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YOUNG RECORDERS.

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

Toorak, Vic., February 16, 1927.

Who is my neighbour?

My dear girls and boys,

Quite a lot of you will have gone back to school by now and are settling down to another year of work and play and friendships. School is the place where friendships are made, all we grown-ups realise that—to have been to school together seems to be a wonderful link between one man or woman and another. It is a truly beautiful thing to have friends, people we like to be with in both our good and bad times, people who we know will be always interested in us, want to help us, that is what a friend is. And that is what we should try to be to all the folk around about us, a true friend, ready to help to the best of our abilities. Now the folk round about us we call neighbours, don't we? We speak of "our next-door neighbour" or our neighbour across the road, and in a larger sense, all the people we meet and have dealings with are our neighbours, so that we have a tremendous lot of them.

I want you to read a story Jesus told about this subject; He told it in answer to the question which is at the top of this letter. You will have all heard and read it heaps of times, the story of the Good Samaritan. Find it and read it again, and when you do try and imagine yourselves all those hundreds of years back, in a time when travelling was very, very different, roads were only tracks, and people mostly went on their own feet or perhaps had a donkey. On that lonely mountain road a man had been robbed and beaten and left for dead. After a long time came the Samaritan, and he, at risk of being set on himself, stopped and did his best to bind up the man's wounds, and then put him on his donkey, and ever so slowly journeyed on till they came to an inn. It was a brave as well as a kind thing to do. Even nowadays we use the words "Good Samaritan" for people who do such kindly acts. All through history there have been such people—every one of you could think of one or two—you try.

Just the other day I read a tale in one of our newspapers about a man in England. He was a very poor man tramping along a road on top of an embankment; he heard cries and found a schoolboy with his foot wedged in the points of the railway, in a cutting. He tried and tried again to get the boy's foot out, undid his boot, did all he could. Then they both heard a whistle and knew it was the express. The man twisted the boy's boot parallel to the earth and lay down beside him to keep him safe, pressing him between the rails. The train passed over their heads, neither were injured, and people came back to their help. Wasn't that a wonderful and a real "love-your-neighbour" thing to do.

I should like you all to read the story of the Good Samaritan and tell me where it is.

I am, yours affectionately,

Aunt Mat

Answer to question in last issue:

The Collect for the 3rd Sunday after Epiphany.

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

WHAT CAN A LITTLE CHAP DO?

(By John Oxenham.)

What can a little chap do
For his country and for you?
What can a little chap do?

He can play a straight game all
through—
That's one good thing he can do

He can fight like a Knight
For the Truth and the Right—
That's another good thing he can do.
He can shun all that's mean,
He can keep himself clean,
Both without and within—
That's a very fine thing he can do.

His soul he can brace
Against everything base,
And the trace will be seen
All his life in his face—
That's an excellent thing he can do.

He can look to the Light,
He can keep his thoughts white,
He can fight the great fight,
He can do with his might,
What is good in God's sight—
Those are truly great things he can do.

Though his years be but few,
If he keep himself true
He can march in the queue
Of the Good and the Great,
Who battled with fate
And won through—
That's a wonderful thing he can do.

And—in each little thing
He can follow the King,
Yes—in each smallest thing
He can follow the King—
He can follow the Christ, the King.

YOU PRAYED FOR ME.

You prayed for me. You did not know my need,
Nor that my heart was very sore indeed.
Nor that I had a fear I could not quell.
You sensed that with me all was not quite well.
And so—you prayed for me.
You prayed for me. My path had seemed so black,
And yet, I knew there was no turning back.
Then, in my loneliness I felt God near.
And down the long, dark road a light shone clear.
Because—you prayed for me.
You prayed for me. God did Himself attend—
Honoured the intercession of my friend.
And as your prayer, like incense sweet, did soar,
He did, in love, on me the blessing pour
The day you prayed for me.

The AUSTRALIAN CHURCH RECORD

For Church of England People
CATHOLIC—APOSTOLIC
PROTESTANT & REFORMED

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English Notes.—The Deposited Prayer Book, Rev. Dr. A. Law.

Quiet Moments.—The Lenten Season, Grace L. Rodda.

Leader—A Century of Church Journalism, Casuistry in the New Prayer Book.—Ven. Archdeacon Thorpe, M.A., B.D.

Letters to the Editor.—Sydney Synod and the Proposed Constitution, and others.

Australian Church News.—Interesting items. **The Church in Action.**—B.C.A. Women Workers.

Overseas.—Important notes.



Rapid progress, involving the expenditure of £100,000 to date, has been made in the work of preserving St. Paul's Cathedral, London.

The output of gelatine by one firm in New South Wales during 1927, was 1000 tons, absorbed mainly by jelly crystal and confectionary industries.

Over £124,000,000 was paid in admissions to picture theatres in America during 1926. The weekly attendance at the movies in U.S.A. is about 50 millions.

From the beginning of Australia the mines of the country have contributed £1,110,000,000 to its wealth. The present annual income derived from our mining industry is £25,000,000.

Labor's much boasted Brotherhood of Man ideal has received a rude shock in the decision of the Darwin Labor Unions to banish the Aborigine from the town.

In 1926, 10,000 acres of the highlands of Kenya passed into European hands, and the tribes of Kenya "have been declared to have no legal rights to their land."

The Church Pastoral Aid Society, England, has raised and expended during its 92 years of work, over £4,000,000 in providing part of the stipend of some thousands of qualified church-workers.

Strangely enough, Canon Bullock-Webster's attack upon the Bishop of Birmingham in St. Paul's Cathedral, has received considerable publicity in the Japanese papers.

Influential business interests are endeavouring to secure the abolition of trade coupons in N.S.W. The system has already been abolished in Victoria, South Australia, Queensland and Tasmania.

Dr. Gwynne, Bishop of Egypt and the Sudan, is so planning the Arabic branch of the Church's work in Egypt, that the way will be paved for the time when the Anglican Church in Egypt will have an Egyptian Bishop.

Australia has a public debt of £1,000,000,000, of which £442,000,000 is owed outside Australia. This fact needs urgent notice, even though our adverse balance of trade amounts to £11,000,000.

At June 30, 1918, the deposits in Savings Banks of Australia amounted to £116,339,892, or £23 2s. 7d. per head of population; at the same date, 1927, the amount was £204,159,682, or £33 2s. 1d. per head of population.

The number of factories in N.S.W. for the year 1926-27 increased by 30 and the number of employees by 9068. The value of the whole output of the mother State's manufacturing industry reached £179,262,044.

The Sydney Harbour Trust has been in existence 27 years, and during the whole of that period there has never been a strike, not even a minor industrial disturbance. The record of the men is one of loyalty and efficiency.

General extravagance due to the excessive purchasing of luxuries of various kinds, chiefly on the hire purchase system, are, according to the President of the Commonwealth Institute of Accountants, an untoward feature in present-day Australian life.

Mr. Ernest Bosch has given £27,000 to endow a Chair of Microscopic Anatomy at Sydney University, while the Right Hon. T. R. Ferens, of Hull, England, has given £22,000 for the endowment of a Chair at Hull University College.

During the recent disastrous Thames flood, Dr. John Hutton warned his Westminster congregation against the folly of blaming Nature or Providence for such a calamity. "Is not reason given us," he said, "for our defence in a dangerous world."

Dr. Wilfred Grenfell, of Labrador, says "Christ means to me a living personality, Who moves about in this world, Who gives strength and power as we endure, Who is a good Comrade helping one to be brave and do the right thing."

The French Government has no mercy on careless motorists. An Englishman who represents a British firm at Wimereaux, has been sentenced to six months' imprisonment, and ordered to pay a fine of 110,000 francs (£900) on a charge of driving a motor car negligently and causing an accident.

According to the Report of the League of Nations on the International White Slave Traffic, the Latin countries of the Old and New World have a bad supremacy in this trade in flesh and blood. Great Britain stands out in honourable light as a nation that does everything to suppress this degrading business.

"To me," says Sir Harry Foster, M.P., "it is sufficient when I attend the Blessed Sacrament of the Last Supper to be told that our Lord said, 'Do this in remembrance of Me,' and said again, 'Where two or three are gathered together in My name there am I in the midst of them.' That is enough of the Real Presence for me."

The anti-slavery Ordinance passed by the Sierra Leone Legislature last September came into force on January 1. By this the legal status of slavery in the Sierra Leone Protectorate was abolished and some 117,000 persons gained their freedom. Most people had thought that there was no slavery in Africa!

King George's message to London at the beginning of the New Year—"Standing on the threshold of a new year, we all look into an unknown and uncertain future, but I am confident that you and the citizens of London will do so with hopefulness and courage, and prove to the world that the heart of the British Empire beats strong and true.—George R.I."

The sales of Scriptures to young people in Japan are steadily increasing, notwithstanding the fact that cost of living has greatly increased and prices correspondingly advanced. In 1907 a staff of 66 men involved the Japanese Auxiliary of the Bible Society, in annual charges of £1,123, whereas in 1927 for 16 men the expenditure was £1980.

The World Call to the Church.

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St. Paul's Cathedral Bldgs.,
Swanston St., Melbourne



QUIET MOMENTS.

THE LENTEN SEASON.

(Grace L. Rodda.)

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil."

THUS St. Matthew graphically describes the journey of our Lord from civilisation and human companionship, into the dreary waste and loneliness of the desert.

And the Church has chosen the forty days of our Lord's fast, and the time of the temptation, as her Lenten Season; her day of humiliation and special penitence; her hour of fasting and self-denial; her opportunity of generosity and liberality.

True it is, that we may practise these virtues, if we will, any and every day of our lives. The call of the needy is ever present. The cry of the sufferer echoes within our soul. We meet, at almost every step, a fresh necessity for stern self-denial.

Yet still the days and weeks of Lent provide us with a special opportunity, and comprise a special appeal, will we but listen and heed.

"Would we travel in the way
That our Saviour trod?
'Tis forgetfulness of self,
Leads us nearer God."

The Lenten season calls us to prayer and fasting. We may fast in many a way and manner.

Now necessarily, by entire absence from daily food, this, indeed, is not always practicable nor advisable. But may we not partake of plainer meals, for at least one of our ways of fasting?

And again, in these restless times of amusement, and variety, and ceaseless entertainment, may we not well refrain, during the days of Lent, from excessive indulgence in such?

Or, better still, let us fast altogether in this direction.

Many and frequent opportunities will occur for our secret fasting. None other need know, none other should know, the personal sacrifice made for others.

Our Lord tells us—

"When thou fastest, anoint thy head and wash thy face, that thou be not seen of men to fast; but of thy Father which is in secret."

And having genuinely fasted, having practised wholesome self-denial, having willingly forgone innocent amusement, what then?

What is to be the object of our Lenten fast?

