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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 Scotland, and the Tower 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 pity on infant's tear?

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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Letters to the Editor.—"Friends of Canter-
bury Cathedral.

The Islington Conference.—Evangelicals in
the Church.

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

The Rejected Deposited Book.—Ven. Arch-
deacon Thorpe, M.A.

Quiet Moments.—Capability. Grace L.
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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 depart-
ures, the net gain in migration to Aus-
tralia last year amounted to 48,924 per-
sons, according to figures issued by the
Commonwealth Bureau of Statistics.

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

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

Mr. E. M. Nicholson stated at a meet-
ing 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 fig-
ures 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 author-
ities to protect the Thames river-bank
dwellers from the recent flood perils.
Imperfect drainage of the Thames val-
ley 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. Aus-
tralians are to be invited to the unveil-
ing. This year happens to be the bicen-
tenary 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 fol-
lows:—Primary, 284,207; super-primary,
17,728; secondary, 17,900. A start
had been made with a Vocational Guide-
ance Bureau, and to date 50 youths had
been placed in suitable occupations.

A good story was told at an Educa-
tional 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 go-
ing 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 Vati-
can), makes this emphatic declaration in
referring to the Malines report publish-
ed 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 headlights
focused full on the window, thus show-
ing the beautiful colouring and the fig-
ures 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 constitu-
ency £3000 in advertising and £300 in
political organisation and propaganda.

The Chief Judge in the Common-
wealth 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 representa-
tive body in more senses than one. It
numbered amongst its members 39 graz-
iers, 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, nursery-
men, printers, plasterers, skinbuyers,
saddlers, sawmillers, 4 retired, and 9 of
which their avocations are not furnished.

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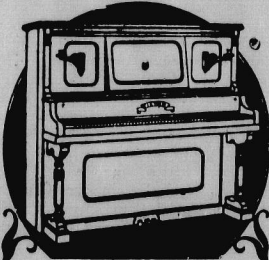
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CAPABILITY.

(Grace L. Rodda.)

CAPABILITY! At the mere mention of the word we involuntarily square our shoulders, lift our heads, and seek to prove our strength and stability.

As the homely phrase runs, "Keep up your end of the log," so are we immediately ready, nay, eager, to proffer willing assistance.

And this is as it should be.

For capability is but another name for reliability. And is there one of us who would not be wounded and even offended were we to be counted as unreliable?

Efficiency and satisfaction go hand-in-hand. They travel the same road, and meet at the same goal.

The familiar saying, which we were taught in childhood days, "God helps those who help themselves," contains more than a spice of wisdom. 'Tis a salutary tonic, and a clear reminder to us that blest with body, soul, and spirit, we are intended to use and improve all three. Listen to Longfellow's stirring appeal:—

"Let us then be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labour and to wait."

Here, within the compass of few and arresting words, the poet paints a picture of capability. A picture, we may all admire, and one which we are all free to emulate.

Faithful, striving, and earnest hope, patient endurance, and ultimate fulfilment are grouped upon his canvas, while the spirit of stern self-reliance lives and moves thereon.

Capability reveals itself in many ways, and is seen in many a guise.

When we view this sterling quality in friend or acquaintance, in stranger or neighbour, we recognise a rock. A rock against which the petty waves of slothful ease shall beat in vain.

For capability is not attained by idle self-indulgence, or by vain wishes.

Not by empty procrastination, nor by by dilatory and spasmodic attempt.

Nay! 'Tis a plant that needs the sunshine of steady and continuous effort. And the showers of ceaseless self-denial.

Thus fed, and thus watered, 'twill live and grow and thrive. 'Twill become a sturdy plant; a wide, protecting shrub; a tree beneath whose branches the faint-hearted may find shelter, and the timorous ones a refuge.

In the well-known couplet,
"A heart at leisure from itself,
To soothe and sympathise."

We have a poetical description of a firm, resolute, capable nature.

For the incapable, useless, and wholly dependent mind has neither time nor wish to devote itself to others' needs, however pressing they may be.

'Tis engrossed in self, and wrapped in ease.

'Tis lost in the desert of inefficiency, and astray in the dreary waste of aimless living.

