced that the Rev. F. L. Ash, rector of Warwick, Brisbane Diocese, has been elected Bishop of Rockhampton. Mr. Ash was ordained at St. Andrew's Cathedral, Sydney, as deacon in 1909, and as priest in 1910, having graduated at Sydney University. He became curate to the Rev. H. J. Rose of Strathfield. He went to England early in 1911, and was engaged in slum work for nearly four years.

Returning to Australia at the invitation of the Bishop of North Queensland (Dr. Feetham), he was appointed first as rector of Ravenswood, and subsequently as rector of Bowen. He left Bowen to go to the war as chaplain. On his return from the war, he went to Mackay, and while there was appointed a canon of St. John's Cathedral.

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Townsville. He accepted the incumbency of Warwick early this year.

In 1919 the Rev. Fortescue Nash married a daughter of the late Mr. James Page, of Etonville Station, Queensland, and of Mrs. Page, who at present resides at Greenwich, Sydney, and has three children.

WEST AUSTRALIA.

PERTH.

Children and the Pictures.

Mrs. Edith Cowan, who was the first woman member of Parliament in Australia, dealing with the effect of films on the minds of children in evidence before the Royal Commission on the moving picture industry, sitting in Perth, said that she thought too much attention was paid to exciting and thrilling incidents, and she would like to see more pictures of the clean, humorous type, devoid of criminals and crimes.

Objectionable features from the point of view of the child, she said, were late hours and possible injury to eyesight, exciting incidents, frequently of a sexual nature, and suggestions that married life was frequently neither happy nor decently conducted. In the Children's Court, of which she was a member, it was frequently found that the picturing of various misdemeanours had a harmful effect upon children. The majority of people did not want indecent matter.

"In one picture I saw," added Mrs. Cowan, "a woman was bathing, but I saw no objection to that. There was beauty in it. The trouble with this picture was that in the background was the loeking face of a man, which took away the beautiful effect of the scene."

Mrs. Cowan stated that the National Council of women, which she represented, was strongly of opinion that women should be represented on the censorship board.

Group Settlements.

The task of ministering to the religious needs of settlers in the newly-opened areas of Western Australia, and particularly on the group settlements, has placed a heavy burden on all churches, and has increased the difficulty of finding men and money to provide adequate facilities for the exercise of religion beyond the towns. The Church in England has long recognised that the work is at present beyond the resources of the colonial church, and has clearly indicated that it is prepared to give assistance towards ministering to the migrants settled in the Dominions. Recently the Society for the Propagation of the Gospel added to its record of good work by making a liberal grant to the diocese of Perth for use in parishes among the new settlers. The grant consists of £75 for each parish towards stipend, £200 a year towards new work, £180 towards the provision of cars, and £100 towards the provision of a rectory in each parish. It is believed that the Perth Diocesan Council has selected the Peel Estate, Corrigin and Carnarvon as the districts which will benefit by the grant. Further assistance is forthcoming also from the Colonial and Continental Societies, which has cabled the Anglican authorities here that it is willing to send a priest for Denmark and the group settlements at its own cost.

Cathedral Organ.

The Chapter has entered into a contract to bring the cathedral organ up to efficiency. There is some beautiful work in the organ, but parts of the mechanism are worn out. The Chapter are replacing the worn out parts with modern trackers, etc. Part of the new work is a console—for that the Cathedral has been waiting for months.

The authorities are appealing to the whole diocese to contribute towards the cost. Some £700 are still needed so that the whole cost will be met.

SOUTH AUSTRALIA.

ADELAIDE.

The Bishop has a Strenuous Time.

The Bishop of the Diocese, who is in England, is not all on pleasure bent. Recently he preached in St. Cuthbert's Church, Kensington, in the morning, flew to Manchester, and preached in the afternoon at the Church of Our Lady and St. Thomas, Manchester. When the Kensington service was over a car was waiting to take the Bishop to Stag-lane Aerodrome, Hendon. He took his lunch in the car on the way. An aeroplane was ready at Hendon, and started at noon direct to the Avro Aerodrome at Woodford, Manchester. From thence the Bishop motored to the Church.

TASMANIA.

St. Stephen's Church, Sandy Bay.

The 80th anniversary of the laying of the foundation stone of St. Stephen's Church, Sandy Bay, has been celebrated by services in the church, the Bishop of Tasmania (Dr. R. S. Hay) being the preacher, and the text chosen, "Be not conformed to the things of this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God" (Rom. 12: 2). He spoke of the immense differences between the present-day world and that of our fathers.

