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The Annual Rally of the Bush Church Aid
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Tuesday, August 28, at 7.45 p.m.
Chapter House, St. Andrew's Cathedral,
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Chairman: His Grace the Archbishop of
Sydney, Primate of Australia.

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YOUNG RECORDERS.

THE TONGUE.

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 Vicarage, August 16, 1928.

"Run the straight race."

My dear young people,

All of us are keen about games of some sort or another; some of you are probably very good at them; and such a lot we have to choose from, cricket, football, tennis, hockey, basket-ball, and all sorts of races as well. You will all, boys, especially, know something of how men train for any kind of a race. Men and boys who are going to compete in running, rowing or cycling always spend a long time before the race comes off preparing themselves so that they may be as fit and strong as possible—they exercise regularly, and they are very careful about what they eat and drink. Sometimes the training is very severe, but I don't think it ever comes up to the very hard training the ancient Greeks went through. You know they were very keen on athletics, running especially. In most towns great games were held once a year. One can still see many of the ruins of the huge outdoor theatres built for this purpose. People came from far and near to see these games, interest was very keen, and the men who were to take part gave up ten months to their training, and during that time ate nothing but the simplest foods, mostly cheese and figs.

Nowadays we hear of races and sports where a great deal of money is won and lost, the Greeks ran or competed for the honour alone, like you school boys do to-day, and that is quite enough, isn't it? The winner in these old games, as I expect you all know, received a crown of laurel leaves.

St. Paul, that great traveller, must often have seen these Greek games, and when he was writing one of his letters to the people in Corinth, a big Greek city, he talked about them. He said life was like a race, if we were going to do any good in it we must train; not be lazy, or greedy or selfish, but learn to rule ourselves to have self-control.

I am now going to ask you a question you have had before. I wonder if you remember. We go to church to worship God. Can you tell me what we mean by worship?

I am, yours affectionately,

Aunt Mat

Answer to question in last issue:—
St. Matthew x. 29.

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

"The boneless tongue, so small and weak, Can crush and kill," declared the Greek. "The tongue destroy a greater horde," The Turk asserts, "than does the sword."

The Persian proverb wisely saith: "A lengthy tongue—an early death." Or sometimes takes this form instead, "Don't let your tongue cut off your head."

"The tongue can speak a word whose speed," Say the Chinese, "outstrip the steed." While Arab sages this impart, "The tongue's great storehouse is the heart."

From Hebrew wit the maxim sprung, "Though feet should slip, ne'er let the tongue."

The sacred writer crowns the whole, "Who keeps his tongue doth keep his soul." —Exchange.

The Place of the Cathedral in the Diocese.

The Bishop of Newcastle's Address.

On the occasion of the installation of the Very Rev. W. H. Johnson as the Dean of Newcastle, the Bishop of Newcastle addressed weighty words to the assembled congregation. The Bishop said that—

He desired to speak to them briefly on some aspects of the Cathedral. Their brother had been called to a very high and responsible office in taking the care and charge of that Cathedral. In it he inherited a building which was greatly beloved, that had been magnificently enriched by generous gifts, and it also represented a very long tradition. The Cathedral diocese had been long planned for its fitting relationship to the people of the diocese, and to them came the prayer, "May it be a true mother to all the Churches in the diocese." In the history of their Church, the Christian religion had spread from the strong cathedral centre out into the pagan villages and countries which surrounded it. It was the witness of growth, and that growth was the witness of deep truth, and in their religion they must always work out from the centre. In individuals and communities it was the same. He who would be in any sense of acceptable service to the Lord Jesus must work out from the centre of his being in devotion and sacrifice, and unless things were right between him and his Christ from the very centre of his life then his ministry and his preaching would be in vain. It must be a Christ-centred life. The Cathedral should be the centre of their devotion, worship, zeal and radiance if the ministry of Christian service was to expand. The Cathedral had that proud title, "the true mother of all the Churches in the diocese." It was his most anxious thought that they, as a people, and himself as Bishop, and the Dean in their respective offices in that Cathedral, might be very faithful to the trust imposed upon them, so as to make it a true mother of the Churches of the diocese. The Cathedral Church was to be a place to which the faithful could take a special pride. The Cathedral was not just a parish church. It belonged to all in the diocese, and in it everyone had a place—none before the other. The brother from the furthest reaches of the diocese, Taree or Merriwa, and the little bush places, or the mining fields, all had part and lot and inheritance in the Church. A Cathedral must always be a symbol of the growing church and of their expanding love, service and devotion. "Beauty and strength were in his sanctuary." On that spot that great hill overlooking the great city, there had been reared their fine Newcastle Cathedral. The towering pile spoke of the soul of a city and of pride in the hearts of prayerful souls. Not by bread alone could Newcastle live, but by the word of God. Newcastle Cathedral was meant to be an impressive witness of that conviction deep-seated in the hearts of every citizen in that great city.

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For Church of England People
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Australian Church News.

Bendigo.—Diocesan Synod.

Impressions in England.—Rev. Dr. A. Law.

Leader.—Religious Education the Need of the Hour.

Quiet Moments.—"The Sunset."—Grace L. Rodda.

Sydney Missions to Seamen.—The Annual Meeting.

The Jerusalem Conference.—Dr. John R. Mott.

Two Heroic Women.

"THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

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TASMANIA—Hobart, T. A. Hurst, 44 Lord Street, Sandy Bay; Launceston East, Mr. C. H. Rose, 11 Raymond Street.

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



There are 209,659 motor vehicles in N.S.W. The registrations exceed 100 a day.

It is planned to produce power alcohol to the extent of 1,000,000 gallons per year from waste molasses at the Australian National Power Alcohol Company's Mill, Sarina, Queensland.

Plant valued at £30,000 is to be erected at Hartley Vale, Blue Mountains, N.S.W., to extract shale oils and motor spirit. The work will be by a new process—a German invention.

The Tanning School of the N.S.W. Technical Education Department has demonstrated that smooth, strong and strikingly marked leather, suitable for suitcases and ladies' handbags and shoes can be made from shark's skin.

"Trade alone," says Mr. Ramsay MacDonald, "was not sufficient to hold the bonds of Empire. What was needed was heartfelt satisfaction in co-operation, pride in common service, and comfort in common allegiance."

Captain Wm Longstaff's picture, "Ghosts of Menin Gate," has been removed from the Perth Art Gallery in readiness for despatch to the eastern States. While in Perth it was viewed by about 105,000 persons.

The steamer Newcastle, the last of the ocean-going passenger steamers of the paddle type in Australia, and the largest in the Southern Hemisphere, has been sold to the shipbreakers. She was 1251 tons gross register and was built in 1884.

Reports show that of the imports of honey into Great Britain Australia provides less than one per cent., in comparison with New Zealand 18 per cent., the British West Indies 19 per cent., Canada 7½ per cent., and foreign countries 54 per cent.

A magnificent eighteenth century Aubusson tapestry, measuring about 25 feet by 20 feet, has been presented to the Sydney University. It is valued at £500 and will be added to the University's collection for educational uses.

In the air sound waves travel 1120 feet per second, in steel 1600 feet per second, in water over 4000 feet per second. Architects are giving greater attention to acoustics in buildings. Melbourne Town Hall is an excellent example of good acoustics.

"Less beer for dad; more milk for the children," is the slogan of the N.S.W. Minister for Health (Dr. Arthur). "If half the money now spent on beer," he said, "was used in buying extra supplies of milk, eggs, and bacon, there would be much less sickness in the State than existed to-day."

A sub-committee of the Faculty of Arts of the University of Sydney has been set up to report the advisability of establishing a higher degree in the Faculty of Arts—Doctor of Philosophy and Doctor of Letters have been suggested. It is a great pity that the University does not grant degrees in Divinity.

Four thousand one hundred and thirty-eight applications for 16 blocks of land known as Honeybugle, Nyngan, N.S.W., were received from all parts of the State, as well as Queensland, Victoria, and South Australia. The

area of the blocks range from 7500 to 8500 acres. Evidently there is a real land hunger.

Four hundred and twenty-six million pounds worth of products from the world's grasslands were imported annually to Britain. These were mostly foreign, but a great part might be produced within the Empire if Britain offered preferential markets, so certain authorities say.

The Chief Registrar of Friendly Societies in Great Britain, after the closest official scrutiny of the tenets of so-called Christian Science, has come to the conclusion that it is "a sort of religious despotism, with Mrs. Eddy as the Grand Lama." "To call such a system a science," he added, "would, in my opinion, be ridiculous."

Sadly enough, the number of petitions filed in the matrimonial causes jurisdiction of the Supreme Court, N.S.W., for the half-year was 1011. These suits are chiefly for dissolution of marriage and for decrees for the restitution of matrimonial relations. The office files indicate that some 700 cases are awaiting the adjudication of the Courts.

The cash value of the wool of the Commonwealth sold last year (1927-28) was £60,873,662, the largest in history. With the New Zealand sales the value to Australia and New Zealand was £73,877,862. The corresponding figures of the previous year were £55,610,468 Australia, and £64,818,586 Australia and New Zealand. The increased price was brought about by the excellence of the general average of prices.

In spite of the endeavours of the League of Nations Opium Committee the opium and drug situation is said to be becoming worse in some respects. In the present state of affairs in China it is impossible to have any effective control of poppy growing, and the consumption of drugs is increasing in several countries. The extensive manufacture of a new drug—codeine, for which large quantities of morphine are used, is causing great anxiety.

"No one can travel in Australia and see the grave destruction of forests without feeling serious concern," says Professor T. G. B. Osborn, D.Sc., F.L.S. He criticises the ruthless cutting of trees on steep hill slopes and watersheds, which, he said, had serious economic consequences, in that valleys silted up, fertile hillsides were destroyed, and floods became prevalent, as the water rushed over the surface carrying the soil with it.

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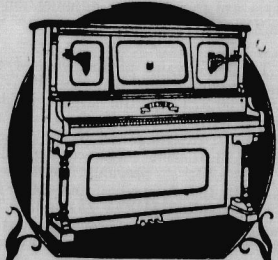
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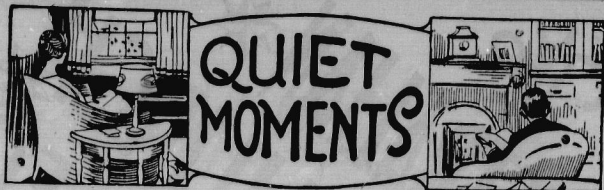
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THE SUNSET.

(Grace L. Rodda.)

"The weary sun hath made a golden set,
And by the bright track of his fiery car
Gives signal of a goodly day to-morrow."

IN these words Shakespeare briefly and graphically describes the glory of the evening sunset. He touches upon the hope and the promise that are hidden in the radiant colours of crimson and gold. While he foreshadows the warmth and the beauty of the bright day which shall appear on the morrow, when earth and sea and sky shall awake to rejoice in the splendour that comes from "the golden window of the east."