Energy, resolve, self-denial, and earnest endeavour are essentials in the production of capability.

And while 'tis not to be attained in an hour or a day, yet 'tis possible for all who will to reach this goal.

The wise king of old puts into a nutshell a priceless piece of advice when he says:—

"Whatsoever thy hand findeth to do, do it with all thy might."

Surely this injunction, faithfully followed, and daily practised, will be as a clear, shining star, leading us to independence and thoroughness, and to a safe anchorage within the port that is called "Capability."

MISERERE!

Be merciful, my God. These dying days
Carry me swiftly through life's shortening ways;

And with me all the failures I have known—
The weaknesses that pluck'd me from my throne;

The stains upon my fingers and my heart,
And all that has become of me a part.
Be merciful, my God! Thou wilt not cast
My spirit from Thee to the dark at last,
Help me to conquest, lest I fall from Thee,
For sake of Thy great Love that died for me.

—Lauchlan MacLean Watt.
Glasgow Cathedral.

The Aborigines.

Segregation Advocated. Need for Federal Control.

A proposal that the Commonwealth Constitution should be altered to provide for unified Federal control of the Australian aborigines was placed before the Royal Commission on the Constitution in Sydney last week.

The Rev. J. S. Needham, chairman of the Australian Board of Missions, said that mission work needed unification if its policy was to be fully successful. But it was scarcely possible to secure a unified mission policy when missions had to deal with six different Governments working under six different Acts and having six different policies. He thought he was justified in saying that most, if not all, of the missionary bodies would welcome the transference of the control of the aborigines from the States to the Commonwealth. Many reasons for this might be emphasised. The problem of the preservation and training of the aboriginal was both difficult and urgent, and on all sides they heard of the danger of the aboriginal passing away in consequence of the treatment he received, whether kindly meant or otherwise.

Whenever the question of unification of the control of aborigines was brought up, Mr. Needham said, the answer was invariably returned that the Commonwealth should do nothing because of its Constitution.

The segregation of the aborigines was necessary for their preservation, and it was suggested that large reservations should be set apart in various parts of the Commonwealth, notably in the northern part of Cape York Peninsula; the coastal part of the Kimberley district, Western Australia; and the eastern portion of Arnhem Land. Use should also be made of reservations at the junction of Western Australia, South Australia, and the Northern Territory. These should be closed entirely to the white man.

The proposal for the creation of the an "aboriginal State," emanating from certain persons in South Australia, was, Mr. Needham said, regarded by his organisation as a vain dream.

Notes from London.

(From Rev. Dr. A. Law.)

Take Heart, Evangelicals.

STAUNCH supporters of the doctrinal integrity of the Book of Common Prayer may take heart of grace at the almost daily support accruing to their side in England, as I write.

Even the London *Times*, which hitherto advocated acceptance of the "Deposited Book" changed its attitude, and plainly warned the episcopate not to allow the fond fancy to rule their minds, that the Commons' vote was due, as alleged, to mere fanaticism and prejudice.

Many Liberal evangelicals who supported the "Deposited Book" have reconsidered their position, and some of them have stated their intention to oppose it henceforth if it includes features objectionable to the general conscience of people. A strange sense of valuation to my mind.

The prominent Parliamentary supporter (Mr. Ammon) writes to the Press to state that he will have to reconsider his vote in the light of the Malines exposure. Again, to my thinking, rather open to criticism, for surely every well-informed person could guess exactly what the parties in the "conversations" were up to. The *Morning Post* brightly spoke of the disclosures as "The Malines Boomerang." It has been all that.

A Series of Reverses.

One is very sorry about the position in which the Archbishop of Canterbury now finds himself. He withheld the publication of the report hoping to avoid complications until Parliament had sanctioned the proposed revision of the Prayer Book. But the report was, as you know, published by Lord Halifax, for the Roman Catholics were suffering by its delay, and Parliament had not passed the Book, and after this, is less likely than before to do so.