"The world is a whispering gallery to-day," he said. "Everything that happens in any little out-of-the-way place is known all over the world, and there is a publicity about our lives that our fathers would never have thought possible, brought about by newspapers, magazines, and those spicy little booklets we sometimes get hold of, telling of the smallest doings of what we term society. In nothing is there such a change as there has been in the attitude toward religion. In the old days convention took many people to church, but nowadays they please themselves. It is not necessary for them to be even remotely interested in religion to hold the highest places in society. The brazen way in which irreligion flaunts itself becomes one of the most serious menaces that affects the lives of our growing boys and girls. There is deliberate denial on the part of some, and again the apathy of those who have religious feeling of some sort but do not care enough to put themselves out about it. Many are even anxious for the spiritual well being of their children, and send them to Sunday School, but never darken a church's door themselves, and make no effort to identify themselves with Christianity in any way."

NEW ZEALAND.

Work Amongst the Chinese.

There have been many changes in connection with the Church's Mission Work amongst the Chinese during the past year. The Missioner, the Rev. E. Y. P. Lee, returned to China after 5 years splendid work. Mr. Leung, a layman, came from Hongkong to take his place, but after six months of promising work had to return to China on account of his wife's health. Mrs. Wong, widow of a former missionary, who for nearly twenty years has done a great work among the Chinese women and children, has retired in order to join her relations in Australia. The Rev. Norman Mackenzie for 26 years a missionary in Canton has been appointed Missioner and Superintendent. His wife should be a great help in the Mission activities for she before her marriage was one of the N.Z.C.M.S. workers in China.

The Melanesian Mission.

The annual meeting of the Melanesian Mission was held in Christchurch recently. Receipts for the diocese totalling £1538 showed an increase of £38 on the previous year's. The Church offerings increased £75, but the contributions from the S.S. showed a fairly large falling off. During the year 3 new white workers had gone out to the mission, including Nurse Cordell from Wellington. The Bishop and Archbishop Julius gave interesting addresses, and Major Robinson, organising secretary, outlined the financial situation. He said that efforts were being made to sell the "Southern Cross," and failing that to charter an auxiliary schooner. He paid a glowing tribute to the cheerfulness, perseverance and splendid work of the missionaries—"gentlemen-adventurers and Empire builders for Christ."

Christchurch Cathedral Organ.

The Bishop of Christchurch, preaching at the dedication of the new Cathedral Organ, referred to the purposes of an organ in God's House and our enjoyment of it. We dedicate it first for the glory of God, that by its music our praise and worship may be lifted up and enriched, that our thoughts of God may be exalted and to every man and woman the enjoyment of the very best the Church can offer of sound and harmony in praise of God. We have received this splendid treasure, and it is our privilege to minister it to all who come: we hold it in trust for the citizens of this great city and those who visit it.

"Love has the hem of a garment
Which reaches the very dust;
It can touch the stains of the miry lanes,
And because it can it must."

Definite and Wonderful.

SOME NOTES OF PRAISE AND THANKSGIVING.

(By Robert B. S. Hammond.)

OVER four years ago, thanks to the faith, courage and initiative of W. (Cairo) Bradley, the meeting in the Basement of the Sydney Town Hall for Intercessory Prayer was commenced.

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Such world-known men as Bishop Taylor Smith, Dr. F. B. Meyer and Dr. Howard Taylor bear eloquent testimony to its uniqueness. In its fourth anniversary celebrations the head of each Protestant Denomination was present, and spoke words of encouragement to the 1500 praying people who were present.

The most convincing thing is to be found in the notes of praise which always deeply move those present. Note the frequent use of the words "definite" and "wonderful."

We can only reproduce a few of them here, but these are typical. In connection with them it is interesting to record the fact that in a majority of cases the note is accompanied by a monetary contribution—a sufficient indication of their bona fides and sincerity.

"Praise God for two definite answers to prayer."

"Praise for wonderful answers to prayer."

"For backslider wonderfully restored; only prayed for a fortnight ago."

"Praise God for restored health to three persons; also for financial help to one of them."

"Praise! Prayer offered last Wednesday for a Christian girl for a position was answered at once."

"Praise God for the work He has given my boy; also pray that the work may continue if it is God's will."

"Will you kindly return thanks in that I have been wonderfully upheld and sustained through your prayers for me during a very severe trial."

"Return thanks to God for His care and mercy during the past year. The year has been a constant battle, but He has kept and cared for me in a wonderful way. Thank Him and all the praying people for His mercy."

"A thankoffering for the influence of a Christian mother, whose presence and example make it hard for one to do wrong. Verily her children rise up and call her blessed, and it is to her we all owe what we are to-day."

"There are several definite answers to prayer for which I am personally thankful to our Heavenly Father. One of the greatest has been on behalf of my sister, whose health is now completely restored and who has been brought into closer fellowship with me, and is with her husband seeking more earnestly to know the will of the Lord."