But ere that bright day dawns, darkness must again descend and envelope the earth. A darkness which has been likened to the shadow of death. And ere we view once more the radiant sunrise, our eyes shall have been sealed in sleep. That quiet repose which has been compared to the last, long sleep of death. When

"At set of sun,
Our journey done.
The promised land in view,
We wake to see
The shadow flee,
And all things made anew."

The "Door" which leads to perfect safety, stands beyond the last earthly sunset, awaiting our arrival, as the last milestone is fading out of sight, and the last link with time is gently loosened.

Thus, as the soul wings its way into Eternity, it beholds the open Doorway, whose portal leads to the city of refuge, to "the House not made with hands." 'Tis there, within the "many mansions," we shall find our future home, "eternal in the heavens."

"I go to prepare a place for you," is the divine promise. We rest in faith upon the certainty of His promised preparation. A preparation complete and satisfactory for the need of each and every one of the whole human race. A preparation that shall reveal to our wondering and adoring gaze, depths of divine care and affection, hitherto undreamt of, by our puny, human nature. When our "eyes shall see the King in His beauty," and we shall find a safe anchorage within "the haven where we would be."

At the close of each day's earthly toil, we are ready to accept the quiet rest and calm repose, rightly earned by wholesome, healthy labour. We welcome "tired nature's sweet restorer, balmy sleep," which fits us for the work of another day.

Even so shall we welcome the quiet, peaceful sleep, which shall usher us into the brightness and the beauty of the eternal day, which shall fit us for the further work, the wider service, and the greater scope of the great hereafter.

Robert Browning sings, on a deep note of faith—

"Do your joys with age diminish?
When mine fail me, I'll complain,

Must in death your daylight finish?
My sun sets, to rise again."

The shadow of death comes to each of us in turn. But it will come as a restful shade, as "the shadow of a great rock in a weary land." As the quiet curtain of night, which enfolds our weariness, and restores our energy, which causes us to arise in the morning, eager to face the battle afresh, ready to climb the hill anew.

Our earthly life shall draw to a close, our earthly interests wane, and our earthly hopes grow dim. Yet, Afterward, when the darkness is deepening on our way,
We shall not fear nor falter,
For night still ends in day.

THE TREASURE AND THE PEARL.

"The Kingdom of Heaven is like," we are told,

"To treasure that's hid in a field,
Unseen and unthought of, for long it may be,
Its riches all secret and sealed.

"The Kingdom of Heaven is like," unto one,
Who findeth a treasure sublime,
When all that he hath, he will sell to obtain
The treasure that liveth through time.

"The Kingdom of Heaven" is likened again,
To merchant who owneth a store,
Of pearls that are precious and goodly and great,
While ever he seeketh for more.

"The Kingdom of Heaven" is likened to pearl,
Whose value is priceless indeed,
The merchant sells all that he hath to obtain,
The pearl which supplies "ev'ry need."
—Grace L. Rodda.

THE WEDDING GARMENT.

"How camest thou in hither not having a wedding garment?"—St. Matt. 22: 11.

"These are they which have . . . washed their robes and made them white in the Blood of the Lamb."—Rev. 7: 14.

He came and stood before the gate of heaven,
And claimed admittance there.
The angel asked his passport to be given:
"I am my Father's heir," he replied—"The King My Father is, that is the passport that I bring.

"Nay," said the angel; "None are sons but they,
Who sons are though His Son (St. John 14: 6; Gal. 4: 5).
Who His divinity have cast away,
Are outcasts and undone.
No wedding robe of righteousness they wear,
And their own filthy rags find no admittance there."

"But I believe in universal love;
The Fatherhood of God.
This is enough to bear my soul above;
I am no common clod;
Made in my Father's image, now I claim
An entrance, for I bear His sign and name."

"None other name by God is given to man
By which He comes to Him;
Faith in the LAMB alone admits to heaven;
All other lights are dim.
He is the Light of this most holy place,
And none without His robe may see His face.

—Fairlie Thornton, from "The Christian," England.

Chinese railways owe two British firms more than £1,000,000 for rolling stock, towards which nothing has been paid since 1923. Doubtless the firms have good securities.



Bishop and Crime.

Juvenile Betting at Greyhound Meetings.

The Bishop of Durham (Dr. Hensley Henson), speaking at the annual meeting of the Durham Discharged Prisoners' Aid Society, said the causes that were favourable to the increase of crime were.

The disintegrating effect of familiarity with violence during the war;

Acquaintance with the use of deadly weapons, a sinister feature of the Essex murder;

The progressive diminution in extent and efficiency of religious agencies;

The secularisation of education and social life;

The shortage of clergy, and the non-observance of the Lord's Day.

There was also the influence on young people of morally dubious amusements, including the cinema and greyhound racing. Unless he had been very falsely informed, he said, greyhound racing was becoming the popular school of juvenile gambling, and the State in its own interests had better take restraining action before a potent vested interest had grown up.

It had been said that this was a Christian country, and he wished to God it were.

The Welsh National War Memorial.

The Prince of Wales unveiled the Welsh National War Memorial at Cardiff on June 13. The memorial, designed by Mr. J. N. Comper, has been set up in Alexandra Gardens on a particularly fine site, surrounded by the Municipal Buildings, the University College and the Welsh National Museum. It is a sunk court containing a fountain surrounded by a seat within a circular colonnade approached by three porches facing figures of a sailor, an airman and a soldier. Each of these symbolic figures hold a wreath and the three are arranged about a central figure of a winged messenger of Victory holding a sword. Beneath the central figure are the words "In hoc signo vinces." The Archbishop of Wales dedicated the memorial, and the Benediction was pronounced by the Rev. H. Elvet Lewis.

Three-Years' Building Campaign.

Steady progress is being made in the Bishop of Liverpool's great enterprise, and there is an ever stronger hope of raising the total of £250,000 required. One happy result of the campaign has been the encouragement and stimulus afforded by it to existing local building schemes, of which there is a considerable number in the diocese. Including money raised or promised in connection with such parochial efforts, the total amount of the Fund is now about £85,000. A carefully thought out plan for the co-operation of the children in the Campaign is



The Morpeth Review, No. 4. A Review of Life and Work. Price 2/-. Our copy from the publishers, St. John's College, Morpeth. This is another excellent issue of this Review. The Rev. H. N. Baker, of St. Thomas', North Sydney, writes an informative article on "Philosophy in Europe." We hope that he will continue the subject. But this is only one of a good feast. Naturally we do not agree with everything that is said in the articles—far from it. Still they are thought provoking and very useful.

How to teach the New Testament, by F. J. Rae, published by Hodder and Stoughton. Price 6/-. Our copy from Angus and Robertson.

This is a most useful volume for Bible Class leaders and teachers of Religious Instruction in State Schools, by the Director of Religious Education in the Aberdeen Training Centre. We warmly commend it. There are some 66 sections in the book, together with an informative introduction on "The World to Which Jesus Came." Lesson 1 starts with the Birth of Jesus, while the last one concludes with St. Paul in Rome and his end. Each chapter is divided into three sections. The first section contains information on general points, a sort of

being offered to the parishes, and it is expected to raise thereby the cost of one church (£12,000), to be so dedicated as to link it permanently with the young people's contribution.

New Zealand Census.

The "Monthly Abstract of Statistics" gives preliminary figures of the religious denominations recorded in the New Zealand census of last year (1927). The numbers of the chief religious bodies are as follows (the increases since the previous census being given in parentheses):—Church of England, 553,592 (39,885); Presbyterian, 330,598 (31,053); Roman Catholic, 173,332 (91,999); Methodist, 121,268 (80,241); Baptist, 21,959 (20,333); Brethren, 12,939 (18,844); Salvation Army, 12,341 (759); Church of Christ, 7085 (decrease 655); Congregational 7281 (decrease 696); religion not stated, 62,567.

St. Peter's Hall, Oxford.

An appeal is being made for £150,000 for founding St. Peter's Hall, Oxford, as a memorial to the late Dr. Chavasse, Bishop of Liverpool from 1900-1923. The purpose for which the hall is to be established is to promote education generally, and especially to provide for students of straitened circumstances; to train candidates for Holy Orders, and others who intend to labour for the Church overseas; and to maintain and diffuse the reformed teaching of the Church of England as set forth in the Book of Common Prayer of 1662.

Stephen Langton Commemoration.

The 700th anniversary of the death of Stephen Langton, Archbishop of Canterbury from July 7-9. On Saturday, July 7, Mr. H. W. C. Davis, Regius Professor of Modern History in the University of Oxford, gave a lecture in the Chapter House, on "Stephen Langton and his Times." On Monday, July 9, the anniversary of Stephen Langton's death, there was Choral Eucharist in Canterbury Cathedral, with sermon by Bishop Gore. At 3 p.m. Mr. F. M. Powicke, Professor of Medieval History in the University of Manchester, delivered a commemoration oration on Stephen Langton in the Chapter House.

African Sanitary Inspectors.

It is interesting to note that there are already at work in Tanganyika under Government authority, 185 trained African sanitary inspectors and 35 tribal dressers at work and it is hoped ultimately to provide 250 district dispensers or one in 20,000 of the population, and one per 5000 of tribal dressers. These latter are especially active in treating hookworm, from which a high percentage of the people suffer.

necessary background to the lesson; the second section contains notes on obscure terms and historical and geographical references; while the third section contains the lesson. The author knows his subject matter and the art of teaching. He never sermonises, but leaves the scholar to find and apply the truth of the lesson which has been imparted. It is a most commendable work and should be in the hands of all teachers of the young.

The University of Hard Knocks, by Ralph Parlette. Price 2/6. Published by Cornstalk Company. Our copy from Angus and Robertson.

This is the third Australian edition of this invigorating volume. We take it that the contents first saw the light of day in America. The book is really a series of maxims, showing that man is bound for trouble as the sparks fly upward, and that difficulties are the drill ground of character, when taken as they should. One can pick up the book at any odd moment and find much to strengthen and cheer. It is good for boat and train reading. Like all books of its kind, it has its limitations, but that it is a helpful tonic, as one faces life's tasks and problems is without doubt. However, it does not go all the way. We believe a man can only truly face up to life in its manifold situations and win through—in the way the Apostle St. Paul did—I can do all things through Christ who strengthens me."

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Impressions in England.

The House of Commons and the Church.

(By Rev. Dr. A. Law.)

IN a happy frame of mind I left England the day after the historic vote whereby the Commons again negated Prayer Book Revision. It is extremely difficult to write, and even to think in any adequate way, of the momentous character and the portentous possibilities of the recent (June) vote of the Commons, whereby you know a substantially increased majority negated the proposals of the Church Assembly. That I was privileged to hear part of the debate and some of the outstanding speakers, does not make my task the easier.