What the aim of our frequent sacrifice, during the weeks preceding Easter Day?

Shall it be only to benefit our own body and our own soul?

Shall it be solely to secure our own growth in grace, our own advancement in spiritual life? Shall it be merely to set our own feet more firmly in the right direction? To train our own thoughts more consistently heavenward?

Nay, surely not!

"Inasmuch as ye have done it unto one of the least of these, My brethren, yet have done it unto Me."

Here, then, we see the reason for our fasting. We view the pathway of self-denial. We travel along the avenue which leads to the goal. And the goal is "Giving." Herein lies the main necessity for our Lenten fast. The aim and the object of our sacrifice. Its hope and its fulfilment.

Shall we delay and demur, because we are not able to give munificently?

"Not by great or mighty deed,

Is the spirit ruled;

'Tis in daily discipling,

That the soul is schooled."

During this Lenten season we may all fast in one important particular. That is, in our daily expenditure. The pounds, or shillings, or pence thus saved, and thus accumulated, may be devoted to the needs of others.

The countless branches of Church, philanthropic and charitable work, are all alike sorely needing gifts of money, and yet more money. All alike, are more or less hampered by the want of hard cash. Cash—which can so readily be found for amusement. Cash—which is spent so freely on self. Cash—which can be and should be spared, which can be, and should be, given.

To-day, as of old, our Lord speaks, bidding us give, and give again. To give, if 'tis only a cup of cold water. To give, if 'tis but the widow's mite.

His command remains the same,
"Feely ye have received, freely give."

HOW WE MAY THINK OF GOD.

Dr. Carnegie Simpson, preaching in London, on how we may think of God, suggested that the real meaning of the Second Commandment was to deliver the people of Israel from the idea of a local or localised God. He did not wish to be controversial, but it was this matter of the localised presence of God which constituted the real danger in regard to the Reservation of the Sacramental elements—now so prominently before the public mind. "I know theologians get out of it, but if'n the theologians can get out of anything," Rightly to think of God is to think of Him as He is to be seen in Jesus Christ. Christ's declaration of God was not made in terms of theology or philosophy: what He declared and manifested was God's character. "Theology has discussed too much the being of God. His nature we do not know and cannot understand; His character we see in Christ. What God is I cannot even begin to put into words; what God has done I know, and that not by philosophical ideas or local images, but in and through Jesus Christ."

THE MUSTARD SEED.

Just "a grain of mustard seed"—
In a field 'tis sown,
Nature tends it day by day,
Till the tree has grown.

Just "a grain of mustard seed"—
Leaves and branches fair,
Birds, in flying overhead,
Find a lodging there.

Just "a grain of mustard seed"—
Thus is strength sublime,
Shall the Church of God increase,
Multiply with Time.

—Grace L. Rodda.

English Notes.

(By Rev. Dr. A. Law.)

The Composite Book.

THE Christmas season was made the occasion of an appeal by the Archbishop of Canterbury for the cessation of controversy, an armistice honoured by most people. The exceptions included certain "Evangelical" bishops favouring the Alternative Use, who made caustic remarks on the Commons' vote. One dignitary expressed himself in a way which has cost him much confidence in the minds of his people. He stated in his diocesan journal that the proposals were "perhaps too Christian" to pass Parliament! It is this sort of attitude which is heaping up trouble in these days, and is driving away earnest men and women from the Church of England.

Name of a Name.

What are we to call the proposed New Prayer Book? It was formerly known as N.A.84. Later it became the Alternative Use. Then it was described as the Deposited Book. Should it now be termed the Rejected Book? If the Episcopate could attain wisdom, and drop the contentious matters they have forced on the notice of the world, all might yet be well. There is, at present, a rumour that the Alternative Book is to be re-submitted to Parliament with a few explanations, on the supposition that the House of Commons did not understand the proposals. It will be surprising if the Episcopate does not receive another rebuff from Parliament for treating the Commons' vote as an expression of infantile incompetence. But perhaps again the Episcopate will say one thing and do another.

The Devil Is In It.

There is a very good story current of an Archdeacon, who, unlike most officials, does not echo his diocesan's mind on Prayer Book Revision. He lately told his people of the real origin of the trouble. The Church was getting on very well, and the Devil was nonplussed for a time, until he suddenly said, "Let us get them to revise the Prayer Book!" The same fearless speaker (thank God there are some in England!) denounced the vanity of the promises of the bishops that they will restore discipline under the new Prayer Book, and he trenchantly summed up the situation by saying, "Poachers cannot be gamekeepers, too." We read of bishops, outside Australia, who commit and permit the gravest irregularities.

Another Fallacy.

One of the most fallacious yet effective pleas put forth for the acceptance of the new Prayer Book is that it is the result of twenty years' deliberations by the Bishops. The fallacy is immediately evident when one makes up a list of the episcopate of 20 years ago and compares it with the one of to-day. A small percentage of the present bishops were in their sees ten years ago, not to say twenty. And twenty years ago were diocesan bishops like Knox and Chavasse, who are amongst the staunchest opponents to these ill-considered proposals of Reservation, etc., as they will appear to be in the light of time.

Church Overseas.

Bishop Barnes' New Year's Sermon.

The Bishop of Birmingham, preaching in his Cathedral on New Year's Day, said, it is safe to say that a more thorough revision of the Prayer Book than that recently brought forward will be necessary if the Church of England is to satisfy the new religious outlook now being created. It is also certain that the revision must be made from a different standpoint than that chosen by the majority of the Bishops. The action of the House of Commons in rejecting the Deposited Book has been widely popular, as even those who regretted the decision are forced to admit.

Assistant Bishop of Jamaica.

The Rev. W. G. Hardie, M.A., Vicar of St. Luke's, Finchley, London, has been appointed Assistant Bishop of Jamaica, West Indies. Mr. Hardie is a keen supporter of the Colonial and Continental Church Society.

Church Burned Down on Christmas Night.

St. Matthew's Church, Burnley, was burnt out on Christmas night, and damage estimated at over £20,000 was done. The building was insured, but not to the full extent. Everything was apparently all right late on Sunday afternoon when the verger left the building, but he had been at home for only ten minutes when he was informed that the church was on fire. He returned and tried to enter the church, but was overcome by smoke and collapsed, and was rescued by a police-inspector. An entry was afterwards made into the vestry, and the registers and plate were removed. The vestry was the only portion of the building which was not destroyed.

The Darwin Church Dispute.

The cables in Australian press give from time to time, disturbing statements as to the acrimonious dispute between vicar and people in the parish of Darwin, in Lancashire.

The Bishop of Blackburn has suggested the following conditions as a basis for the settlement of the dispute between the parishioners and the incumbent of St. Cuthbert's, Darwin, where for some time there have been protests every Sunday against the vicar's teaching and practices:—(1) Full Morning Prayer, with choir and hymns and with a sermon, to be restored each Sunday at 10.30, this being the hour at which, it was represented, the majority of the people desired it. (2) Sung Holy Communion at 9.30 a.m., for those who desired it. (3) Plain celebration of Holy Communion at 8 a.m. (4) mid-day celebration of Holy Communion at least once a month for those unable to attend the earlier services.

The Late Bishop Ryle.

Four exquisitely wrought alms dishes, subscribed by the citizens of Westminster in memory of the late Dean of Westminster, Bishop Ryle, were presented recently to the Dean and Chapter of Westminster by the Mayor at a meeting held in the City Hall. The work of Mr. Omar Ramsden, the dishes are similar to those presented by the King to the New York Cathedral, and are of hammered silver gilt, and bear the Royal arms, the arms of Westminster, the arms of the Abbey, the arms of the late Bishop Ryle, with engravings of the keys of St. Peter and the ring of Edward the Confessor.

The World Call in Brighton.

The Cambridge University Missionary Council, with students from Christ's, Selwyn, Caais, Trinity, Magdalen, Peterhouse, and Queens' has delivered the World Call in Brighton. One of the chief aims of the campaigners was to interest the young in the furtherance of Christ's Kingdom in other lands. About sixty schools were visited during the week, and organisations such as the G.F.S., Boys' Brigade, C.L.B., Boy Scouts and Girl Guides, were addressed. Everywhere the missionaries were welcome, and were given an attentive hearing, notably at the Brighton Boys' Club, where youngsters from the town's worst slums appeared to like nothing better (writes a correspondent) than to get round one of their brothers from Cambridge and ask him questions on every subject under the sun.

With the grown-ups the missionaries had an equally hearty welcome; almost all the Brighton churches opened their pulpits during the week, and there were crowded congregations. There was a good attendance at a meeting in the Dome on the closing night. "We did our best to impress on everyone we spoke to that we did not want to ask for money nor for offers of service—primarily. What we were out for was interest."

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Casistry in the New Prayer Book.

A STUDY IN THE METHOD OF THE DEPOSITED BOOK.

(By Ven. J. H. Thorpe, M.A., B.D.,
Archdeacon of Macclesfield, Eng.)

THIS is not the first revision of the Prayer Book undertaken in modern times. The Church of Ireland and the Church of Canada have both revised the Prayer Book with great success, and with the general approval of their members. This has arisen from two, amongst other, causes. In the first place their Synods were truly representative of the members of the Church in each case. These Churches have had long experience in the work of their representative assemblies. Their members have learned to exercise their electoral rights, and thus the action of the Synod in each case has truly been the action by their representatives of the whole membership. It is not so in the Church of England. The present Bishop of Durham, in an article in the London "Evening Standard" (April 8, 1925), after a sarcastic exposure of the unrepresentative character of the Church Assembly, concluded: "It cannot be right, equitable, or prudent that the mind of the English laity should have no more effective instrument of self-expression than that which the Church Assembly affords." The other reason for the successful revisions by these Churches has been the general agreement amongst the clergy and laity as to doctrine in both Churches. Unfortunately it is not so in the Church of England. Making the fullest allowance for that comprehensiveness which is a characteristic of the Church of England, and which, be it remembered, is also of the Churches of Ireland and Canada, the contradictions and disagreements in doctrine within the Church of England now go far beyond any comprehensiveness which can be shown as truly characteristic of the Church of England. This comprehensiveness may be summed up in the statement: "The Church of England allows interpretations of the Holy Communion which are supported by Holy Scripture, but she repudiates the Roman Mass and its distinctive doctrines because they are disapproved by the certain warrant of Holy Scripture." The trouble of the hour is that some of her clergy teach, and some of the laity believe, the doctrines of the Roman Mass, and are set on revising the Prayer Book so as to make the Mass and its doctrines lawful in the Church of England. The New Prayer Book is an attempt to frame a Prayer Book which will satisfy these, and keep them in their Romeward journey, and keep this is not openly allowed. But it lies behind all the special pleading and arguments by which the New Book is being pressed forward for acceptance—really a despairing plan to restore the semblance of discipline. For discipline which legalises opposites is no discipline at all.