"I wish to return thanks to God for His goodness to me. I have had many prayers answered the last few weeks, but one especially I have had answered after thirteen years. God has been better to me than I ever deserved. Still keep praying. God answers prayer."

"Praise to Almighty God for the Town Hall meeting. . . . It is the greatest thing in my life to go there each Wednesday for a while. I often lose a day's wages to go."

"I want to give heartfelt thanks and praise to God for the wonderful help and blessing that has been given to me through these meetings. . . . Although I went through some very dark days, it was at these meetings that God spoke to me in the very darkest ones. On several occasions the directness of the message was almost unbelievable, but I know it was for me, and I do truly thank Him."

"I wish you all to join me in praising the Lord for a very definite answer to my prayer. One day early this year I went to the Wednesday meeting at the Town Hall, for I was desperately unhappy over domestic disturbances, and I was in financial trouble. I prayed for help. The next Wednesday I went to the meeting and a friend came to me offering the exact amount I wanted and had prayed for the previous week. She persuaded me to accept it, explaining the Lord had told her to give it to me. I have had many answers to my prayers since that day."



"With Christ as Guide," by Dr. A. Herbert Gray, price 4/6. (Our copy from Messrs. Angus and Robertson Ltd.)

Evidently this volume is the gospel of the Rev. Dr. A. Herbert Gray. He expounds Christianity from his own point of view and gives the picture of a very human Christ. It certainly is not an adequate presentation of the Christian Faith, though in his chapters on our Lord's interest in human life, and the Saviour's personal human qualities he is helpful and illuminating. There is no doubt that Dr. Gray is deeply devoted to our Lord and is out to win men to Him. When he comes to deal with the Divinity of Christ and the Trinity he is exceedingly thin and is no guide to those who would have a lofty and noble conception of Christ's Eternal Person. The book needs to be pondered with care.

THE REMEDY.

Father in heaven! In secret hear my sighs!
The door is shut—
To Thee alone ascend my suppliant cries!
Thou readest true my heart

Before I use a word:
Thy Spirit with my spirit does concert
And counsel wise afford.

—A. Withers Green.

Hobart, 1927.

UGANDA JUBILEE.

(Continued from p. 12.)

sung. Then the flag on the flagpole was unfurled, and all was over. All, or at least as many as could, went into the Cathedral. The kings of the different countries were there in all their glory, accompanied by their wives. The Governor also and his suite, and numbers of Europeans—planters, traders and Government people. All the business places, banks, etc., in the capital, Kampala, were closed for the day.

The singing by the choir was beautiful, they had been practising for months beforehand. Of course there isn't a pipe organ in the Cathedral, but two organs were played together. A brass band was erected in memory of the first Baganda martyrs, and was unveiled during the service, and the King's African Rifles (native) sounded the "Last Post." There was then a breathless silence, the Cathedral might have been empty it was so quiet, and the "Reveille" sounded out. One's heart would have had to be steeled not to have felt touched then. It really was thrilling, especially when our Bishop asked if there were any among the congregation who had been persecuted at the same time, to stand up, and about a dozen old men arose in different parts of the Cathedral.

Mr. Rooome, the Bible Society man, then presented to the Cathedral two very beautiful books, Old Testament and New Testament, and old Apollo Kivubulaya read the lesson from one of them. Apollo is one of the heroes of the mission field, and a perfect old saint. Several bishops took part in the service, which lasted three hours or longer. It sounds a very long time, but it wasn't a minute too long. There was a wonderful children's service in the afternoon. A procession of them over two miles long; they came from all the different schools and each school carried its banner.

A wonderful torchlight procession finished up a great day. Hundreds of boys carrying torches wound their way round the Cathedral hill and then down around the Bishop's house, and then finished up with a huge bonfire. So altogether it was a very full, thrilling day and one never to be forgotten by those who were privileged to take part in it. Uganda has never had such a day. It will be remembered and talked of for many a year to come.

Prayer Book Revision, by the Rev. A. Law, D.D. Copies of this address, which appeared in a recent issue of this paper, may be obtained at the cost price of 6/-, a 100, on application to the Parish Bookstall, St. John's, Toorak, Melbourne. Single copies one penny each. Postage additional.

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YOUNG RECORDERS.

Aims.

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

Toorak, Vic., September 15, 1927.

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

My dear young people,

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

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

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

I am, yours affectionately,

Aunt Mat

Answer to question in last issue:—

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

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

Uganda Jubilee.

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

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

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

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

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

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

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

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

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

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

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

The AUSTRALIAN CHURCH RECORD

For Church of England People
"CATHOLIC—APOSTOLIC
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REFORMED"

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G. L. Rodda.

Uganda Jubilee.—Rev. G. A. Chambers.

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delivery or change of address.



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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