A precise report of proceedings is not now required, but I could wish I were able to shelter myself under such a formal statement. And I wish it to be understood that I am sympathetic towards those who have suffered defeat. "No cheering," was the cry in the lobby of the House, and so imminent is the danger of the sequel that none can afford to relax a prayerful attitude of mind. I have "Hansard," and from it I check the impressions I attempt to give to loyal readers of "A.C.R."

Perhaps the best contribution I can offer is to give excerpts from "Hansard," and these will be provided elsewhere, and in the present article I furnish some results of my experiences at this critical time.

Let good Protestants rejoice. Judged by speakers in the House, as well as by the increased majority against the Book, with the decreased support for it in Church Assembly; judged also by the contents of speeches I heard regarding the dangers of Roman tendencies, and you will believe that it must be a long time before Cardinal Wiseman's threat to dominate and break an imperial people can be carried into effect. England is now more profoundly Protestant than it was two years ago. That night in Parliament furnished the best Protestant meeting I have ever attended.

You should have heard the conversation I enjoyed with a Roman Catholic priest, who was quite conversant with the questions at issue. His opinion was the Church of England lacked a Cranmer and a Ridley among its bishops!

Let us all accord genuine sympathy to the aged and revered Archbishop to whom the repeated verdict came as a blow. He himself has been the essence of fairness asserting the rights of Parliament to say "Yes" or "No." Others have been willing enough to accept a "Yes" and to denounce "No" as interference with Church rights, which is a grossly unfair position. Also, the Archbishop has said that he did not like certain proposals in the Book. But, rightly or wrongly, the impression got abroad that his objections had been put aside in a delusive hope for peace. By the way, there are others in high places who are reported to be secretly pleased that the extreme proposals did not pass.

It is a matter for congratulation to some that the Attorney-General's overture to the Archbishop to accept all the proposals of revision except Reservation elicited no response. Surely there are other objectionable features. But let us hope the Home Secretary's proposal to support a Book shorn of controversial points may be effected.

The Prime Minister was attacked in the House for again lending his high post as leader of the Commons in favour of the new Book. Perhaps he did so because it came from the official Church. His speech was not very convincing, and the fact that in this he was opposed by such loyal henchmen as the Home Secretary and the Attorney-General subtracted not a little from his effectiveness.

Lieut.-Commander Kenworthy was quite refreshing in what Rosslyn Mitchell castigated as his readiness to speak with authority on any and every subject. However, he had little to say that was of account, and most of the affirmative speeches lacked incisiveness and freshness.

Rosslyn Mitchell was not the "whirlwind" of last year, which swept the House off its feet. He was the deliberate and logical "theologian" this time, to my mind more convincing, and the members crowded in and remained throughout.

One of the most impassioned speeches was that by a son of the bishop who ordained the Archbishop of York—Sir A. Boyd Carpenter—who implored the episcopate "at this late hour" to offer an amendment to the measure. It was his first speech in the House for four years, and it was a treat to listen to such an earnest and cultured address from one who disclaimed party and labels.

I was not much impressed by the lady speakers I heard, the Countess of Iveagh and the Duchess of Athol, though the latter gave a very adequate theological deliverance.

One of the speakers described the manner in which certain Church Assemblies were dominated by the official mind. Many people simply assented to proposals because the bishops appealed for assent, and, in some cases, gave small chances to adverse expression. Elsewhere I heard a vivid description of a certain English (not Australian) diocese. Two bishops spoke for two and a half hours, and allowed all the clergy and laity just two hours afterwards, and called on a few speakers without notice to discuss the matter!

Thank God for Sir W. Joynson Hicks, Sir T. Inskip and other stalwarts, and thank God for "The Morning Post." I hope Australia will in some way let these, who have spoken equally on our behalf as their own, know that there are many loyal Anglicans in Australia who do not wish to be included in official expressions of approval of matters which they deem contrary to Reformation teachings and decisions.

What next? Again I repeat, despite anything which may have happened before the time of writing and reading these impressions that "the end is not yet." This all has been part, I believe, of a great awakening, which I trust Australia will share in. We are on the eve of great events, and it behoves us to be ready.

Missions to Seamen.

Annual Meeting.

The 47th annual meeting of the Sydney Missions to Seamen was held last week. The Bishop Coadjutor presided, and in moving the adoption of the annual report referred to the agents of the Russian Soviet indoctrinating seamen with their pernicious doctrines. He went on to say that the Church had 130 Seamen's Mission Headquarters in the great ports of the world, and that the work which they did was of a constructive nature.

The annual report stated that the work undertaken by the missions was mainly among the men from overseas ships, and its

popularity and the good work done was evidenced by the large attendance of officers and men of the mercantile marine to the institute, approximately 51,790 visits having been made during the year. The greatest lack of a sailor's life was the absence of home influence, and it was the aim of the missions to supply an equivalent to some extent by making the institute a place where a warm welcome awaited the seafarer, and where the hospitality of the community was brought prominently forward. Facilities and encouragement were given to them to keep in touch with home by means of the post office, and also a bank or safe deposit, which transacted business for seamen, by safe keeping their money while in port, and in remitting money to their relatives. Reading rooms, games, and a canteen were also provided.

The activities for the year included 1153 visits to ships, 227 visits to hospitals, and 110 entertainments. The chapel was attended by 1837 seamen, and there were 117 attendances at Holy Communion. More than £280 was banked for the visiting seamen. The balance sheet disclosed a credit balance of £1412.

Bendigo Synod.

(From our own Correspondent.)

The Synod (Ninth) opened on Tuesday evening. Bishop Baker's Charge was mainly on the Character of the Church—basing his views on the Epistles to the Romans and to the Ephesians, as to "whether Christianity is an individualistic Gospel or a Social and a Corporate Gospel." The Bishop's answer was that it was both. He dwelt largely on his translation of Eph. 1: 22—"the fulness of Him who all things and in all things is being fulfilled." Leading thoughts were "one increasing purpose" and Tennyson's line: "Ring in the Christ that is to be." From here the Bishop expanded the privilege of the Church to work out the fulness of Christ's purpose. The call to workers in the Diocese was "not be downcast, for your labours are not in vain in the Lord, but rather are working towards the fulfilment of Christ."

Referring to the Prayer Book rejection by the House of Commons, the Bishop regretted the failure of the second to be authorised, though not the first.

Regarding our own Church in Australia, said the Bishop, we have an issue which is living and present—and pregnant. I refer to the fact that the Diocese of Sydney has rejected by amending, the new Constitution. Originally it had been my intention to deal in my charge at some length with this important matter, which indeed may prove a big crisis. But for two reasons I forbear. The first is that last Synod decided to remit to the Diocesan Council the details of completing this matter. It was felt that the Council was a handier body than Synod for that purpose. You will be asked to reaffirm in the light of Sydney's action, this decision. To go into the question adequately would involve many hours, probably days. My second reason is that the Primate has called a meeting (in November) of the Bishops to consider the whole issue and until the united Episcopate has spoken, we would do well to hold our hand.

References were made to the changes in the Episcopate in England, and then the Bishop dealt with the Diocesan changes and progress.

At the business portion of the session (in the absence of the Chancellor), Canon Vane-ton moved: "That in view of the action of the Diocese of Sydney in rejecting and amending the Constitution of the Church in Australia promulgated by General Synod in 1926, and accepted by this Synod of the Diocese of Bendigo, on August 24, 1927, this Synod re-affirms the resolution then passed authorising the bishop-in-council to act on behalf of the Diocese of Bendigo in the matter." He said he regretted the action of the Diocese of Sydney. Practically every other diocese had accepted the constitution, yet Sydney, which had been one of the last to consider it, had rejected and amended it. Some dioceses were even thinking of going ahead and leaving Sydney out, but that would be a lamentable thing.

A resolution to make increases in the stipends of all the lower-paid clergy was carried unanimously.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

Mrs. Ida Wilson, Caley Av., Woking, Surrey, England, £1.



Miss Violet Bray has arrived in Melbourne on furlough after a period of service at Torgil, Banks Islands, in connection with the Melanesian Mission.

Miss Mary Waller, of Brisbane, left for China on the "St. Alban's" about the middle of August, and will be engaged in educational work in the Diocese of Shantung.

The Rev. R. G. B. Ashcroft, curate of St. Bede's, Drumroyne, will act as locum tenens of Christ Church, Gladesville, during the Rev. H. G. J. Howe's visit to England early next year.

The Rev. R. Smee, B.A., Rector of St. Matthew's, Botany, has accepted nomination to the Parish of Holy Trinity, Eskineville, Sydney. Mr. Smee was formerly in the Riverina and Bathurst Dioceses.

Mr. C. H. Sterling, of Stoke, near Nelson, N.Z., has been accepted by the Bishop of Polynesia as the Technical Instructor for the Indian Boys' School in Labasa, in Fiji, under the Rev. H. A. Favell. He leaves for his post immediately.

The Rev. L. N. Watkins, who was ordained deacon by the Bishop of Nelson, N.Z., last year, has been ordained to the priesthood by the Bishop of Ripon, England. Mr. Watkins is a son of the Dean of Nelson and is on the staff of Leeds' Parish Church.

Dr. W. H. Read, of the parish of Wahroonga, has been elected chairman of Abbotsleigh College, Sydney, in succession to the late Mr. W. M. Vindin. Abbotsleigh is a well established church school for girls on the North Shore Line.

Mr. C. J. D. Goldie, for so many years a Master of the Sydney Grammar School, Synodman and Churchwarden in the Diocese of Sydney, was presented with his portrait in Oils by a number of Sydney friends on Thursday, 16th August. Speeches of warm felicitation were made.

The Rev. Keith S. Single has been inducted to the charge of St. Peter's parish, East Maitland, in succession to Canon Portus. The service was conducted by the Bishop of Newcastle (Dr. Long). The Bishop and the new rector were afterwards welcomed by the parishioners.

We extend our deep sympathy to the Rev. Stephen Taylor, rector of Westworth Falls, N.S.W., in the death of his brother, Mr. Robt. Taylor, of Lindfield. Mr. Taylor was the eldest son of the late Canon Taylor, of St. Stephen's, Newtown. The interment was in St. John's Cemetery, Gordon.

Mrs. F. C. Thorne returned to Sydney on August 19, after two years on the C.M.S. Mission Station, Oenpelli, Northern Territory. On her way to Darwin the lugger in which she was travelling ran aground, and it was four days before the journey could be proceeded with.

The Rev. Leslie Walker, Diocesan Registrar of the Bathurst Diocese, and attached to All Saints' Cathedral, has volunteered for missionary work in the Mandated Territories in the Pacific and hopes to accompany Bishop Wilton later on as he proceeds to his great work.

The Rt. Rev. John Steward, D.D., retired from the Bishopric of Melanesia on 1st August, after a magnificent record of more than 25 years in the mission. The Assistant Bishop, Dr. Molyneux, has been chosen by the Bishops of New Zealand as Dr. Steward's successor.