The method now adopted for this end can only be described as casistry. It does not openly approve of the things themselves, but it provides facilities under cover of which they can be practised and taught—opportunities, not sanctions. Here are some instances:—

The Mass.

The central doctrines of the Roman Mass are: (1) That the elements are changed into the Body and Blood of Christ after the priest has consecrated them, so that they no longer are outward and visible signs but the Things signified. (2) That so changed Christ in them is to be offered to the Father as a sacrifice for the sins of the living and dead and worshipped, whether they are afterwards partaken of by the people or not. (3) That this can only be accomplished by a sacrificing priest, rightly ordained as such, of which the garment called the Vestment, or Chasuble, is the instrument and sign. The New Prayer Book meets this thus:—It provides in the Consecration Prayer the following new things—the Memorial before the Father made with the elements, the Invocation of the Life-giving Spirit on the elements that they may be changed, and the Vestment. It also legalises wafers, which are distinctive of the Mass and destroy the symbolism of "the one loaf."

A Devotion.

On page 434 of the New Book there is a Devotion to be before the Holy Communion. This is taken from the Roman Missal and uses the word Altar for the Communion Table. That word was rigidly banished from our Prayer Book at the Reformation. It is a key word and implies a complete change of doctrine from the Prayer

Book. But this is not apparent at first to the unwary and un instructed. That is where the cunning casistry of the thing comes in.

Corpus Christi.

Arising out of the Roman Doctrine of transubstantiation, or the change of the substance of bread and wine into the substance of the Body and Blood of Christ, the Feast of Corpus Christi is one of the most important and distinctive of the whole Roman Calendar. It was established in honour of the consecrated host and with a view to its adoration. It was originated by some "lying wonders" of a Nun of Liege in 1230, and of a priest at Bolsena in 1264. It is now observed in churches of the Church of England under Anglo-Catholic control. This Roman Feast occurs on the Thursday after Trinity Sunday. What does the New Prayer Book do? It provides a new Feast, "Thanksgiving for the Institution of the Holy Communion," which may be used on any day of the year, and so, of course, on the Thursday after Trinity Sunday—Corpus Christi Day. There are alternative collects, the second of which is taken straight from the Roman Missal, and fits in admirably with the Roman Festival. The Epistle and Gospel are the same. How will this work?

Holy Cross Day.

The worship of the Cross is one of the grossest superstitions in the Church of Rome and there are two Festivals in its honour: May 3, The Invention (or discovery) of the true Cross by Helena; and September 14, the Exaltation of the Cross. These also are observed in churches of the Church of England under Anglo-Catholic control. They are occasions of most unsound teaching. Good Friday is also made an opportunity for the same teaching, and the insertion of a ceremony of "creeping to the Cross." What does the New Prayer Book do? It appoints a new festival by providing a Collect, Epistle and Gospel for September 14—Holy Cross Day. It is true Holy Cross Day appears already in the Church Calendar as a Black Letter Day, i.e., a secular date having no religious use or significance. It is now made a day of religious observance, providing amongst other things, an opportunity for the annual repetition of the ridiculous old wives' fables about the material Cross which are already heard on that day in some Church of England pulpits.

Purgatory.

As the Roman Festival of Corpus Christi was the direct outcome of the doctrine of transubstantiation, so the Festival of All Souls (November 2) developed out of the Roman doctrine of Purgatory. It owes its origin also, partly, to the silly tale of an ignorant monk who asserted he overheard a conversation in hell in which the devils complained of the number of souls rescued out of their hands by prayers for the souls in Purgatory. At the Reformation the Church of England banished the whole fabulous superstition of Purgatory from her borders as a fond thing, vainly invented, and repugnant to the Word of God (Article 22). Now in the churches under Anglo-Catholic control Purgatory and prayers for the souls, assumed to be there, are taught. What does the New Prayer Book do? It provides a new Festival on November 2 which it calls "Commemoration of All Souls." As on the day before there occurs the Feast of All Saints, it is not difficult to see the use that can be made of this new Feast of All Souls, on the same day and called by the same name as the Roman Feast. What will honest John Bull have to say when he sees the craft in this?

These are only instances which illustrate the character of much in the New Prayer Book. Apart from direct and clear changes of doctrine by the introduction of new words and phrases, they mark a change of method which is truly humbling. One of the ruling principles of the Reformation was the utter banishment from the Church's services and teachings of all approach to evasion, shuffling, pretence and imposition. The degree in which these things defiled and disgraced the Church before the Reformation is incredible to those who are not acquainted with the evidence. The Reformation principle was openness, honesty, straightforwardness and clearness. That was why our reformers gave the people the Bible in English. That was why they ordered large portions of it to be read in public worship. That was why they draw up the Sixth Article. And that is why we who cannot accept this New Prayer Book are distressed that our Church should be committed to the casistry, shuffling and irresolution displayed in it. It runs away from quite simple questions such as these: "Is fasting the Church's rule, as some clergy assert?" No direct answer in the New Book. But if you are not fasting it is "a reasonable hindrance" to communicat-

ing. "Should all present at a Celebration communicate?" No direct answer. But a minister who has made an obligatory use of his own to be fasting may reserve the consecrated elements in an Aumbry so that he may administer them to a sick person without partaking himself, as he is ordered to do in the present Office of the Communion of the Sick. As for the general con- gregation, by a faint condemnation of the practice of being present at the Holy Communion and not partaking, copied from a decree of the Council of Trent (Sess. xxii., Cap. vi. De Sac Missae), the unscriptural and irrational practice is accepted. (Depo- sited Book, General Rubric 8, p. 203.)

As there is now no discipline over doctrine in the Church of England, and as the clergy are taught to interpret the Articles in contradictory senses, it is evident to the mean- est intelligence that whatever the New Prayer Book may do, if it becomes law, it certainly cannot bring peace, order or discipline. From the foregoing it will be seen that new opportunities are provided in it for the medieval teaching which is the real source of the present disorder, discord, and con- fusion in the Church, and which its advocates profess the Book will enable the Bishops to "discipline."

The object of the New Prayer Book seems to be to evade decisions on such questions and to provide a sort of Ecclesiastical Whitley's in which every one can get exactly what he wants under the same roof. Is it any wonder that the Church is scoffed at as having no mind of its own and afflicted with the spirit of fearfulness and uncertainty? What will be the value of discipline within the limits of all this casistry?

The Church in Action.

Women Motor-Van Missionaries.

To few is given the courage, combined with the will, to bear all hardships necessary for setting out on such an enterprise as that from which Miss de Labilliere, of the Bush Church Aid Society, has just returned. In a descriptive lecture, accompanied by interesting lantern slides, members of the Sydney Feminist Club yesterday afternoon, Miss de Labilliere gave an account of women's motor-van work in the west, in which she has taken an active part for eighteen months. It is a new branch of the work of the society, which supports ous missionaries throughout Australia, and there are only two motor vans, one in charge of two men, and the other for the use of two women, explained the speaker. The work entails visiting isolated home- where, in some cases, the women and children have never seen a clergyman, and where another white woman has not crossed the threshold for four years or more.

It was a common occurrence, said Miss de Labilliere, to visit a home where there were children who had never seen a Bible. In the small logging towns and mining camps it was sometimes possible to find Sunday Schools, although the Bush Church Aid Society conducted a mail-bag system of religious instruction, to which 300 children belonged. The ground covered was chiefly the Great Western Plains, with occasional visits to the mountain regions and the South Coast districts of the State. Half-time schools were visited, but in the majority of cases the travellers met with children who were totally uneducated. Miss de Labilliere, who had been accompanied on her travels by Sister Grace Simms, gave a vivid description of experiences on the road, such as bush fires, dust-storms, being bogged in sandhills, and having to rely on the Govern- ment tanks, met with at distances of 30 and 40 miles, for water. The van, which had been entirely equipped by voluntary subscrip- tions, was fitted up with bunks, and carried an organ, a gramophone, and a stock of books, in addition to the usual necessities. The speaker also referred to the society's hostel at Wilcannia, specially built for chil- dren who had come to the township to attend school, from their homes within a radius of 200 miles. Healing work was also undertaken, and medical advice given where possible, the society having its own hospitals.

AUSTRALIAN COLLEGE OF THEOLOGY The Hey Sharp Prize.

Further contributions have been received from the following:—Rev. A. Battersby, 10/-; Rev. H. A. Hayden (Eng.), 10/-; Rev. C. S. Webb, 10/-; Rev. A. H. Garnsey, 10/-; Canon H. R. Finnis (Eng.), 5/-; Canon Sutton, 1/1/-; Rev. P. P. Finnis, 5/-; Rev. F. A. Woodger, 5/6.

Note.—Would any who still desire to contribute kindly send their donations as soon as possible, as I am anxious to finalise this matter.—John Forster.

An Anecdote of Newman.

JOHN Henry Newman, Cardinal! What memories the name calls forth! Memories of the unrestful days of the Oxford Movement. And what a power for good the owner of the name might have been in the English Church. For it is certain that he had a tremendous influence with the under graduates of that day. And it is doubtful if any sermons ever preached in St. Mary's, Oxford, were more full of Scripture truth than went straight to the hearts of his hearers, than straight to his. He seemed at that time to know just what the human need was, and to give the Word of God which met that need. Newman's was a wonderful personality. Yet with all his great gifts, he was very human, as a rather amusing story told of him, just at the time of his transition from the Anglican to the Roman Church, will show.

He had begun to feel that his position in Oxford was becoming intolerable, so resigned St. Mary's and went to live at Littlemore, three miles away, becoming vicar of the small church there. He also took a house and set up a sort of clergy house, where many of his disciples lived with him. The house is still to be seen, as it stands in its old-world garden. One can picture the perplexed and troubled embryo cardinal as he paced the walks, trying to look into the confused future, and striving to come to a decision. Amongst his followers was a young undergraduate with a decided leaning towards the theatrical profession, who, under the fascination of Mr. Newman, had been brought to consider the possibility of a "religious" life. The world, however, continued its grip; and this youth often uttered the decorum of the "house" by singing as he went about his mental duties the latest music hall songs. He had been rebuked more than once, but still his leisurely ways went on, until at last he realised that the cloister life was not his forte, and so taking his courage in both hands (for all stood in awe of the Head of the house) he went one morning to the private room of that rather alarming personage. Knocking at the door, he was bidden to enter, and found the superior in his cassock at his desk busily writing. "Yes?" said the Dr. looking round. "If you please, sir," said the trembling youth, "I have come to tell you that I find I am not suited to this life, and I beg you will allow me to withdraw." The great man eyed him disapprovingly. "Eh?" said he, "so you have no vocation?" "Well, sir, I wouldn't say I have no vocation; but I feel I have none for a religious life." "Oh, you have a vocation—and, pray, what is that?" with fine scorn. "I think the theatre is my call in life, sir." "The theatre! And you call that a vocation?" spluttered the Dr. wrathfully:—"Why, why, you might as well say that—the cr—th—the shoemaker's trade is a vocation."

The defaulting monk stood there on the verge of collapse, but realising it was his last chance of getting even with the big little man, his natural powers of repartee came quickly to his aid, and with a great show of deference replied, "Well, sir, you must admit that the shoemaker has a good deal to do with the soul (sole)." The superior for a moment was aghast at such levity and assumed great severity; but his innate sense of humour getting the better of him, he looked as ferocious as was possible, and said in a voice unmistakably trembling with laughter—"You may go, sir."

THE LEAVEN THAT IS HIDDEN.

"Till all shall be leavened"—the Saviour has said,
His word is unfailingly true.
His leaven shall work in the heart of the world,
Shall cleanse and shall heal it anew.

"Till all shall be leavened"—though wand-
ring afar,
We're lost in the desert to-day,
His leaven shall banish our doubt and
despair,
Revealing the Light on the way.

"Till all shall be leavened"—Oh, whisper
of love,
Assurance of mercy sublime.
His leaven—"ho!" but it worketh His Will,
Our strength and our safety through
Time.

—Grace L. Rodda.

Let a man do his work. The fruit of it is
the care of another than he.—Carlyle.



The Rev. E. C. Thomas, Rector of Walls-
end, has commenced duties as rector of
Islington, Newcastle Diocese.

Dr. and Mrs. E. G. Fische, C.M.S. Mis-
sionaries in China, arrive in Sydney to-day
from London, by the R.M.S. Ormonde. They
will leave for China on April 19.

The Rev. N. E. Tivey, rector of Temora,
diocese of Goulburn, has not been well lately
and will be staying in Sydney for some six
weeks, whereby he may rest.

The Rev. Dixon Hudson is returning to
his parish of St. George's, Hurstville, Syd-
ney, after a six months' holiday in Great
Britain.

The Rev. H. G. Chivers, of Concord
West, Sydney, has exchanged for three
months with Rev. Canon Harris, Rector of
Blayney, Bathurst.

The Rev. F. R. Ferris, M.A., of Pingelly,
W.A., has been appointed chaplain to the
Preparatory School at St. Peter's College,
Adelaide.

On March 17, the Archbishop of Perth
will have been 50 years in orders. He was
ordained Deacon in Ripon Cathedral, 17th
March, 1878.

Professor Cumbræ Stewart, a leading
Brisbane Churchman and Garrick Professor
of Law at the Queensland University, passed
through Sydney last week on his way home
after a holiday trip to Ceylon.

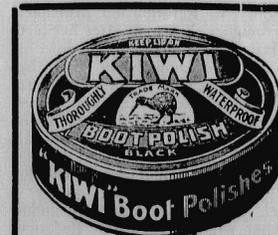
The Rev. Frank L. Oliver, M.A., hitherto
chaplain in the Royal Australian Navy, has
accepted the post of Chaplain to the New-
castle Missions to Seamen. He has already
begun his new work.

The Rev. Dr. Ivens, formerly on mission-
ary service in Melanesia, and an authority
on the South Sea Islands lore, has gone to
England to publish a dictionary and gram-
mar of the Solomon Islands.

The Rev. C. J. Fletcher, of the diocese of
Brisbane, has accepted the post of chaplain
of Yarrabah, and will be leaving Brisbane
at the beginning of this month to take up
this work.

The Rev. T. S. Groser, son of Canon
Groser, and formerly of the Brotherhood of
St. Boniface, Bunbury, W.A., has brought
out a book on his experiences in West Aus-
tralia under the title of "The Lure of the
Golden West."

Mr. and Mrs. A. C. Elliott returned to
Maravovo, Melanesian Mission, by the "Ma-
taram" on February 1, after their fur-
lough. They were accompanied by Miss
Agatha Clarke, an English trained nurse,
who is to be stationed at Bunana, British
Solomon Islands, as an assistant to Miss
Wench.



The Famous KIWI Boot Polish

BEST FOR ALL
FOOTWEAR

Polishes: Black, Tan, Patent Leather
Stain Polishes: Light Tan, Dark Tan,
Nigger Brown, Ox Blood, Brown

The Rev. C. E. Hulley, vicar of Emma-
ville, has accepted the nomination to the
parish of All Saints', Moree, vacant through
the transfer of the Rev. A. W. Coates to the
important parish of Glen Innes, all within
the Diocese of Armidale.

The death of Mr. O. G. Symons removes
a well-known business man and churchman
of Sydney suburban life. For many years
he was an alderman of the Granville Coun-
cil and a warden of St. Mary's Church,
Guildford.

The Rev. H. L. Ebbs, formerly vicar of
Lorne, has been appointed vicar of Newport,
the Rev. E. E. Robinson, curate of New-
port, vicar of Ringwood, and the Rev. C. J.
Thomas, vicar of Ringwood, vicar of St.
Michael's, North Carlton, all in the diocese
of Melbourne.

The Rev. W.B. Docker, M.A., has been
appointed Hon. Canon of St. Peter's Cathed-
ral, Adelaide. He is rector of St. Mary
Magdalene's and St. Peter's College Mis-
sioner and Diocesan Inspector of Day Schools
since 1920. He has also given much service
for missions.

Mr. H. de B. Barr, B.A., manager of the
Temora Branch of the Commercial Banking
Co. of Sydney, and Hon. Treasurer of St.
Paul's Church there, has removed to the
management of the Lane Cove Branch, Syd-
ney. He took an active part in all affairs
affecting the welfare of Temora and dis-
trict.

During this month and until Easter, Miss
Akehurst, B.A., Director of Education in the
diocese of Goulburn, will be in Wagga.
While there she will aim at getting the
Parents and Friends' Association into work-
ing order, to gather the teachers for united
work, and to assist in developmental work
amongst juniors.

The Rev. Capon Simpson, of St. Paul's
Cathedral, London, has been in the United
States fulfilling preaching engagements on
behalf of the Church Army. Church Army
workers have been engaged for many months
seeking, in co-operation with the Bishops,
to establish an autonomous Church Army in
the United States. A Church Army Train-
ing College for young American Churchmen
opened at Providence, Rhode Island,
for its first term, January 6.

Much sympathy is going out to the Rev.
A. H. Garnsey, the esteemed Warden of St.
Paul's College, Sydney University, in the
death of his eldest son, John Anthony. He
had recently taken his Science Degree at the
University, and was proceeding by car to
Western Australia to take up a position,
when he died at Ballarat, in the West-
ern Riverina. He had just passed his 21st
birthday, and was a young fellow of much
promise.

Mr. Harry Hibble, one of Sydney's lead-
ing Churchmen, returned with his family
from a world tour last week. He went to
Great Britain and the Continent via the
Suez Canal, and came back by way of the
Far East. It was his privilege to be pre-
sent at the consecration of Bishop Cham-
bers in Canterbury Cathedral, an occasion
which had interesting connection, because
for years past he had materially helped
Archdeacon Doulton and his work in Tan-
ganyika.

The Rev. C. and Mrs. Short, C.M.S. Mis-
sionaries in Kenya, writing to friends in
Sydney, tell of the terrifying experiences
they underwent early last month through
earthquake shocks. They had to flee from
their house and seek protection on the
tennis court. The church building and
school hall were greatly damaged. They
report wonderful services at Christmastide,
thronged literally by hundreds.



- March 1.—St. David's Day. David, son of a Welsh Prince, became Archbishop of Caerleon, Wales, about 520. He removed his see to Menevia, now called St. David's. He died about 544 A.D.
- March 2.—Ember Day. John Wesley died, 1791.
- March 3.—Ember Day.
- March 4.—2nd Sunday in Lent. When we pray that God's providential care will protect us against adversity, and His grace against evil thoughts.
- March 5.—Battle of Mukden, Manchuria, 1905.
- March 7.—First Prayer Book of Edward VI. issued, 1549. Perpetua, Martyr, North Africa, perished 204 A.D.
- March 8.—Great naval battle of Aboukir, 1801.
- March 10.—Statute for burning heretics, 1401, the price paid by King Henry IV. to Archbishop Arundel for his support. Battle of Neuve Chap., 1915.
- March 11.—3rd Sunday in Lent, when we pray for God's help and defence against all enemies, spiritual and temporal.
- March 12.—Gregory the Great Bishop of Rome, A.D. 540-604. Revolution in Russia, 1917.
- March 13.—Bloemfontein captured, South African War, 1900.
- March 15.—Abdication of the Czar, 1917.



A CENTENARY OF CHURCH JOURNALISM.

WE join with many friends in every part of the world in congratulating that famous evangelical weekly, "The Record," on the celebration of its hundredth birthday. We look upon ourselves as a daughter of the English "Record," and therefore we have noted with extreme pleasure our mother's arrival at her hundredth milestone. We felicitate her! She is the Church's oldest newspaper, having been born in January, 1828! Her record is something of which to be proud. She was born in stirring, difficult times. Great Britain was a very different place to what she became in Queen Victoria's days, and is now! She was then in the midst of the aftermath of the Napoleonic wars, living was dear, the poor were poor indeed, education was only for the few, while spiritually the country was in deep need. And yet, there were men of faith and Christian daring in those days. Not many years had elapsed since the great missionary societies had been founded, while on many sides there was a growing regard for social amelioration. Politically, the land was unreformed. Nevertheless a new political, remedial and spiritual consciousness was arising and England was in for brighter days. Evangelical clergy were hardly a twentieth of the whole body of the clergy, yet their influence was already great, and their works many. It was into such conditions "The Record" was born.

To mark the centenary, the issue of "The Record" for January 5th last contains a superbly printed and illustrated supplement which is nothing less than a history of the great

Church weekly since its foundation. Five names will always be associated with the beginning of the paper, those of Mr. James Evans, Mr. Reynolds, Mr. Andrew Hamilton, Captain Gambier, R.N., and Mr. James Nisbet, founder of the well-known publishing house of James Nisbet and Co., Berners-street, London. Mr. Peter Freeland Aiken was the first editor, and Mr. J. S. Gordon acted as publisher for over 50 years. He was succeeded by his son, and their joint service to the paper extended to 82 years. Other noted names associated with "The Record" are those of Canon Garbett and Archdeacon Buckland, Mr. Alexander Haldane, a son-in-law of Dr. Chalmers, Sir Lewis and Sir Robert Dibdin, and the two gifted brothers, Henry and Herbert Hogan. For over forty years Mr. H. C. Hogan acted as the efficient and trusted editor. His knowledge of church work was unique, and he became in time one of the most influential leaders of Evangelical thought. After Mr. Hogan's death in 1924 his brother succeeded to the editorship.