The Rev. R. B. Robinson, rector of All Souls', Leichhardt, left Sydney for a tour of India, East Africa, Palestine, Egypt, and Great Britain, by the R.M.S. "Moldavia" last Monday. He hopes to return in time for Easter next year. The Rev. F. H. Meyer will act as locum tenens during his rector's absence.

The Rev. L. E. Cartridge arrived in Sydney by the s.s. "Mataram" on the 28th July, after spending some months in the Melanesian Mission. Mr. Cartridge will leave with Bishop Wilton for the Mandated Territory in September, and in the meantime has been visiting various centres in the interest of the new sphere of work.

The retirement of Mr. W. H. Young, Deputy Registrar General of Births, Marriages and Deaths in New South Wales, after 46 years of service, removes one who has many links with the clergy of the Province. He is a parishioner of St. Clement's, Marrickville, and has always shown much consideration to Ministers of Religion in the carrying out of his official duties.

Dr. and Mrs. Harold Anderson, of the C.M.S., China, who for the last eight months have been living in Adelaide, are now on their way to China to take up work at West China Union University, Chongtu. They were in Melbourne, August 8-11, and sailed from Melbourne by the "Taiping" on August 11th. They were in Sydney, August 13-18, and in Brisbane, 20th August.

A cable has been received from Dr. Gordon Thompson, the Superintendent of the C.M.S. Hospital, Hangchow, China, that the various buildings which some 18 months ago were seized by the Nationalist troops have now been handed back to the C.M.S. Hence two of the New Zealand C.M.S. missionaries who were on the staff, Dr. Phyllis Haddow and Nurse Bargrove, are to return almost immediately.

On June 22, the Most Rev. the Archbishop of Melbourne presented the prizes at the annual Speech Day of St. Lawrence College, Ramsgate, England. The Archbishop referred to his long interest in and connection with the School and with the Headmaster personally. School life, he said, was a preparation for the future, and the real value of success now would be tested by its permanency hereafter.

The Rev. C. E. C. Lefroy, formerly Archdeacon of Perth, and prior to that Secretary of the A.B.M., has returned to England from a visit to West Australia, where he gave evidence before a commission then sitting to consider the Constitution. He urged that all Australian aborigines should be made a single national responsibility, instead of being a matter for the several States, whereby united action is rendered impossible.

Announcement has been made of the engagement of the Coadjutor-Bishop of Sydney and Miss F. G. Angus, of Neutral Bay. Miss Angus was an intimate friend of the late Mrs. D'Arcy-vine. During the war Miss Angus had a house in London, and the Bishop's sons, who served with the Australian Imperial Forces, were frequent visitors. Miss Angus is also an intimate friend of the members of Bishop D'Arcy-vine's family, all of whom approve of the union.

The Rev. R. W. Howard, M.A., assistant Master at Eton College, England, has been appointed Principal of Liverpool College. Mr. Howard is a brother of the principal of St. Aidan's College, Birkenhead, and before going to Eton was for three years Home Education Secretary of the C.M.S. It is interesting to note that the Rev. Nelson Howard, formerly rector of Gladesville, Sydney, and now living in retirement at San Souci, is uncle to Mr. Howard. The Rev. Stanley Howard, rector of Pitt Town, N.S.W., is a cousin.

The death of Mr. F. Campbell, at Narrandera, N.S.W., at the age of 84 years, moves one who was a grandson of Robert Campbell, the original grantee of Duntroon, a large area of land in what is now the Federal Capital Territory. He took an active interest in land affairs in N.S.W. and from 1879

was a member of the Diocese of Goulburn. The funeral took place on 21st August, from St. John's Church, Parramatta, the Bishop of Goulburn officiating, being assisted by the Rev. S. M. Johnstone, rector of St. John's, Granville. The interment was in the family vault. In a brief address Dr. Radford referred to the integrity and generosity of Mr. Campbell, and to his untiring devotion to the work of the Church throughout his life. Mr. Campbell, he said, had been secretary of the parish church to which he belonged for a generation. He was very liberal, and showed keen interest in the religious education of the children and of the clergy.

The Hon. Frank Boyce, K.C., Attorney-General for N.S.W., and eldest son of the Ven. Archdeacon Boyce, proves a splendid Chairman at large Church gatherings. Lately he has been much sought after in Sydney as a speaker at big public gatherings. Speaking at the annual gathering of the Commercial Travellers, he said: "I always think affectionately of commercial travellers. You know I used to meet a lot of them when I was a struggling barrister travelling round and picking up odd briefs on circuit. They taught me how to pull the seat out of the railway carriage. They taught me that when three people shared a compartment on an all night journey, two slept on the seats and the other took the cushions and the floor. I always took the cushions and the floor. They taught me once—(laughter). Ah, those were magnificent days. I think they have gone for ever now. Some of the men I knew have become prosperous merchants, others have died, and I don't suppose I'll see them again."

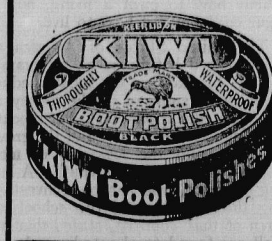
The Jerusalem Conference.

A Tribute to Dr. John R. Mott.

The Bishop of Manchester, Dr. Temple, writing in the July issue of "The Church Overseas," the organ of the Missionary Council of the Church in England, says:—

It is difficult to exaggerate the importance for the missionary enterprise of the World Missionary Conference held at Edinburgh in 1910. It had a profound effect on missionary policy; it inaugurated a new era of missionary co-operation; and it imparted an immense impulse to missionary effort. No one can yet say whether the meeting of the International Missionary Council at Jerusalem in April, 1928, will have effect so far-reaching; but in its own way it quite as definitely marks an epoch.

The International Missionary Council is itself a product of the Edinburgh Conference; its chairman, Dr. J. R. Mott, was in the chair at Edinburgh; and what the international missionary movement owes to him was illustrated to all delegates at Jerusalem by his splendid combination of spiritual earnestness, firm but conciliatory direction, and admirable grasp of the business in hand. Moreover, his knowledge of men and women of all denominations on the field is unrivalled. There we were—representatives of fifty different nations (deliberately increased to fifty-one by the assignment of Dr. Jesse Jones to Wales!) and from the outset the chairman knew them all; at whatever place in the room a delegate rose to speak, Dr. Mott knew his name, experience, and point of view. It is a genuine gift of God that this great undertaking should have had for its pivotal figure through eighteen years a man so uniquely fitted for precisely this task. There was no point on which the unanimity of the gathering was more complete than the proposal that Dr. Mott should continue as chairman of the Council for the next period; and those who spoke in support of this proposal from all parts of the world were able to testify to what Dr. Mott had done for them in their spiritual lives.



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AUGUST.

- 31—John Bunyan died 1688.
Capture of Samoa by New Zealand Forces after outbreak of Great War, 1914.

SEPTEMBER.

- 1—Giles, Abbot and Confessor, known as Aegidius, born at Athens about 720. There are about 150 churches dedicated to St. Giles in England.
2—Thirteenth Sunday after Trinity. In the Collect for the day we confess that only by God's grace can we serve Him aright. We pray also for perseverance in faithful service to the end so as to attain to His heavenly promises.
3—Oliver Cromwell died, 1658.
4—French Republic proclaimed, 1870.
5—Britain took Malta, 1805.
6—Battle of the Marne, 1914.
7—Queen Elizabeth, of England, born 1533.
President McKinley, of U.S.A., assassinated, 1901.
8—Nativity of the Virgin Mary.
First London Air Raid, 1915.
9—Fourteen Sunday after Trinity. In the Collect for the day we pray for the three Christian graces—faith, hope, charity—for they "produce the spirit of love for God's service," and are the prelude to true heavenly mindedness.
10—Empress of Austria assassinated, 1898.
12—The late Lord Oxford and Asquith born, 1852.
13—Capture of Quebec by Wolfe, 1759.
Carrying of the Host by Roman Catholics in London stopped, 1908.
Our next issue.



TO AUSTRALIAN CHURCHMEN

RELIGIOUS EDUCATION THE NEED OF THE HOUR.

QUITE recently at the laying of the foundation stone of a N.S.W. State School, the Governor, Sir Dudley de Chair, said that the Commonwealth of Australia had natural advantages enough to make it one of the greatest countries in the world—that its ultimate future would be dependent to a very large extent upon those who pass through the public schools. "It is to education that we must mainly look for the cultivation of the qualities that are essential to the greatness and happiness of a people, and no one can deny that education has always been a potent factor in deciding the destiny of any nation."

The Governor added that a truly national system of education must have for its ultimate object the welfare and prosperity of the nation, and there should be no distinction between class and creed.

Doubtless his Excellency left sufficient room for qualification in this statement, but on the bare face of it we venture to add that mere education in itself is not enough to build up a great and enduring nation. In fact the modern world is witnessing the breakdown of intellectual education, and giving evidence that the deep hunger of the day is for religious training in the scheme of education.

Education in Australia is secular, though certain minimum facilities are given for religious instruction according to the persuasion of the child. In some States this opportunity is afforded

"out of hours" as a sort of extra, while in New South Wales half an hour of religious teaching per week by ministers of religion is a right allowed by Act of Parliament. No doubt, given religiously minded teachers, much can be done by them during the school hours, and is being done, and especially if the teacher is wide-awake to his opportunities. But knowing the widespread indifference to religious claims which is abroad among people generally, and even amongst teachers; and having in mind the large number of Roman Catholics in the State teaching services, we are reluctantly forced to state that in Australia in the State schools, there is being produced a large body of children with little or no religious training and influence. This is accentuated because of general Sunday laxity, and the neglect by parents in their homes of wholesome child-training.

There is no doubt that the State systems of education in Australia are highly efficient. During recent years great advances have been made, with a view to the training and equipment of intelligent "bread and butter" citizens. And so much so is this ideal imbued into very many of the children, that they look upon religious instruction as altogether unnecessary and of really no value in the great work-a-day world. In other words, religion is but a sort of troublesome intrusion—that is how it is looked upon by hosts of scholars and teachers! "It does not make boys and girls earn more money."

What we want to get at is, that the mere intellectual education of Australia's children will produce only clever animals. We need to be reminded that the present and future well-being of our great land does not depend on its agricultural and industrial interests or on any economic or political condition. Neither is our social security the result of the strict enforcement of laws, or the safety of our city streets due to the vigilance of the policemen who walk them or should walk them, day and night. These things depend ultimately on the vision of life we give our children—how we train them as citizens, the kind of moral character which we develop in them—that is to say, on their religious education. For religious education is the real foundation of a nation's health and activity.

The chief training-ground of children is, of course, the home, and neither school nor church can be blamed for any deficiencies there. But apart from home influence, it must be admitted, as we look out upon juvenile life and especially the teeming thousands of young men and women thronging our pleasure resorts and streets, that there is something that is unsatisfactory about school training. The question is asked: "Is our present educational system influencing national character as it was hoped it would do?" The feeling is growing that ordinary education, while useful in its way, does not produce the best sort of lives. Children are taught mainly how to earn a living, how to "get on," but not how to live.