Dr. Eugene Stock writes in this special issue a captivating article of "Reminiscences of Seventy Years." It is full of delightful interest. Dr. J. D. Mullins writes an illuminating and highly informative article on "England in 1828"; while Archdeacon Buckland deals with the more modern period of the century with "Recollections: 1887-1908." An unknown writer, "X," in a splendid article traces "A Century of Evangelical Life and Work," closing it with these words: "A retrospect of the century sees the growth of a movement in the Church of England which has a definite message. It places at the very centre of its activity a great spiritual experience, loyalty to the teaching of the Holy Scripture, a firm belief in the Incarnation and Atonement of our Lord, and the duty of private judgment, with free access to the Throne of Grace; Its work at home and abroad has been blessed of God."

These special articles are followed by a long series of congratulatory messages. In these many dignitaries and leaders of various ranks and walks join, their expressions of goodwill finding an unique setting in the words of the Archbishop of Canterbury:—

"A whole century of weekly endeavour to give information and guidance to members of the Church of England on large Evangelical lines is an achievement of no small importance. Through years of change and development "The Record" has helped to keep alive the flame of Evangelical earnestness, an attainment of real value in the Church's corporate life. I pray God to multiply the gift of wisdom and understanding to those on whom so great a responsibility lies."

It needs to be noted that "The Record" has the extreme gratification that throughout her lengthened career she has maintained a consistent policy of loyalty to Reformation principles. We remember that soon after her birth the Oxford Movement sprang into existence. We know what this has meant to the Church. Her Protestant witness, therefore, became more necessary than ever, but all through the intervening years, in the face of illegalities in the Church of England and disloyalty to her formularies, "The Record" never hid her light under a bushel. She kept burning and undimmed her witness to the Reformed Faith. Through all the periods she has been instructive, informative, and

inspiring; and never more so than during these latter days of Prayer Book Revision. May she prosper exceedingly in the days to come, and may her witness burn even more brightly, set as she is, for the proclamation and the defence of the faith once for all delivered to the saints.

We believe that in these days Evangelical Christianity is on its defence. A false, crude Catholicism is on the attack, and attack is always more attractive than defence. What makes it more difficult is that this base superstitious Catholicism is natural to the unregenerate heart. It is an easy form of religion. It is a doctrine of works rather than of faith in Christ. It appeals to man's pride. In his lethargy of conscience man looks for a priestly go-between. But let us never forget that the Evangelical is the larger view of Christianity, for it stands for the deep sense of personal allegiance to our Lord Jesus Christ with no accessories of any kind whatsoever.

For this "The Record" stands as also do we. And all she asks and all we ask is that Evangelicals will support us. We want wider and wider circulation. Our homes and young people need familiarising with us—so that they may know what they stand for, and why they should hold fast to Reformation teaching.



A Great Figure.

THE passing of the Earl of Oxford and Asquith, removes a great figure from British and European public life. He brought great gifts of mind and character to Parliament and public affairs in Great Britain, and for many years adorned his office with singular clarity of mind, unassailable integrity, balanced judgment, loyalty and breadth of vision. There was nothing cheap and base about him. Sound in learning, magnanimous in spirit, he loyally served his nation through many months of deep national stress and heavy personal anxiety.

Naturally, generous tributes have been paid to his worth and character by abler pens than ours. We cannot however but note his Christian bearing and fortitude through long years of anxious and notable service, above all, his regular reading of the Scriptures in Divine Worship, Sunday by Sunday, in his parish Church. His life and works do follow him, and he stands forth as a worthy exemplar to our Empire's parliamentarians in these latter days!

The Recent Floods.

THE torrential rains and consequent flooding of certain great watersheds in New South Wales and Victoria have occasioned extensive damage, ruined crops and loss of life. Through it all our people have shown their usual fortitude and good spirit. In spite of all the advances in our meteorological science, we have not yet solved the weather problem. Its vagaries and extravagances are almost unaccountable. Its changes are upon us in a moment. One thing, the rainfall has come at a very opportune time.

Even dry old White Cliffs has had its nine inches—more than it had received during the previous two years. Before long the vast western areas of the State will be a veritable garden, while the rich river valleys will be burdened with productivity. "It's an ill wind that blows no one any good," and though at the time we are more or less overwhelmed by the dramatic suddenness of the terrific deluging rains, and many suffer, yet on the whole the trouble is ephemeral and in due time added blessings accrue, prosperity abounds and labour is rewarded.

The Church of Rome and September 28.

WHAT with her wireless and press activities, the Church of Rome is very busy just now in preparation for the Eucharistic Congress in Sydney next September. How a Church which purports to proclaim the teaching of our Lord Jesus Christ can broadcast the pabulum it does, is beyond our comprehension. Here is a sample of it:—

"From the steps of St. Patrick's College, Manly, on September 9, 1928, a gilded yacht will embark with the most sacred passenger that boat may carry—the Eucharistic Christ will embark, borne aloft on His Sacramental Throne by the Legate of His Vicar in Rome. Surrounded by tinkling bells, glowing tapers, flickering candles, and swinging censers, the yacht will leave the steps and begin its triumphal procession through the waters of Sydney Harbour.

"Let all our children promise the Infant King of Bethlehem that the thousands and millions of devotional exercises which they sent up to heaven during the month of His Mother's Holy Rosary will be increased by millions each month, until September, 1928, sees the Divine King in His Eucharistic robes proceeding in triumph through the streets of Australia's mother-city."

The human mind is a strange thing. It can become the home of the weirdest beliefs. In the above we see a reversion to those heathen conceptions—to that heathen cultus which found its devotees around the Mediterranean in pre-Christian times. With all their superstitions Rome has taken them over and given them a "Christian" dress. They don't seem very far removed from the accessories of worship which we have seen in Buddhist and Confucian temples. We remind our readers of our Lord's own words, "Where two or three are gathered together in My Name, there am I in the midst." They that worship Him must worship Him in Spirit and truth! Christ is present, not through any machinations by a priest, but in the heart of the faithful believer. He is not confined visibly to any one place. His Presence fills all. Surely this teaching and practice of Rome are a travesty on Christ's Gospel, and nothing less than a sheer piece of common idolatry.

The World-Call and Special Pleading!

IT needs to be borne in mind, and constantly and unhesitatingly published abroad, that the World Call now being sounded throughout Australia, is a World Call and not a Pacific call. There is a tendency in certain directions, and that in a veiled sort of way, to leave the impression that, after all, the *raison d'être* of Australian Missionary activity is first and foremost in the Islands of the Pacific.

There is, of course, no doubt about the great importance of this work in



The first church building on the Cann River, Croajingalong, in the bush of East Gippsland, which was consecrated yesterday, February 29, by the Bishop of Gippsland. The Bush Church Aid Society has had much to do with this magnificent achievement in this pioneering bush area, while the Society's worker in that field, Miss Reece, has proved a veritable God-send to the lonely bush dwellers there in more ways than one. The Organising Missioner of the B.C.A., the Rev. S. J. Kirkby, assisted the Bishop in the service.

the Pacific Islands, and that the Church should be up and doing. Their very proximity to our shores makes an insistent call. In any case wherever there is a soul in spiritual need, be it on the crowded plains of India or in one of these lonely South Sea islets, to that one, the Saviour would have His servants go. There should be no slurring over of any one field—for all the fields are white unto harvest and in dire need.

But to play off (when all is said and done) the comparatively meagre population of Melanesia and Polynesia against the teeming millions of China, Japan, India and Africa, to say nothing of the great Mohammedan population, is little in the extreme. And besides, Christian activity amongst these great non-Christian peoples is pregnant with vast world issues. It brings the Christian forces face to face with great and grave world problems and is full of strategic purposes. It is not just a question of winning primitive peoples, but the facing up to a task amongst mighty peoples, who will yet play their part in shaping the world's destinies. The whole world field awaits a more prayerful and active co-operation. But if there is a call to Australia (situated in the midst of the seas, as she is) urgent, paramount, and fraught with vast issues, it is her call to evangelise and Christianise the great races of Asia and Africa. There is nothing commensurate with it.

The Film—"The King of Kings."

THE controversy which has been raging in Great Britain over the film "The King of Kings," has reached our shores—for the film has already been screened in Sydney. In New York and London the picture has been attracting vast crowds. Some think that it is a sincere and not altogether unsuccessful attempt to present the beauty and majesty of the character and teaching of our Saviour. There are episodes in the characterisation that are open to criticism, but it is stated on very reliable authority that people in New York have gone in to see the picture joking and laughing like any other crowd of amusement seekers, and three hours later they have come out, silent and thoughtful, awed and subdued, with a look of wonder and wistful inquiry in their tear-

stained eyes. This, of course, may be mere emotion. Besides, many Americans are given to a good deal of maudlin sentiment.

However, this is not the whole story. The London "Times" says:—"The supreme failure of the film as a presentation of the life of Christ is the portrayal of its central figure. Its Christ has neither humanity nor Divinity. There is no communication of personality. The character is empty and meaningless. It follows that the events and experiences which the film has sought to compass are themselves for the most part meaningless, while the long drawn agony of the crucifixion has horror without sublimity."

For ourselves, we have a feeling that it is an utter futility to attempt to screen the life and character of our Lord. In fact, it seems to us irreverent. But is there not a grave danger in the whole business! There is no doubt that there will be produced in the onlookers a very real quickening of emotions. What can be more soul-deadening than emotion divorced from action? Yet we feel that is what will happen. People will be moved, and then come out, but will render no account of the experience through which they have passed. The last state will be worse than the first.

THE LENTEN FAST.

Dwelling in the wilderness,
Unseen by human friend,
Christ our Lord His virgils keeps,
Fasting to the end.

Following His example high,
We may watch and pray,
Self-denial practising
Through the Lenten day.

Fasting—praying—seeking still,
Slothful ease to shun,
Thus triumphant victory,
Over self is won.

—Grace L. Rodda.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

W. G. Winnett, Esq., Kingston, Brisbane, 13/-; T. A. Strudwick, Esq., Chatswood, 12/-; T. T. Foote, Esq., Rose Bay, 2/-; The Misses Paton, Summer Hill, 2/-; The Misses Cape, Summer Hill, 2/-; H. W. Barnard, North Ballarat, Victoria, 2/-; G. S. Rees, Esq., Burwood, Victoria, 11/-.



NEW SOUTH WALES.

SYDNEY.

Special Session of Synod.

A special session of Synod has been called for Tuesday, 13th March, for the purpose of considering and dealing with the Draft Constitution referred to the synod of the Diocese of Sydney by the General Synod.

Toc H.