The United States of America are often placed before us as an example of the breakdown of secular education. Vast sums of public money are spent on education there, yet repeated warnings are being given of the growth of crime and the lowering of moral standards amongst its youth. A leading educator, who has been investigating the character of the school children of that country, states that over half are found to cheat, lie and steal,

and that their whole outlook in life is non-moral. Within the last week in Australia, school girls in their early adolescent years have been before the Courts in more than one State for immorality, and the Judge in each case said that the matter went still further back into childhood—something wrong somewhere either in home or school. Surely it is the very thing that we are driving at, no religious training.

An article in the "North American Review" states that in America "More than 80 per cent. of all crimes from murder down to petty misdemeanours are committed by persons less than 22 years old; that the average age of burglars has decreased in ten years from 29 years to only 21 years; that 51 per cent. of motor car thefts—which involve values of tens of millions of dollars a year—are committed by persons under 18 years; and most pitiful and shameful of all, that 42 per cent. of the unmarried mothers are school girls averaging 16 years of age."

"I am convinced," says the Chief Justice of N.S.W., "and the older I get the more firmly I am convinced, of the immense importance of religious training going hand in hand with the mental and physical development of the children of this generation."

One cannot separate religious from ordinary life without disaster. A nation that ignores its soul is on the road to decay. What is wanted is intimate connection between church and school. And so while we listen with interest and appreciation to the statements of those in high places as to the grave importance of education, we would impress upon them, the importance of their stressing in addition, the altogether supreme place of religious training in the upbringing of Australia's children. There will be no greatness without it. In fact the grave need is that every citizen and every thinking person should see that the training of our boys and girls in that which makes them love and serve God first and man because they serve God, is the vital question of the hour and every hour. God is our Father, the Father of men, of all races, of all nations and of all kinds and qualities of mind. God is our Father, and therefore He, as the Father, would have all His children educated. He would have every faculty that He has given them trained in the best way and all brought together in a perfect unity. Now, if anybody in our midst should see to this and inculcate it day in and day out, it should be the Church. Otherwise a barren, intellectual education, that is, education without religion, will mean the lowering of national ideals, the slackening of the moral fibre of the whole community and the serious diminution of church membership and the ultimate decadence of our land.

GUNDAGAI HOME MISSION FESTIVAL.

A Home Mission Festival is planned for the third week in September at Gundagai. It is too early yet to state exactly the form it will take, but the general theme will probably be "The Witness, the Worship and the Work" of the Church. The team will include, we hope, the Organising Secretary, the Director of Religious Education, the Registrar, the Rev. S. J. West, Miss Radford, and, perhaps, the Rev. F. W. Rennie and one other layman. We hope too to secure the Bishop for at least one day of the Festival, but this is very doubtful.

The Western Australian Government is planning with the British Government to develop eight millions of acres of country at an expenditure of four and a half millions, and settle British people thereon.



The Prohibition Issue.

OUR sincerest hope is that there will be a great and magnificent vote for prohibition in New South Wales at the State-wide poll to be taken on Saturday next, September 1. It is the first time that there has been the opportunity for a majority vote in this way. The many splendid advantages that prohibition will give to the spiritual, moral, industrial and financial well-being of the State command a mighty "Yes" vote. They more than outweigh the imaginary disadvantages ladled out to the public by the liquor people. We hope that our readers will go to the poll determined for an unanimous vote, and that they will induce their friends and neighbours to do likewise. There are many overwhelming reasons why every right-minded lover of his country should vote in favour of prohibition. First, the individual and public good. Then the progress and well-being of the many-sided activities of the State. Then the cause of the coming generations, and above all the cause of righteousness, which is the cause of God. To enable us to vote in the right direction we have the unequalled verdict of those who know—Bishops of the Church, great industrial and commercial leaders, philanthropists, legislators, and hosts of trusted men, that prohibition in U.S.A. has been and is of incalculable blessing. One convincing reason why we should vote "Yes" is the output of misleading literature and the expenditure of tens of thousands of pounds, and the insertion of frenzied advertisements in a plant daily press by the vested interests of liquor. To do what the liquor forces are doing to prevent the vote, because their nefarious craft is in danger—to sow seeds of fear and terror in the minds of simple people—to seek to gull the unwary by reckless propaganda—all this should lead us to vote in prohibition's favour. We pray God that it will carry.

The Value of the "A.C. Record."

WE sometimes feel that it is only those faithful Churchmen who live in the out-back parts of Australia, who realise in anything like the full, the value of "The Church Record." We alone of Church journals make known to the Church at large how the people's devotion to the Church of their fathers is hindered and almost killed by the inroads of Anglo-Catholicism. In certain directions there appears to be a policy of silence. However, we are greatly enlightened to receive from a distant subscriber these warm words of appreciation:—

"It is certain that our distressed fellow Church-people at Port Lincoln will be heartened and encouraged by the sympathetic references to the trouble at St. Thomas' Church contained in your issue of August 2. Nothing of this is possible in any Church papers published in the Dioceses of Adelaide and Willochra. In addition to the Penny Prayer Book mentioned in your issue to which I refer, another called 'St. Swithin's Prayer Book' is issued to confirmees containing, in addition to the objectionable features in

the former, a rosary with instructions as to the use of the beads. Possibly you have seen this book. The Bishop has been paying special visits to Port Lincoln to assist "Father" Davies in booming the A.-C. practice.

"Other religious denominations there are in sympathy with the harassed loyalists and appear to regard the position as a scandal. Naturally the Church of England becomes lowered in their estimation. Apart from many considerations there is a serious fear that old-time friendships may be severed, and even divisions in family life brought about as apparently no relief seems to be possible while Bishop and Rector are working in concert. Indeed the situation seems to be hopeless."

What is needed in the bush dioceses of our land are more and more laymen to make themselves heard—and felt in other directions! We need an apostolate of constructive Evangelical literature for widespread circulation. Besides, we need to extend our prayer and sympathy and help to our isolated brethren.

A Bishop Who Dislikes Plainsong.

IN these days when a certain amount of discredit is being heaped upon many of the old-fashioned, so-called "sugary" tunes of our Hymn Books and a "harking back" to Old-English and medieval times is inculcated, it is refreshing to hear one of our Bishops expressing himself with some candour on the subject, and especially with regard to Plainsong! The Bishop of St. Edmundsbury and Ipswich (Dr. W. H. Whittingham) declares in his diocesan magazine that Plainsong is rarely enjoyed by an ordinary congregation, and adds the confession "I don't like it myself. A service on those lines I find usually a dreary performance. Personally I don't want to sing in unison. I have reached a time of life when I can't, and I don't mind whether a congregation does or does not. I have no objection to people up and down a congregation putting in their own harmonies. Even if it isn't always harmony and doesn't correspond with the score, unless they have unusually harsh and loud voices they mingle with the general result. Merbecke's setting of the Communion Service is to me a not very pleasing performance and the Lord's Prayer sung in this way is simply distressing." Devotion, not the music, is the essential thing in worship, the bishop remarks, and, he adds, "I had infinitely rather have what is called a 'hearty service,' with a good deal of noise and with music that is jejune or sentimental, but with the hearts of the people going with it, than the most beautiful service with strong themes and harmonies, but listened to by a congregation that cannot appreciate it and whose worship therefore it doesn't help."

We know that it is maintained that there are two types of Church music. There is music in which the part of the congregation is only to listen, and there is music in which the congregation should be expected to take a vocal part. Be this as it may, it will be a poor day when the assembled congregation is unable to sing with genuine fervour because of some "new fad" (or is it an old fad revived?) with regard to what is good church music or not. We confess that we like the well-known old tunes, even though they have melting harmony. The people like them and nothing is more uplifting than fervent, whole-souled singing by the congregation.

Can Africa be Won?

THERE is no more competent and widely experienced authority on Africa and African Missions than Mr. W. J. W. Roome, of the Bible Society. In certain quarters exception has been taken to a sentence in his informative volume, "Can Africa be won?" which asks: "Will these lands (meaning Britain and America) respond in adequate measure to save her (Africa) in time from Heathenism, Islamism, Romanism Commercialism, and from the horrors of a godless civilisation?" The exception referred to is the inclusion of Romanism in the sentence, as a force from which Africa needs to be saved. However, an interesting sidelight on this matter has just been furnished to us by a well-known Australian missionary working in Africa. He writes:—

"No one has had the opportunity of seeing Romanism in Africa in all its nakedness as Mr. Roome. For Romanism uninfluenced by the high ideals of British rule and British public opinion, which are the fruit of the open Bible and religious liberty won at the Reformation, is as ugly as it was when the Spirit of God brought about that great revolt. In the Belgian Congo, for instance, the Roman Catholic missionaries hang medals of the Virgin round the necks of their converts, and teach them to fling them behind their backs at the approach of a Protestant, lest the evil eye destroy the virtue of the charm. They teach the natives disgraceful falsehoods about the Protestant missionaries. I myself experienced the result of these teachings upon the simple minds of the Africans, when one Sunday, in a Belgian Government Post, I was holding a little quiet service with my personal boys on the verandah of the Rest House. A number of these Romanised natives saw us, and came rushing and yelling round the verandah in an attempt to interrupt the service.

"The other day I was talking to a missionary lady from Peru and she said that the ignorance of the people in that Roman Catholic land is simply appalling. They know nothing of the Gospel. No Protestant is allowed to teach history, for the history books taught by the priests present a falsified account of events such as no instructed and honest person could be expected to teach.

"Our Anglo-Catholic friends were recently described as camp followers of Rome, but they also would be included by Roman Catholics in the term Protestant in spite of all their protestations and disavowal of the term. And so long as Rome maintains her heresies and falsehoods, please God there will be many with courage and faithfulness to protest against her non-Christian assumptions."

The A. C. Record.

Annual Meeting.

There was a representative attendance of friends at the annual meeting of the Australian Church Record in Sydney on the 23rd. Much enthusiasm was shown. The year had been a splendid one in many ways—thanks to the help and encouragement of many warm-hearted supporters. Twelve Directors were elected, seven from N.S.W. and five from Victoria. Mr. W. G. Acocks was elected chairman. Several new names were added to the Management Committee. The need is more urgent than ever for a strong constructive Evangelical paper such as the A.C. Record. We have evidence on all sides that our journal is nobly fulfilling its purposes. We look for still greater progress in the days ahead.



NEW SOUTH WALES.

SYDNEY.

Farewell to Bishop of Central Tanganyika.

There was a large gathering in the Chapter House, Sydney, on August 20 to bid farewell to Dr. and Mrs. Chambers, Nurse O'Sullivan, and Mr. Naylor, who will leave Australia early in September accompanied by several other recruits from Victoria and Tasmania for Tanganyika. The Primate presided and spoke words of good cheer and spiritual direction to the outgoing missionaries. It was a helpful and uplifting message. The Bishop of Tasmania also gave a brief message, as also the missionaries. Before the meeting moving pictures of the Church's activities in Uganda and East Africa were screened, Bishop Chambers giving vivid explanations. The Bishop expressed his great regret that no medical recruit was so far forthcoming. The Bishop of Central Tanganyika has been greatly encouraged by the financial response to his appeal.

C.M.S. Sale of Work.

Mrs. J. C. Wright, wife of Most Rev. the Archbishop, performed the opening ceremony at the Church Missionary Society's fete, held on August 21, in the basement of the Sydney Town Hall. She said that she took the keenest interest in the work of the society, and during her trip last year had been in personal touch with the work of the frontier, when she visited the C.M.S. hospitals and orphanages in Palestine and Egypt.

The Bishop of Central Tanganyika (Bishop Chambers), who was present with Mrs. Chambers, gave an address, wishing the fete success. He proposed a vote of thanks to Mrs. Wright. Miss French (of the women's auxiliary of the society) and Archdeacon Charlton also spoke. Others on the platform were the Rev. J. W. Ferrier, Mr. C. R. Walsh, and Miss Barker (secretary of the fete committee). Mrs. Wright was presented with a posy of pink and mauve sweet peas, and Mrs. Chambers with a posy of margolds and wallflowers.

The fete, which will benefit the funds of the society, was arranged by the women's auxiliary and suburban branches. The proceeds amount to £450.

St. Michael's, Vaucluse.

The Archbishop laid the foundation stone of St. Michael's parish hall on August 11, which, when completed, will have cost £4000.

During the ceremony the rector (the Rev. H. W. Barder) announced that in the previ-

ous few days he had received donations amounting to little short of £500, and he laid them on the foundation stone. To this, those present at the ceremony added £1420.

The Primate said that it was a privilege to be associated with the work of erecting the hall, and to have his name indelibly inscribed on the stone as one who had shared in it. The stone bore the inscription, "Ad Dei Majorem Gloriam." So had the convictions of the parishioners been engraved upon stone that their work was not for selfish aims, but for the greater glory of God. St. Michael's was a beautiful church, although it would not always be large enough for the worshippers who would need it.

Wreck of the Dunbar.

Commemoration Service.

About 150 people assembled in St. Stephen's Churchyard Cemetery, Newtown, on August 18, at the open-air service held in commemoration of the wreck of the Dunbar on August 20, 1857. The Archbishop of Sydney (Dr. Wright) conducted the service, and in his address pleaded for funds to enable the trustees of the cemetery to keep the graves in a condition worthy of a veritable "God's Acre."

Captain J. H. Watson (Royal Australian Historical Society) laid a memorial wreath upon the grave containing the remains of victims of the Dunbar disaster.

Mr. Aubrey Halloran (vice-president, Royal Australian Historical Society) launched an appeal for funds to keep the historical spot intact for future generations.

St. John's, Glebe.

The parish of St. John's, Glebe, has been celebrating its diamond jubilee. The Primate and the Bishop of Gippsland were the special preachers on Sunday, August 19. There has been a whole week of special gatherings and festivities. The parish has a large population, and is adjacent to the University grounds, in fact, many students lodge within the parish. The church is a very handsome stone structure with a fine tower and peal. Formerly the parish was inhabited by many of Sydney's leading citizens, but latterly it has become "down-town" tending to overcrowding and much industrialism.

Church of England Homes.

At the annual meeting of the Church of England Homes, which was held in the vestibule of the Town Hall on August 16, his Grace the Archbishop of Sydney, who presided, spoke with appreciation of the work that had been carried out in the past 12 months by the committee. Over £12,000

had been raised for the children, and this did not include the wonderful gift of a home at Carlingford by Mr. Buckland. The committee's ambition was to raise enough money to make accommodation at Carlingford, where 100 boys were situated, so that the girls (now in the Glebe Point home) could also enjoy the healthful surroundings of Carlingford.

Mrs. T. R. Bavin, wife of the Premier, said that she had always been impressed, when visiting the homes with the happy faces of the children. "This proves," she added, "that the homes are real homes, and not merely institutions. If every Anglican in New South Wales gave a small donation, the present debt of £2000 would soon be paid."

NEWCASTLE.

Communicants' Conference.

An important communicants' conference was held at Cessnock on August 12-14, in connection with the work of the conference, the Bishop sent to the diocese a Pastoral Letter in which he said:—

"The title 'Conference' is used for our gathering in the sense in which French people use it rather than as commonly understood amongst us.

"We are coming together for prayer, meditation, inspiration, dedication and instruction, and not for argument and debate.

The theme and the occasion for our Conferences will be found in the survey of the relationship of our Christian faith and practice to the world situation of the present day. It is our purpose to study together and to adjust our Christian discipleship to that great movement stirring our Mother-Church in England and known as the World Call.

"It is the desire of the Diocesan Missionary Committee that I should lead your study and devotions with the assistance of the Dean of Newcastle at the various sessions of the conferences.

"It will be our endeavour to put before you as fully and clearly as time permits, the significance of this 'crisis-hour' in which we live; to show the urgency and the opportunity of decisive Christian intervention; and the clamorous need for the consecration of the resources of Christendom to meet a situation without parallel in the past history of mankind.

"I earnestly beg that each of you will pray daily to God for a blessing upon our Conferences. You will understand that our purpose is far greater than merely that you should come in order that the Dean and I might talk to you. We are seeking for that blessing from God which comes when His people wait upon Him in faithful prayer and fellowship; when His Presence is known and felt; and His Spirit teaches truths far beyond the words of any appointed speaker."

GOULBURN.

Bishop Wilton in Goulburn.

The Vice Dean, Canon Wales, presided over a good meeting of Church folk in St. Saviour's Hall recently. The Rev. N. W. J. Tivey, priest-in-charge of West Goulburn, introduced the speaker. Bishop Wilton based his introductory remarks on friendship and the need of it in all activities of the Church. He applied that particularly to Australia's responsibility for the Mandated Territory and the Church's opportunity there. He pleaded for Vision—a vision for the future. He described the extent of the new diocese—600 islands scattered over 1,000,000 square miles. A rainfall of 273 inches in the year. Mountains 8100 and 18,000 feet high. He described the isolated communities and tribes with their tribal wars and their state of fear. This territory has been entrusted to Australia by the League of Nations. The Roman Catholics and the Methodists are there and doing good work. The Church of England is hardly represented. The Rev. F. Bishop did good work at Rabaul but that of course was amongst the white people. Now the time has come to commence work amongst the natives. The initial team will consist of five. Difficulties innumerable about chiefly the lack of a written language. Work will be commenced first on the southern coast of British New Guinea. The Bishop described the part the missionary has to play in creating understanding and promoting good will between the white man and the natives. Most of the native crimes are brought about by an utter inability to understand the white man's point of view. The missionary has an unpleasant job. (1) The native does not understand him and in the first instance does not want him, and (2) the white man does not like him or want him because he puts an end to the exploitation of the native. He asked that all church people in Australia should think,

work and pray for his work. The Bishop won the hearts of the younger members of the audience when in describing the currency of the country, he said that one could "buy a delightful wife for six pigs." He described the failure of the Condominium in the New Hebrides where the native has no zest for life, and contrasted this with the conditions in the British Solomons. Which conditions are largely the fruit of missionary enterprise. He instanced heroic deeds and lives of isolated missionaries in these seas. The meeting decided that its contributions should be applied towards the furnishing of the Mission House, and £28 was subscribed in the room towards this.

BATHURST.

The Bishop Visits Wellington.

The Bishop of Bathurst (Dr. Cotty) has paid his first visit to Wellington since his consecration. He preached at St. John's in the morning and evening, and confirmed 23 candidates. At Neurea, a tiny settlement, the church was too small to hold the people who came to hear him preach, and the service was held outside under a tree.

The Prayer Book Issue.

Preaching in All Saints' Cathedral with reference to the rejection by the House of Commons of the revised Prayer Book, Dr. Cotty referred to recent revisions of the Book, of the forces at work to defeat the proposals, how extremes of "churchmanship" meet, "of warring sectional fanaticism within the church," of reckless minorities, the future, and so forth, and ends with:—

"No reasonable churchman questions the constitutional right of the Common to act as they have done. The Church must continue to submit to the risk of such and other vetoes so long as she remains established, and enjoys the peculiar privilege of being so. The real question that the Church must face to-day is whether, if Parliament's interpretation of its control over the Church's inner life be what it seems to be, in the light of these two votes, whether the Church can afford to continue in that contract with the State which the establishment represents.

"But there is a price too big to pay for continuance of any contract between Church and State, and that price will not be paid by 'Ecclesia Anglicana.' The issue may well be left with confidence in the hands of those who guide the destiny of the Church at Home."

RIVERINA.

Rates on the Bishop's Residence.

A special case stated by the Valuation Court, sitting at Hay, at which Mr. Goldie, P.M., presided, raised an important question relating to the taxation of Church lands. The Council of the Municipality of Hay rated certain lands at South Hay, occupied as the grounds and residence of the Bishop of the Diocese in Riverina. The Cathedral of St. Paul's at Hay is the parish church of the town, as well as the cathedral of the diocese, and the officiating clergyman of the cathedral church is the rector of Hay, who resides in a rectory adjoining the cathedral church. The rectory is exempt from rates under the provisions of sec. 132 (h) of the Local Government Act, 1919-27. The appellant, the registrar and representatives of the corporate trustees of the diocese, claimed that the bishop's residence and land adjoining were exempt from taxation under the section. The Hay Valuation Court held that they were not exempt, and from that decision the trustees appealed by stated case to the Judge in Chambers. The relevant section provides that a certain class of lands shall be exempt from taxation, including: Sub-section (h), land which is occupied by or used in connection with a church, or other building used or occupied for public worship, or as a rectory, vicarage, presbytery, manse, or parsonage in connection with such church or building. The appellant relied upon the further fact that the Bishop of Hay was dean of his own cathedral, and during the four or five days each month during which he was in residence in Hay he officiated in the church.

His Honor held that the lands did not come within the exemption provided by the sub-section, that the Valuation Court was right in its opinion, and that appeal must be dismissed, with costs against the trustees.

QUEENSLAND.

ROCKHAMPTON.

The Bishop's Tour.

From June 9 up to July 17 the Bishop was in the central west of Queensland. Dur-



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VICTORIA.

MELBOURNE.

The Power of the Press.

The Bishop of Wangaratta, preaching at the annual press service at St. John's Church, Melbourne, said:—

"That political leadership by the press was not possible now as it was a few years ago, because the development of capitalistic companies of control did not allow a newspaper to be the expression of the vision and the will of a single brain. It had also to be borne in mind that politics was becoming less and less a vital part of our lives. We were not a military or a political civilization, but a business and industrial one. Business life was now more vital than political life. Consequently, the leadership exercised by the press was now less definite than previously, but more permeating, because it was concerned with life as a whole."