Preaching in the Pitt Street Congregational Church, Sydney, just before he left for England the other day, the Rev. Pat Leonard, D.S.O., told of how Toc H came to be a world-wide movement. Padre Leonard said that, as an Anglican, it gave him special pleasure to speak in the Congregational Church, if only for the opportunity of dispelling an impression current in some quarters, that Toc H was an Anglican organisation. Most decidedly, it was not so. In Toc H were gathered men of all religious creeds and political persuasions and from all strata in society, who were trying to render service to their fellow-men. They took their inspiration from the great sacrifice of their "elder brothers"—the men who gave their lives in the Great War.

All Saints, Hunters Hill.

The Rector, Rev. M. G. Hinsby, writing of the late Mrs. H. Minton Taylor, who was a much valued parishioner says:—

"It is just a week since we suffered a severe loss in the 'Home Call' of Mrs. Minton Taylor, whose life of true Christian saintliness has played a large part in keeping on a high plane the spiritual standards of our parish. Her intense faith and simple devotion were ever expressed by a life, the one guiding motive of which was to do the will of her Master. That will she rightly interpreted to be the winning of all men to the Faith, and it would be impossible to say how far the missionary zeal that is to be found in this parish is directly the result of her prayers and effort. True it is that the Missionary Service League owes its unbroken term of over twenty years of usefulness in Hunter's Hill in her fostering care."

Social Affairs.

The Chief Justice, Sir Philip Street, who is a noted churchman, received Bar Felicitations at the opening of the first term of the N.S.W. Supreme Court on February 21. There was an unusually large gathering. The Attorney-General, Mr. F. S. Boyce, K.C., son of the Ven. Archdeacon Boyce,

offered congratulations to Sir Philip, rejoicing as they did in the recent knighthood which had been conferred.

The Ven. Archdeacon Oakes, so well known in the Bathurst Diocese and closely associated with the Historical Society of N.S.W., has undertaken the duties of honorary historical secretary of the Australasian Pioneer's Club. He has been asked to prepare a history of the pioneer families of Australasia, and has already collected some valuable data. He would welcome any information from the descendants of Australasian pioneer families, especially from representatives of the female branches. Communications may be addressed either to Bathurst, or to 169 Phillip-st., Sydney.

NEWCASTLE.

Bishop Long's Enthronement.

The Vicar-General, Archdeacon Wood, writes:—It is a matter of thankfulness that the See is not expected to remain vacant any long time. It is hoped that the Right Reverend George Merrick Long will be enthroned sixth Bishop of Newcastle on SS. Philip and James' Day, and will preside over his first Synod in this diocese on the day after, the 2nd May. Although superfluous, I will add that in every part of the diocese there is confident expectation of peace, progress, and prosperity in Church matters under his proved wise and beneficent rule.

A New Editor.

Archdeacon Saxon has, owing to his removal to Gosford, relinquished the editorship of the Diocesan Churchman. His position will be filled by the Rev. A. M. Williamson.

BATHURST.

Diocesan Synod.

The Diocesan Synod has been convened for April 11 and 12. The wish was expressed that the Bishop should preside over one Synod before he takes his departure.

Canon Walker Taylor.

The Bishop, in writing of Rev. Canon Walker Taylor's resignation of Holy Trinity, Orange, as from 31st January says:—

"For 48 years he has served with great zeal in the sacred ministry of the Church, the last 29 years having been spent in the parish of Orange. He has ever been a faithful and devoted parish priest, unsparing of his physical and mental powers in the service of his Master and the extension of His Kingdom. At Orange he won the respect

and regard of all sections of the community by reason of his sincerity and self-forgetting service. Among some of the outward memorials of his long ministry there are the freeing of the parish church from long standing debt; the installation of the pipe organ; the adornment of the Sanctuary; the erection of the memorial tower, and the establishment of the Girls' Grammar School. "Mrs. Taylor's work and influence in the Parish will also be long remembered with gratitude and affection."

Appointments.

The Rev. A. C. Dancaster, of the Cathedral staff, will leave for England some time in May, and the Rev. Leslie Walker (who for the past three years has been attached to the Cathedral staff) is now wholly set apart for diocesan work, being at once Registrar and Diocesan Chaplain, the way is clear for the appointment of an entirely new staff. The Rev. F. W. Roberts, of Egowra, resigned his parish at the end of February. He will be succeeded by Rev. H. F. Hawkins, of Barmedman, diocese of Goulburn.

GOULBURN.

Synod Sermon.

Preaching the Synod Sermon at Goulburn on February 12, Dr. Micklem, Rector of St. James', Sydney, took as his text, St. Matt. 13: 51, 52, "Have ye understood all these things?" asked our Lord, referring to the parables of the Kingdom which he had just been teaching. That teaching may be summarised thus—We are equipped for that service through which the kingdom is to be established. The Church is not that Kingdom; it is, however, the God-given instrument through which that Kingdom will be established. Each of these well-known parables gives us a test of the vitality or progress of the Church. We must use the, though, not as critical outsiders but as stewards of the mysteries of God on active service in the forwarding of His Kingdom. The parable of the mustard seed gives us the test of outward expansion, visible growth, development in order and organisation. He recalled the first Christian service in Australia, the rather unpromising seed from which the Australian Church had grown. The test must be applied. Is the growth in the diocese of buildings, equipment, schools and clergy commensurate with the task before the church, is the organisation adequate? Are we thinking of the new constitution from a spiritual standpoint as the visible framework in which God's work will be undertaken. The parable of the leaven provides the test of inward permeation by the Spirit of Christ, the giving of reality to the outward machinery. The Church is the leaven of the world, and is only fulfilling her task when she is permeating the whole of our social order with the Spirit of Christ, the individual, the family, the community, the nation. She must capture even sport and amusement for Christ, she must bring Christ into the world of business and commerce. Politics must be a high and splendid service for the nation—not a scramble for party spoils.

The Constitution.

The vote for the Constitution was unanimous—clergy 46, laity 43.

VICTORIA.

MELBOURNE.

Victorian C.M.S. Summer School.

Typical summer weather greeted the Victorian C.M.S. Summer School at Frankston in January. The Rev. A. R. Ebbs, Rector of Manly, presided, and much of the success of the school was due to his inspiring leadership.

One of the outstanding features was the numbers of young people present. Langley Hall and St. Columb's Hall were well represented. The interest of these young people was very keen and was maintained throughout the school. Several very happy and useful beach services were conducted during the week by these young people.

The Bible readings by the Rev. C. H. Nash were excellent, and appreciated by everyone present. They were often very heart-searching and always practical in their application.

The missionaries on furlough testified to the spiritual help gained from these readings, as did all sections of the listeners.

The School was unique in the number of missionaries present. Their range was wider; most mission fields served by the Australian C.M.S. being represented.

ST. ARNAUD.

Development at Werrimull.

Bishop Chambers, of the newly-created diocese of Central Tanganyika, East Africa, made a strong appeal, and his challenge was taken up. He was inundated with interviews concerning work in Tanganyika, and already several offers of service have been received.

The deep spiritual note throughout the school is a cause for great thankfulness, and made the messages all the more effective.

The papers submitted by the young people on their special morning were of exceptional merit. It was regrettable that there was insufficient time for the discussion of these papers, but much good may result from a recommendation which has been sent on to general committee.

The combined meeting of C.M.S. and A.B.M. was a fine expression of a united stand in the cause of missions. The meeting passed off excellently; and was well attended. The speeches were of a high standard. It was quite a coincidence that both schools were meeting in adjoining townships of the same parish.

It is the opinion of many who have been present at previous Summer Schools that this one is quite the best ever held, and time will tell of its effect upon our C.M.S. life in Victoria.

We are thankful to our Heavenly Father for His grace outpoured upon the School, and for the privilege of sharing in such a spiritual feast.

Special thanks are due to the Rev. C. L. Moyes, vicar of Frankston, for his untiring efforts on behalf of the School. He spared no pains to help everyone to be happy and comfortable; whilst the secretarial work of the Revs. K. H. Simmons and H. H. Ham was most efficient and complete. The general committee placed on record its high appreciation of the work of all those who had in any way contributed to the success of the school, and specially thanked those on whose shoulders had rested the chief responsibility.

Bible Society Donor.

The British and Foreign Bible Society, Victoria, has received advice from the Perpetual Executors and Trustees Association of Australia, Ltd., to the effect that £500 has been placed in their hands by an anonymous donor with instructions to invest the sum in Government Stock and to pay the interest arising therefrom to the Bible Society at half-yearly intervals in perpetuity.

St. Mary's, Caulfield.

Prayer Book Revision.

Dealing with Prayer Book Revision, the St. Mary's, Caulfield, Church Chronicle remarks:—

"The significant facts about the rejection of the retrograde revision being attempted in England are these: (1) The defeat of the measure came when thousands of people in England and elsewhere gave themselves to prayer. (2) The speeches which brought about this rejection of the measure at the eleventh hour were all based on principle, and appealed to the faith that the English people as a nation have treasured for nearly four hundred years. Taking the Bible as the final standard of truth, England is still determined to take the side of truth, which proves her a Protestant nation with a Protestant church."

BENDIGO.

The New Dean and Nomenclature.

On February 21st, the Very Rev. Donald Haultain went into residence as Dean of Bendigo. In his Kyneton Parish Paper we note the following:—"He wishes to be called, both in Bendigo and out of it, just plain 'Dean,' and not 'Mr. Dean.' The mode of address of letters he would prefer to be not the antiquated 'The Very Rev.,' etc., but 'The Rev. the Dean or Bendigo,' or 'The Rev. Donald Haultain, Dean of Bendigo.' Certain ecclesiastical garments known as 'gaiters and apron' are as likely to be seen in the precincts of the Deanery, Bendigo, as those little mediaeval black clerical hats have been seen in the Rectory, Kyneton! A discussion about names, titles and clothing only serves to emphasise the unimportance of these things and the need where any kind of leadership in the Church of God is concerned of spirituality, personality and human brotherhood. This paragraph is inserted to save endless explanations later on. Christian dignity and grace are neither dependent on a particular title nor a particular dress."

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

QUEENSLAND.

ROCKHAMPTON.

Bishop's Enthronement.

The enthronement of Bishop Ash took place on Sunday, February 5, and was carried out by the Administrator, Bishop Halford. The Bishop, attended by the registrar and chancellor of the diocese, and his chaplain, proceeded outside the Cathedral to the west door, where three knocks were given. After the opening of the doors the Bishop entered and asked for enthronement which the Administrator promised him on the taking the customary declaration. All then proceeded to the chancel steps while the hymn "Blessed City, Heavenly Salem" was sung. The registrar read the certificates of election and confirmation and the mandate of consecration, after which the Bishop made the declaration and was installed by Bishop Halford. The occasional sermon was preached by Bishop Halford on the text, "The Kingdom of God." At evening the Bishop preached his first sermon as Bishop.