WANGARATTA.

Synod and the Constitution.

Speakers at the annual synod of the diocese of Wangaratta, which considered the declarations, safeguards, and provisions sought by the synod of the diocese of Sydney to be incorporated in the constitution of the Church, expressed the view that the provisions were, generally, unnecessary, and that their meaning was doubtful.

It was decided to ask the bishop to convey this opinion to the other bishops of Australia, with the request that they should consider the advisability of urging the Synod of Sydney to withdraw its amendments, failing which the bishops should be requested to consider and advise the Church whether the proper course would be to proceed without the Diocese of Sydney but expressing the hope that, at some future date, it might see its way to accept the constitution unconditionally.

ST. ARNAUD.

Statistics of the Diocese.

The St. Arnaud "Churchman," writing of the preparation of diocesan statistics, asks: Just wherein lies the value of the annual stocktaking and making up of statistics? And what is the danger of relying upon a good statistical return? Can we appreciate the one and guard against the other?

Well, in every business there is a stock-taking at some time in the year. We are used to the term "Stocktaking Sale," and the necessity of filling up income tax returns about the present time reminds us that no Government can get on without knowing where it stands. The value of making up returns is largely simply that the business side of the Church's work will not be allowed to get into a hopeless muddle, and that the parishioners and the Central Church authorities may know the exact financial position of the Church in each district.

In some cases debts have perhaps accumulated and old outstanding liabilities have not been wiped off. Various means have been resorted to in order to pay the stipends, etc. At nearly every dance there was what was called a "wine waltz," and the winners received a bottle of wine as a prize. The bottle was generally opened in the hall.

Diocesan Synod.

The Diocesan Synod will begin with a Corporate Communion on Tuesday, September 4, at 8 a.m. in the Cathedral, and the opening session will be held in the Cathedral at 3 o'clock, when the Synod roll will be called, and the Bishop will deliver his Pastoral Address.

The Bishop is inviting the clergy to a conference on Tuesday, September 4, at 11 o'clock.

The Cathedral Organ.

The Bishop and cathedral authorities are appealing for £2000 wherewith to complete the new organ. The tender of William Hill & Sons and Norman & Beard has been accepted.

TASMANIA.

The Church of England League.

The Rejected Prayer Book.

"Why did the House of Commons reject the proposed new Prayer Book?" was the subject of a lecture given by Rev. C. Allen at St. George's Parish Hall, Hobart. There was a large attendance, presided over by Mr. J. A. McElroy.

The lecturer began by pointing out that the attack on the House of Commons for its refusal to sanction the proposed new Prayer Book was a most unfair one. Every member of that House owed it to his constituents to carefully discuss, and give his opinion on every piece of legislation brought before it. The Church of England was the State Church, the Church of the English people. The English people, therefore, claimed the right to have the final decision as to the laws by which their Church should be governed. Mr. Allen showed very clearly that the Epiklesis or Invocation of the blessing of the Holy Spirit on the bread and wine was not in accordance with the historic and fundamental position of the Church. He instanced the significance of false doctrine in the use of Eucharistic vestments and pointed out that the Prayer Book was rejected because of the introduction of Reservation and the opening of doors to adoration. Mr. Allen then made an earnest plea to faithfulness to the true position of our Church.

The Rev. T. Quigley moved:—This quarterly meeting of the Church of England League humbly thanks God that the proposed Prayer Book has been again rejected by the House of Commons. It also conveys to Sir William Joynton Hicks, Bishop Knox and those associated with them, gratitude for their unceasing efforts and loyalty to Reformation principles, realising that it is owing to their devotion, under God, that the Church has been saved from a Romanising Prayer Book. The motion was seconded by the Rev. A. Gamble and carried.

Mothers' Union.

The Macquarie Plains branch of the Mothers' Union has made effective protest to the New Norfolk Council on the practice of people in this district taking liquor to dances, etc. At nearly every dance there was what was called a "wine waltz," and the winners received a bottle of wine as a prize. The bottle was generally opened in the hall.

The Council resolved "that in the event of intoxicating liquor being allowed into the public halls in the municipality during the progress of public entertainments, the council take steps to have the hall license cancelled."

The Mothers' Union is to be complimented on such effective work.

SOUTH AUSTRALIA.

Adelaide.

Motor Mission Van.

The Sunday School Council of the Diocese plans to put a motor caravan to work in the outback parts of the diocese.

It is proposed that the van shall work in conjunction with the Home Mission Society, Mothers' Union, and G.F.S., and shall be staffed by two ladies who will be commissioned by the Bishop to work among the women and children of the more isolated parts of the diocese, with the consent of the priest-in-charge of the district.

The Van will visit from house to house. Meet the parents, get to know them and interest them in the religious training of the children. Try to get all Church children to join the Church Mail Bag School. Meet the children after they come out from school and make friends with them, giving them a short talk and showing pictures. Link up mothers to the Mothers' Union, girls to the G.F.S., and, if possible, gather them together for meetings.

NEW ZEALAND.

Board of Missions.

It is gratifying to report that although nearly £5000 was needed three days before the end of June to enable the co-ordinated missions to be paid in full, the response from the various dioceses during the next few days was so magnificent that the books were closed there was a balance of £599. The many friends who sent donations, in addition to the way the great majority of the parishes responded, shows that the Board of Missions has a warm place in the affections of N.Z. churchpeople.

All the dioceses made a determined effort to reach their quotas, although only three succeeded. Nelson exceeded its quota by £200, Wellington by £100, and Dunedin by £23. Wellington has now more than subscribed its quota six years in succession, and Nelson has done so three years running. The English Committee that has given such splendid financial assistance to the Melanesian Mission has notified the N.Z. Church that it intends limiting its annual contribution to the Central Fund of the

Mission to £9000, as any surplus will be used for work in the Mandated Territory, in which Bishop Wilton, the newly-consecrated Assistant Bishop, is now at work. As the Australian Board of Missions is also concentrating on the same area the Mission hopes to receive from the New Zealand Church a larger annual amount than the £8000 which is now promised.

Petition to Archbishop of Brisbane.

Holy Communion.

A Petition, urging his Grace the Archbishop of Brisbane to instruct the clergy of his Diocese to conduct the service of Holy Communion in the simple form set forth in the Book of Common Prayer was approved unanimously by a meeting of more than 200 members of the Church of England Defence Society at the Albert Hall, Brisbane, on August 17th.

The meeting was opened by the Rev. T. A. Ashburner with prayer.

The president of the society (Mr. M. S. Herring) presided, and announced that Mr. Arthur Exley had been appointed campaign director, and that he would be assisted by a committee of ladies in the work of the Association.

The Petition.

"To the Right Reverend Father in God,
The Lord Archbishop of Brisbane,
May it please Your Grace,—

"We, the undersigned, lay members of the Church of England in the Diocese of Brisbane, being heartened by the fact that your Grace has signified your unqualified approval of the motion passed in the recent Synod of the Diocese of Brisbane, anent the holding on Sunday of the service of Matins, wherever such may be possible, at the churches within your diocese, humbly petition your Grace that you will signify to the clergy of the diocese that it is your will and pleasure that, on the service of Holy Communion in the churches of the diocese, such service shall be conducted in simple form according to the service of Holy Communion as set forth in the Book of Common Prayer, and in strict accordance with the rubrics thereof, without any additions to or deductions from the service as therein set forth, and that the date and hour of such services shall be clearly and duly announced, so that the desired comprehensiveness of the Church of England shall be duly maintained. And your petitioners will ever pray."

Mr. Arthur Exley said the Church of England Defence Association represented 80 per cent. of the churchmen of Brisbane. "We do not want to drive any one out of the Church," said Mr. Exley, "but we do not want services and opinions thrust upon us in which we do not believe."

A motion for the adoption of the petition was then put to the meeting and carried by a majority of three to one.

Mr. Elliott said they were determined to free the Church of England from the machinations of intruders. He hoped the petition would be signed by thousands; that it would stir the members of the church as they had never been stirred before.

Mr. H. St. George Caulfield appealed for a whole-hearted condemnation of Anglo-Catholic practices. No half-measures would suit him. There should be no temporising. A man said to him the other day: "You poor lambs! You are being led to the slaughter!" He replied: "Show me the butcher."

The butcher did not exist.

Mr. T. A. Ashburner also made an impassioned appeal for the sweeping away of "illegal practices." The word "comprehensiveness" meant, to some people, the swallowing of the Church of Rome without the Pope.

The Rev. T. A. Ashburner made a strong and earnest appeal. Several other speakers objected to the "Calvary" outside St. Francis' College, Nundah.

THE THANKFUL HEART.

For all that God in mercy sends—for health and children, home and friends;
For comforts in the time of need, for every kindly word or deed,
For happy thoughts and holy talk, for guidance in our daily walk,
In everything give thanks!

For the sweet sleep which comes by night,
for the returning morning light,
For the bright sun that shines on high, for the stars glittering in the sky,
For these and everything we see, O Lord,
our hearts we lift to Thee
In everything give thanks!



Prohibition.

Quandong writes:—

All readers of your most valuable paper ought to be very thankful to you for the vigorous stand that you have taken for Prohibition. But there are one or two things that ought to be very regretfully said. That grand veteran, Rev. R. B. S. Hammond, is doing wonderful work as a leader, but why should the outspoken leadership be left to him? The Roman Catholic Church has officially declared its opposition to our cause, which means that it hopes that the abominable stuff will still curse the men, women and children. The Protestant Churches, said to say, with the exception of our own Protestant Church of England, have all, I believe, officially urged their people to vote for Prohibition. Where do the Bishops, the recognised leaders, stand? Is it not time that they spoke with a strong voice for this great question—moral not political. Church members, tens of thousands of them, are looking to them. Surely they are not going to fail their people!

What's Wrong with Reunion?

(Editor, "Australian Church Record.")

Sir,—I am grateful to Dr. Prescott for his letter and forceful comments on the ghastly denominational rivalry which affects the Christian Church in Australia. My earnest hopes are that he carries with him his fellow members of the Joint Committee on Reunion. It will be almost useless to pray or plead for "atmosphere" if no action is taken. Will the Joint Committee take it?

In view of the apparent "impasse" which has been reached, may I humbly suggest that the Joint Committee do two things: (1) Approach the heads of the Churches, and plead for a "get something done" Conference on the matter of over-lapping ministries; (2) Publish a brief statement showing the points of doctrinal difference which at present bar the way to Reunion in Australia.

We were troubled some time ago to hear that a certain section had "slammed" the door on Reunion. Will someone tell us exactly what caused that section to test so violently the timbers of the structure so patiently and carefully built up by earlier conferences? The facts can surely be stated quite frankly without hurting anybody's feelings.

Yours, etc.,

S. J. KIRKBY.

24th August, 1928.

In Memoriam.

The Late Mrs. Baker.

All her friends in the Diocese of Nelson, N.Z., will regret to learn that Mrs. Baker, the widow of the Venerable Archdeacon Baker, died at Palmerston North on Wednesday, 11th July, in her 81st year. The Synod was in session on that day, and a telegram of sympathy from the members reached the family just before Mrs. Baker passed away. She was born in England in 1848, and was a daughter of Mr. G. Barker. In 1876 she was married to the Rev. W. G. Baker, who was then a C.M.S. missionary in India. In 1881 Mr. Baker was compelled for health reasons to leave India, and settled in Dorsetshire. In 1883 he came out to Bishop Suter, and successively became Vicar of Wakefield (1884-91), of Richmond (1891-93) and of Brightwater (1893-1915). In 1908 he was appointed Archdeacon of Waimea. In 1915 he retired from the active ministry, and the family lived in the Lower Hutt until his death in 1920. Mrs. Baker is survived by three sons—the Rev. H. N. Baker, M.A., rector of St. Thomas', North Sydney, Mr. William Baker, of the Eastern Cable Company, the Rt. Rev. Donald Baker, D.D., the Bishop of Bendigo, Australia—and two daughters, the Misses Alice and Grace Baker, of Palmerston North, N.Z. We tender our most sincere sympathy with the family in their bereavement.

—Nelson Diocesan Gazette.

The Bible—A Summary.

This Book contains the thought of God, the state of man, the way of salvation, the lost condition of sinners, the well-being of saints. Its doctrines are holy, its precepts are obligatory, its histories are true, its decisions are immutable. Read it in order to be wise, believe it to be in surety, practice it in order to be holy. It contains the light to direct you, the nourishment to sustain you, the consolation to make you glad. It is the chart of the voyager, the staff of the pilgrim, the compass of the pilot, the sword of the soldier, the map of the Christian. Here Paradise is regained, Heaven is open, the door of hell is closed. Christ is its principal subject; the salvation of men is its aim; and the glory of God is its ultimate end. This Book should fill the memory, govern the heart, and guide the steps. Read it slowly, frequently, and with prayer. It is a mine of gold, a paradise of glory, a flower garden of delights. It is given to you for this present life. By its possession a great responsibility rests upon you. It will repay your labour, reward your search, and condemn all those who despise its contents. —Selected.

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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 Vicarage, August 30, 1928.

"Preachers and teachers all are we,
Sowers of seeds unconsciously."
—John Oxenham.

My dear girls and boys,

During the winter we are all apt to have coughs and colds and influenza and we don't know how we catch them, in the trams and trains, at home, from our friends, who knows! They are so infectious, these horrid colds. What does infection mean, exactly, have you ever thought? Look in the dictionary and you'll find one meaning is "capable of being easily diffused or spread." Well, its not only nasty things like influenza that are capable of that. A few years ago an American doctor was captured by Chinese bandits; he was a prisoner for several months and had a terrible time. Later on he wrote a book telling of his experiences, and a most interesting book it is. He was nearly starved, and daily in danger of violent death, but I specially want to tell you one thing. From the first day of his captivity, Dr. Howard, that is his name, made a point of thanking the bandits for any little courtesy; of course he could speak their language. When a grumpy old fellow threw a dirty towel at him, Dr. Howard thanked him and gave him a pocket-knife. At first the bandits laughed at their captive, for his thank you, but he went on. By the end of the first week the bandits had stopped laughing at him; by the end of the second week they were thanking him for the little things he did for them; a week or two later they were all thanking one another, and by the end of the month the thank you habit was fixed. It is so infectious.

I expect all Scouts and Guides know this little rhyme—

"Smile
When you smile
Another smiles,
And soon there's miles
And miles of smiles,
And life's worth while
Because you smile."

Well! this is something else that is infectious, smiles and cheerfulness, and they certainly do help to make life jollier for everyone. Its the same with lots of other things. Have you ever seen someone yawn in a railway carriage, and soon everyone is doing it? Have you ever felt frightened to do something? Walk past a cow, for instance. Some of us are frightened of cows, then somebody else has come along and gone first, and that puts courage into the frightened one, and he or she can follow after.

Each one of you can think of lots of other things.

I have had two or three very nice letters in answer to mine about birds. They interested me very much. I am very sorry to hear that Catherine was

in bed with a cold, and hope she is now quite well again.

Often, on Sunday morning, we join together in singing, "Serve the Lord with gladness, and come before His presence with a song." Can you find this for me?

I am, yours affectionately,

Aunt Mat

Answer to question in last issue:—

Worship means worth. It is giving God our best in thought, word and deed; and Common Prayer means the worship in which all join.

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

THE GLOW-WORM.

I don't suppose a lady-bird
Would ask a worm to tea,
She's low compared with butterflies;
And dragon-flies agree
That worms are common, humble folk,
Plain folk like you and me.

And yet the worm I'm thinking of
Once made a painter sing;
Italy's greatest artist wrote
A poem to the thing.
Shelley and Michael Angelo
Both made its praises ring!

The worm they hymned is squat and brown,
She shuns the light of day;
At dusk she brings her lantern out,
For folk who've gone astray,
And many a weary ant or bee
She sets upon its way.

Her sphere is low and narrower
Than any human lot,
A wheel-track or a tuft of grass
Is all that she has got;
Love makes it seem a fairy land,
A Sultan's garden-plot.

We plain folk can't be butterflies,
But why should we repine?
A glow-worm looks an ugly thing
Until it starts to shine,
And then its beauty makes earth glad,
And so may yours and mine.
—Exchange.

Colour and Race.

Australia's Responsibility.

"The time has come when the coloured races will not remain under the domination of the white," said the Right Rev. R. S. Hay, Bishop of Tasmania, at a meeting at the Masonic Hall, Sydney, on August 14.

The white races, added the bishop, had never faced a greater task than now confronted them. A movement was in progress among the coloured races similar to the European renaissance, and no less important. The catch-words "self-expression," so common after the war, stood for a live force common after the war, and in many cases the expression was of resentment against the white races. It rested with the white races to maintain their ideals and the principles which have raised them upward. If they lose, their superiority was lost. The sister nation of Australia in the Pacific would not tolerate any mis-handling of the native question by six or seven million people.

Hast thou found some precious treasure?

Pass it on.

Hast thou some peculiar pleasure?

Pass it on.

For the heart grows rich in giving, loving

Is the truest living;

Letting go is twice possessing—would thou

double every blessing.

Pass it on.

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Australian Church News.—Important Items.

Leader.—The Other side of the Picture.

Overseas News.—From our own Correspondent.

Proposed New Prayer Book.—Rev. J. H. Freewin, M.A.

Quiet Moments.—The Message of Springtime.—Grace L. Rodda.

St. Andrew's Cathedral.—The Archbishop's Letter.

The Late Mrs. Simpson's Bequests.

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It is estimated that Invalid and Old-Age Pensions to be paid in the Commonwealth during 1928-29 will amount to £10,000,000.

Notable men and women in Bihar Province, India, have decided to undertake a wide campaign to bring about the abolition of the purdah—the system of secluding women from the sight of strangers.

The total capital expenditure to June 30, 1928, on the whole of the activities in the Federal Capital Territory, including revenue which had been received and expenditure, was £10,546,084.

Expenditure on education in New Zealand during the last financial year amounted to £3,847,545, a decrease of £139,871 compared with the previous year, which was largely due to shrinkage in expenditure on buildings. The net cost per head was £2/8/4.

The public debt of the Commonwealth of Australia at June 30 last was £494,129,100. During the 12 months the profits of the Commonwealth Bank, excluding the note issue, amounted to £708,901. The profits of the Note Issue Department were £1,128,365.

Yampi Sound, on the north-western coast of Western Australia, is about to boom. Japanese firms will take iron ore from the deposits there—50,000 tons the first year, 300,000 the second year, 500,000 tons the third year, and subsequently a million tons per annum.

Churches of all denominations in the Monmouthshire eastern valley, Wales, have joined forces to promote a joint petition to the British Government for assistance to the mining industry. From every pulpit, congregations have been urged to sign "The People's S.O.S."

The comment of the "Truro Diocesan Gazette," Cornwall, England, on the second defeat of the Prayer Book Measure in the House of Commons, has, in the circumstances, a certain piquancy: "The Commons came to the right conclusion, though on the wrong ground." Dr. Frere, Bishop of Truro, is a leader of the Anglo-Catholics in England.

It is now officially stated that interments of urns containing cremated remains may now take place in any churchyard in England and Wales which had been closed by Order-in-Council against further ordinary burials. This also means that the Cathedrals and Churches may once more become the resting-place of the dead.

A couple of women were riding on a tram car past St. Mary's Roman Catholic Cathedral, Sydney, and wondered why the special lights were blazing on the main tower. They argued but could not tell. Along came the conductor and he was asked. His reply was not inappropriate, "they had to do with the 'euchre' congress." One can never pass a Roman Church these days without seeing announcements of euchre parties in aid of Church funds. It seems to be a dominating feature of their life.

The necessity for mothers to see that their daughters are chaperoned when out late at night has been emphasised by Acting Judge Sheridan at the Parramatta Quarter Sessions. He said: "It is rather heart-rending to see a mother allow her children to roam the streets in such a way as in this case. It is inevitable that the girl will fall."

The Motion Picture Producers and Distributors of America have voted on a list of subjects which will not appear in any pictures produced by members of this association, regardless of the manner in which they are treated. Among these subjects are "pointed profanity," either by title or lip, "wilful offence to any nation, race, or creed," or ridicule of the clergy.

The new Commonwealth electoral rolls which will be completed this month will contain 3,550,000 names, an increase of 250,000 on the number enrolled for the 1925 election. In New South Wales there will be approximately 1,400,000 voters, and in Victoria 1,025,000. The figures for the other States are: Queensland, 460,000; South Australia 325,000; Western Australia, 200,000; Tasmania, 125,000.

Now that New Zealand has removed the embargo upon their importation, 20 Chinchilla and 50 Angora rabbits, of a total value of hundreds of pounds, have been despatched from Yorkshire in the care of a special steward during the voyage. The Angoras, which were shorn previous to departure, should land with fine new coats. Each yields a pound of wool at four shearings yearly, averaging 30/- per lb.

From the Baltic to the Pacific the Soviet territories remain closed to representatives of the Bible Society, but there is evidence that, in spite of anti-God societies, the Bible is even more precious to the majority of Russians than when they could obtain it easily. Through the Evangelical Christian Union, the Bible Society has been able to provide for the circulation of 5700 Bibles and 10,000 Testaments in Russia.

It is related of the great Buddha that, after someone had heaped a lot of abuse upon him, he turned to the one who had reviled him and asked the question, "If you offer something to a man and he refuses it, to whom then does it belong?" The man replied: "It belongs, I suppose, to the one who offered it." "Well, then," answered Buddha, "the abuse and vile names you have offered to me, I refuse to accept."