A civic reception was given to the Bishop and Mrs. Ash the following night in the School of Arts, when speeches of welcome were made by the Mayor (Alderman T. A. Dunlop), the Administrator (Bishop Halford), Colonel Dawson, and the Rev. C. Palethorpe (on behalf of the Ministers' Association). The Bishop received a splendid welcome in every way.

Missionary Assessment.

The A.B.M. has assessed the diocesan quota for missions during 1928 at £785—that is, £760 for A.B.M. and £25 for C.M.S.

SOUTH AUSTRALIA.

Port Adelaide Missions to Seamen.

This work is showing great progress. The general attendance had increased from 4400 to 24,140; the attendance at services had increased from 700 to 2200; and the attendance at entertainments from 362 to 6542.

At the Outer Harbour the general attendance has increased from 24,829 to 48,205; the attendance at services has decreased from 3331 to 956, and the attendance at entertainments has increased from 1060 to 6542.

Only for the unflagging, but ever unostentatious work of Miss Emelie Mielche and her band of lady helpers, the social work of the Mission, as carried on at present, would be impossible.

WEST AUSTRALIA.

PERTH.

Archbishop's Letter.

Writing with regard to the holiday crowds at the Cottesloe, Rottnest and Applecross Beaches, the Archbishop says:—

"We make no provision for services. I have often thought about this, but at present I can see no solution. I used to go to Rottnest myself in days gone by. Fortunately this year the Bishop of Kalgoorlie has been 'holidaying' there, and has, I believe, held services—for which we are grateful. Perhaps we might have a number of lay readers who would offer to help in the way of taking services while they were down at the coast. It would show that the Church did not want to leave her members without the opportunity of worship. I wish some of our earnest laymen would think about

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

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this idea. Perhaps, too, the 'Vans' might help. If they did it would help them, because they would get to know many people who would be glad to see them when they went into the country."

The Mission Field.

He goes on to say:—
"We want more enthusiasm in our religious life. It has a wonderful effect. When I first came here there was great romance about the goldfields and it appealed to the clergy in England, with the result that we obtained some splendid recruits who were a wonderful help. Now the period of romance has passed, and we have a difficulty in persuading men to come over and help us. We must recover this enthusiasm. It can be found in the Mission Field, of which we are a part. What Christians have done in the past, what Christians have suffered and are doing and suffering in the present in different parts of the Field is marvellous. To bring all this real life before us is, I gather, the object of the Great Call. We must do all we can, all over the diocese, to impart as much knowledge as possible, and so stir up some of the enthusiasm without which we can do but little."

BUNBURY.

The Bishop's Letter.

Clerical Losses.

"You will be as sorry as I am to know that we are losing several good men from the ranks of our clergy. The Rev. P. R. Ferris has accepted a chaplaincy at St. Peter's College, Adelaide. The Rev. W. E. Moorhouse leaves us to be Principal of St. Aidan's Theological College, Ballarat. The Rev. G. M. Napier is returning to England. The Rev. Brother Taylor has left St. Boniface Brotherhood to work in the Eastern States. Including our much beloved Archdeacon Louch, who passed to his rest in October, we have lost five good men since Synod met."

In the Group Settlements.

"On January 19 and 20 I held Confirmations at Busselton, Argyle and Donnybrook. After that I gave myself to the Group Settlements, first visiting a brand new group, 144, settled at Marybrook, in the Busselton parish. The new immigrants were settled in shacks, each on his own land. This is an improvement on the old style, when all the shacks were together. But the people must feel terribly lonely, deep in the bush, with scarcely a semblance of a road to their homes. Mr. Ker, the rector of Busselton, and his wife, had met them all at the station, and had given them a meal. Happily the Church now welcomes every Group, and gives the 'home' feeling. There are already 2000 families in our Groups. There is room for 2000 more, and as the land is filled up, roads which are now non-existent or appalling, will be made, and the scattered settlers will become neighbours, and markets brought within reach."

Visit to England.

"On March 5 we leave for England, breaking our journey for a fortnight at Suez, in order to spend a few days as pilgrims in the Holy Land. The Bishop in Jerusalem has kindly offered us rooms in the Cloister of St. George's Cathedral."

TASMANIA.

Voluntary Assessment.

The total amount received in the diocese last year for the voluntary assessment fund was £6350, the highest total since the inception of the fund.

Nearly every fund is higher this year than last. Fifty-seven parishes have paid full quota, and between them have exceeded their total by £546; 17 parishes have failed to reach their quota, their failure amounting to £367.

Here is an old friend once more: A clergyman visiting a parishioner who was very ill, was assured by him that whatever her errors in the past might have been, she had never been guilty of saying "that wicked word." "What word?" he enquired. "You don't think I'm going to say it now, after all these years? You'll find it in the Prayer Book; Psalm 139, verse 10." He looked it up and to his amazement found "If I say Peradventure the darkness will cover me."

There's life alone in duty done and rest alone in striving.—Whittier.



The New Constitution—The Present Position

The Ven. Archdeacon Boyce writes:—

It is important at this juncture to recognise the position relative to the proposed new constitution. It was sent out to the various synods in Australia in 1926, by a unanimous vote of the General Synod. It was necessary that at least 18 dioceses should adopt it before the General Synod could make it law. More than the necessary number have duly passed it, and when the General Synod next meets it will naturally make it the law of the Church. No amendments could be then considered, as they would be out of order.

The position of the General Synod will be strengthened by the great majority of votes given in its favour. Among the unanimous synods was the very important diocese of Melbourne. The total number of votes against it was pitifully small, only 21, while I can estimate the aggregate voting power of the synods as over 1000. Thus we can reasonably consider the Constitution as good as passed. If the Sydney Diocese wants amendments, I do not see how they could be introduced. The matter is practically settled.

But the great and splendid reform in the new Constitution of the General Synod, to be our Federal House of Representatives, opens the door of hope.

The new basis will give about double the number of Sydney representatives and meet a demand by it for many years. Melbourne and Sydney, both strongly protestant, will have about eighty representatives in it. It may bring about by the action of Sydney some changes, at least it will give the diocese a position of great influence. It would be better to be inside than outside and isolated with no say whatever. I shall vote for the reform and this is one of the leading reasons. A split of schism to-day in the Church of England in the Commonwealth would be lamentable and lead to all kinds of friction.

To accept, however, would show a spirit of friendliness and sympathy with our brother churchmen throughout Australia. Peace and love are priceless gems.

The Way of Modernism.

Geo. A. Wollaston writes:—

Professor J. F. Bethune-Baker has published a book (entitled as above) consisting of a collection of essays on modern religious thought. The word "Modernism" as used in this sense—first came into vogue at the close of the 19th century, as is known to Biblical scholars; but "the man in the street" only heard of it at the end of the Great War. There are many of us (including the present writer) who regard the term as a euphemism for "decay of religious faith." The learned Professor deals mainly with three aspects of the "modernist" movement: 1. The relation of dogma to truth; 2. That between history and faith; 3. The question of authority. Regarding the first aspect, he says that modern thought refuses to believe that dogmas are revelations of speculative truth; but, rather, that it insists that theology grows out of religion. Dealing with the second aspect, he is much more definite, and consequently less hazy. He says that the traditional "Christology" (whatever that may be intended to signify) was concerned in terms of a school of thought which no longer holds. That is to say—if I may so allowed a free translation—"the whole story of Christ belongs to a scheme of things which passed muster in olden times; but modern religious thought rejects it." It appears that the Professor has quite settled (in his own mind, at all events) "That physical science, history and psychology are forcing the Church to a fresh analysis of religion and theology, out of which will eventually issue a new and fruitful realisation of God." In other words, the Christian religion, which was incomparably set before the world in the marvellous Sermon on the Mount, and most faithfully and tully preached throughout the wonderful life of the great Apostle of the Gentiles, is now to be set aside by sapient scientists and scholars, who claim for themselves Simian ancestry, yet fail to tell us how they obtained their immortal souls!

They calmly jettison the Mosaic account of the Creation, the closing act of which is recorded in Gen. ii. v. 7 ("And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul"). And, with absolute assurance of infallible knowledge, they single out one of the animals (i.e., the monkey), which God gave into the hands of man (v. 19) for his use, and make it the progenitor—after thousands of years—of the only created being that possesses a soul! In discussing the third question, viz., that of authority, Dr. Bethune-Baker admits that it presents great difficulty, though to simple believers in Jesus Christ, there is none. But, having drawn attention to his manufactured difficulty, the Professor carefully avoids coming to grips with it. He says, "The Church must allow for the liberty of its members; and must be made receptive to growth, variety, and newness." He also says, "It must not be stereotyped, or made absolute, or it will set itself in conflict with life"; and so on, all of which "cuts no ice." He concludes his subject with the amazing statement that "Modernism" means union of all the Protestant churches, because it offers the only possible basis for the synthesis of the old and the new thought in things theological and religious. Is there any sane "modernist" who believes that if Paul or Peter or James or John or all of them, were alive to-day, they would worry themselves about the Gospel they preached "setting itself in conflict with life"? The simple Christian of any denomination will never be a "modernist" because of his unwavering faith in Him Who said "Ye believe in God, believe also in Me."

Murrumbidgee, Jan. 21, 1928.

Sydney Synod and the Proposed Constitution for the Church of England in Australia.

Rev. T. Quigley writes:—

The Sydney Diocese is about to give its decision on the Proposed Constitution, and many, including myself, are hoping that the measure will be rejected, so that the whole question will be considered afresh in order that the General Synod will have no power to alter the doctrinal standard of the Church of England in Australia. The Constitution will give increased power to the General Synod, which is dominated by the Anglo-Catholic Party. The disappointment of the vast majority of the Bishops in Australia over the rejection of the Proposed Prayer Book, and in particular the outburst of Bishop Long against "the fatuous blindness of rancorous fanatics of the ultra-Protestant faction" leave no doubt in the mind as to where their sympathy lies. Will Sydney Churchmen hand themselves over to a body which would gladly accept the rejected Prayer Book as the standard of worship and doctrine in the Australian Church? If they do, then the Church in Australia will swing rapidly in the Roman direction and will become like the South African Church, a small minority out of sympathy with the mind of a free people. In Canada, and especially in Ireland, Protestantism, with its love of freedom, has prevented their General Synods from Romanising the Church. But the General Synod in Australia cannot be trusted with increased power. The power given to the Church in England by the Enabling Act, produced the rejected Prayer Book, but the connection with the State enabled the Parliament to save the Church from herself. In Australia there is no State connection, and no possibility under the Proposed Constitution to save the Church from destroying itself. If the majority of the Bishops and General Synod Representatives were Evangelical and Protestant, like the General Synods of Ireland and Canada, the Proposed Constitution would be safe, but we are convinced that the Roman faction in the Church of Australia is all powerful in the General Synod, and can manipulate the machinery of the Church to their own advantage and to the furtherance of Roman propaganda. We are looking to Sydney to save the Church.

St. George's, Rectory, Hobart,
February, 22, 1928.

"The Menace of Freemasonry" to the Christian Faith.—By Rev. C. Penny Hunt, B.A. 1/- post free. In consequence of the revelations of this book, the British Wesleyan Conference (1927) unanimously declared that claims made by Masons were "wholly incompatible" with the Christian Message. Send 1/- for book to the Christian Workers' Depot, 145 Commonwealth Street, Sydney.

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The title of this volume by Dr. Barnes, Bishop of Birmingham, at once constitutes a challenge. It contains a number of the sermons and addresses delivered by him over a period of seven years. Some have caused no little stir in certain quarters. The book really resolves itself into two sections, one dealing with the relation between religion and science, and the other with great fundamental questions concerning the Christian faith and its expression in the world, in a word, the sacramentarian doctrine. With the first of these we may not go all the way, nor even part. Nevertheless Dr. Barnes stands forth as an earnest seeker after Eternal Truth, and he sets forth with great insight and abundant illustration his position.

At once, be it said, he is the foe of superstition, extreme sacramentalism and priestism. He is no iconoclast. Certainly he writes in strong, deliberate language, and readers have no doubts as to where he stands. Every sermon and address sound a positive faith. Naturally protagonists of so-called Catholicism lay hold of his remarks and distort his teaching, as for example, their criticism of the bishop's address on "Sacramental Truth and Falseness." We are one with him in his Eucharistic teaching. His teaching is a clear and positive evangelicalism—that Reformed and Protestant doctrine established in the Church of England at the time of the Reformation and never specially repudiated, except recently by Anglo-Catholics. Should such a faith offend? It should not, where truth is concerned. But it will offend where reactionary mediaevalism is concerned.

However, we say to our readers: Buy the book. It is full of mental and spiritual food. It is clearly and cogently written. It breathes a beautiful spirit. It is going to do no end of good, and certainly, the more it is read the more men will see Christianity in its Gospel simplicity and stripped of those accretions of institutionalism and false catholicism which have ever been the bane of the preaching of the doctrines of God's free grace in Christ.

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YOUNG RECORDERS.

Aims.

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

Toorak, Vic., March 1, 1928.

My dear young people,

I have lately been reading a very interesting story about the building of a bridge. It set me thinking about bridges all over the world, and also about a remark I once heard made by a woman who had for years been working in a foreign country. She said she liked to think of herself and all of us who in any way help or are friendly to people of other nations, as bridge-builders, people who are linking together two different countries, with our friendship bridging over the waters between.

Bridges are wonderfully interesting and very useful. Do any of you boys and girls live near a river? If so, you'll surely be using a bridge every day—of course you may have a ford only, still there's sure to be a bridge somewhere near, and you'll know how useful and necessary it is.

I'm going to tell you about some of the old bridges I've seen when traveling in Europe. The first I think of goes back to the days of the Romans, before Christ came to earth. It is on the Roman road from Spain to Italy. That part of the road has now disappeared, but there is the little humped-up bridge in the middle of the green fields, a tiny stream still flowing beneath it. We walked across and tried to think back all those hundreds of years. What sights it must have seen! The Roman legions tramping on their way to Spain; and Hannibal with his huge army, and his elephants—the first ever seen in these parts—on his way to invade Italy. At Ronda, in Spain, are three wonderful bridges. The town is built on both sides of a deep and narrow ravine. First is a Roman bridge, against built B.C., it is near the bottom of the ravine, a road cut in the rock leads to and from it; a little higher up is the second bridge, built by the Moors about 700; and then right on the top is the modern bridge, not so very modern either, I think it was built about 1700. We just had to walk over all three, it was a wonderful experience. Before leaving Spain I must tell you about the bridge at Toledo. We were late for our train. A bus drawn by three mules came to fetch us; we galloped down the hill, and on the long, very narrow bridge, a tower at either end. There we were stuck up. In the middle was a donkey cart, filling the narrow space, and the donkey refused to budge. Quite a little crowd of men were shouting and pulling, and finally, by sheer weight, backed it right off, and we were able to dash on for our train and catch it.

At Florence, in Italy, is a dear old bridge. Jewellers and silver-smiths have little shops on either side of it, and down the middle is a constant

stream of foot passengers, motors and horse-drawn vehicles, all mixed up. When we were there, there was a huge flood, and the townspeople stood on the banks of the river all night watching the old, old, bridge, afraid it would be washed away; but there it still is.

In Switzerland are long foot bridges, covered over and painted inside with pictures. Then you've all heard of and seen pictures of the huge Forth Bridge in London, and there are many, many others I could tell you about.

It must be a grand job to build a bridge, to make it as strong and useful as possible, and as beautiful as possible. I'm sure it's a very difficult job and requires plenty of knowledge and good workmanship and of patience and perseverance. Some of you boys may one day do a job of this sort, but not many of us will be able to build an actual bridge of stone or steel or iron or cement. However, we can all build bridges of friendship. Some of you, through your interest in missions, are helping to educate and train boys and girls in Africa, India or elsewhere, well, that's the beginning of a bridge—go on building. I'm sure it gets more and more interesting.

We are just entering into the season of Lent. Can you tell me what the word Lent means, and also what do we call the first day of Lent?

I am, yours affectionately,

Aunt Mat

Answer to question in last issue:

The story of the Good Samaritan is to be found in St. Luke x. 30.

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

ON ANOTHER'S SORROW.

(By William Blake.)

Can I see another's woe,
And not be in sorrow too?
Can I see another's grief,
And not seek for kind relief?

Can I see a flowing tear,
And not feel my sorrow's share?
Can a father see his child
Weep, nor be with sorrow filled?

And can He who smiles on all
Hear the wren with sorrows small,
Hear the small bird's grief and care,
Hear the woes that infants bear.

And not sit beside the nest,
Pouring pity in their breast,
And not sit the cradle near,
Weeping tear on infant's ear?

He doth give His joy to all;
He becomes an infant small;
He becomes a man of woe;
He doth feel the sorrow too.

Think not thou canst sigh and sigh,
And thy Maker is not by;
Think not thou canst weep a tear,
And thy Maker is not near.

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MARCH 15, 1928.

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



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The Islington Conference.—Evangelicals in the Church.

The Aborigines.—Segregation advocated by Rev. J. S. Needham.

The Rejected Deposited Book.—Ven. Archdeacon Thorpe, M.A.

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The City of Perth will celebrate its centenary next year. Competition for a centenary ode, anthem, and march is being invited in view of the celebrations.

The annual report of the New South Wales Department of Education stated that the expenditure for the year was £4,559,159, the highest for any year in the history of the department.

After allowing for unrecorded departures, the net gain in migration to Australia last year amounted to 48,924 persons, according to figures issued by the Commonwealth Bureau of Statistics.

During his recent visit to England the Bishop of Willochra succeeded in forming twenty-one branches of an Auxiliary

Association for the Diocese of Willochra, with Miss Sayers, of Sheerness, as general secretary and treasurer.

Mr. E. M. Nicholson stated at a meeting of the London Natural History Society that the sparrow population of the 75,000 acres constituting the County of London cannot be more than 300,000 or 400,000.

Infant baptisms in the Church in England continue to decline. The figures in 1924 were 478,267; 1925, 465,625; 1926, 455,142. There is a daily Mass in 1447 churches. We wonder if there is any connection.

The Primate of All Ireland, the Most Rev. Dr. D'Arcy, says he is quite sure that the Church of Ireland, an essentially Protestant Church, will have nothing to do with negotiations of the Malines type.

C.M.S. asks for £37,860 and A.B.M. for £37,250 per annum for Foreign Mission work—this is a total of £75,110 from the whole Commonwealth where there are 2,359,961 Anglicans. This means that it takes 31.4 people right through the Commonwealth to raise £1.

Indignant reference has been made in England to the failure of the authorities to protect the Thames river-bank dwellers from the recent flood perils. Imperfect drainage of the Thames valley is set down as the chief cause of the disaster.

The United States Government is erecting a handsome monument to mark where Captain Cook first landed in the island of Kauai, Hawaiian Islands. Australians are to be invited to the unveiling. This year happens to be the bicentenary of Cook's birthday.

The total value of production in the State of West Australia in 1920 was £22,976,000. In 1925 it was £30,895,718. Sheep in the State in 1920 numbered 6,532,965, and in 1926 7,458,766. Wool products in 1920 amounted to 39,525,440 lbs., and in 1926 to 50,235,640 lb.

The effective enrolment for pupils for the year was 319,835, made up as follows:—Primary, 284,207; super-primary, 17,728; secondary, 17,900. A start had been made with a Vocational Guidance Bureau, and to date 50 youths had been placed in suitable occupations.

A good story was told at an Educational Conference by Dr. E. Lyttelton, late Headmaster of Eton. A small boy

who had heard something of a recent controversy on evolution, on being taken to the monkey house at the Zoo asked: "Daddy, are all the poor monkeys going to become bishops?"

The resumption of the conversations at Malines for the "reunion" of the Church of England and the Roman Catholic Church will not occur with the consent of the Pope. The "Osservatore Romano" (the official organ of the Vatican), makes this emphatic declaration in referring to the Malines report published by Lord Halifax recently in England.

During the dedication of a stained-glass window at St. John's Church, Filey, England, a motor-car was drawn up outside the Church with head-lights focused full on the window, thus showing the beautiful colouring and the figures of Christ and Mary Magdalene to full advantage, also the words of our Lord, "Thy sins, which are many, are all forgiven."

The Liquor Trade in Great Britain spends in advertising every year on an average about two millions sterling—to try to get the people to drink more. They spend annually on their political organisation and propaganda from £150,000 to £200,000 approximately. So the Drink Trade, on the average, spends every year in every constituency £3000 in advertising and £300 in political organisation and propaganda.

The Chief Judge in the Commonwealth Industrial Court says:—"A fair day's work in the ordinary course makes a man tired at the end of the day. It is proper that he should be tired. It is also proper that men should do a fair amount of work. It would be a good thing if every man in the community had to do such an amount of work as would make him fairly tired at the end of the day. Most of us have to do it. If you get an undue amount of fatigue, I agree that it should be prevented."

Goulburn Synod proved a representative body in more senses than one. It numbered amongst its members 39 graziers, 10 farmers, 6 solicitors, 5 store-keepers, 4 municipal or shire clerks, 3 company or station managers, 3 clerks of petty sessions, 3 auctioneers and agents, 2 builders, 2 bankers, 2 surveyors, 2 journalists, 2 orchardists, 2 tailors, 2 railway employees, 1 each barristers, bakers, chemists, doctors, dairymen, engineers, labourers, M.L.A.'s, nurserymen, printers, plasterers, skinbuyers, saddlers, sawmillers, 4 retired, and 9 of which their avocations are not furnished.