Another devastating and unexpected blow was quietly struck by a weighty letter in the *Times* from the Archbishop of Wales. Wales is separate from the Church of England, as Ireland is. Dr. Edwards states his own change of opinion regarding the revision proposals. He recognises that the Anglo-Catholics (would that all Archbishops were as he) have captured the episcopate. He believes the Commons' vote was the voice of the people. Here is an Archbishop who is unafraid.

But, perhaps, the most crushing stroke was contributed by that doughty champion, Bishop Barnes, of Birmingham. We may not accept all his opinions of man's ascent, or other interpretations of Biblical history, but on theology he stands four-square. On the day of my writing the paper contains his revelation of what occurred at the Bishop's meeting to consider further amendments. It is clearly shown that they positively refused to support the Protestant standpoints, and only grudgingly consented to such minor changes as were calculated to provide a bait for popular acceptance.

The Principle Conceded.

But in so doing they have put themselves in another awkward position. So often have they done this of late that they must be fairly well acclimatised. After publicly proclaiming that they

would re-submit the measure to Parliament with explanations only and no changes, the whole argument has been given away by the decision to involve two or three "not unimportant" alterations. But if those, why not others?

One More Name.

The poor Prayer-Book has now yet another name. It is henceforth to be known as the Amended Deposited Book. One asks what the next name will be? And the next after that, for assuredly the end is not yet, judging from what I hear and read. There are people in this England who will not rest from prayer and sacrifice until all doubtful dogma be rescinded from the proposed revision. It rejoices my heart to know that in Melbourne there are unwavering adherents to the ! ! —

Thinking Aloud.

It also seems to me that not a few people who fill the post of teachers, and who state, from time to time, certain or uncertain conclusions, are after all only trying to see how these sound in the air! All this late critical atmosphere has resolved matters to some extent, and the real meaning of dubious phraseology in the proposed revision, and in many a pulpit utterance is being examined with a more definite purpose. We have come to a national testing time, indeed, in which the laity are awaking to demand of the preacher clear and definite instruction on things which really matter. Why does the evangelical preacher shy off the necessary erudition of every Christian man—to adopt an old-time phrase?

We must teach more and more doctrine, including Prayer Book Revision. Others do—Anglo-Catholics and Modernists—and win by it.

Quite recently a fond mother took her two small sons to the barber's. The eldest boy had his hair cut quite nicely. The younger began to howl, and objected to being placed in the barber's chair. Eventually he blurted out his reason with many tears: "I don't want my hair cut like sister's. I want it cut with a hole in the middle, like father's." Hero-worship is still growing strong.

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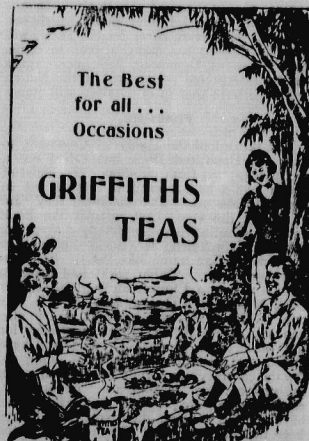
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The Rejected Deposited Book.

(By Ven. Archdeacon Thorpe, M.A.)

The rejection by the House of Commons of the Deposited Prayer Book is regarded by many as a distinct answer to prayer and a great deliverance for the Church of England. Those who advocated the Book on the ground that, in itself, it was an answer to Prayer, have an interesting problem to think out. For our part we never could accept that view, because we were convinced all along that it contained doctrine which could not be "proved by most certain warrant of Holy Scripture." We cannot believe that such could rightly be regarded as the result of prayer to the God of Truth. Much discussion is going on as we write concerning the causes which led to the rejection of the Book by the Commons. One explanation does not seem to occur to those who write in the Press. It is, that the Book was never seriously debated on its merits till it reached the Commons. In the Church Assembly and the House of Lords its supporters relied on assurances and prophecies about it rather than on its actual contents. "Loyalty to the Bishops"; "no change in doctrine, only in balance of emphasis"; "no one will be forced to use it"; "the laity will be consulted"; "the Church is comprehensive"; "there must be room for variety of views"—and much more. All such arguments were outside the Book itself and begged most of the questions really involved. Anything set forth by the Bishops will be received in the Church Assembly and the House of Lords with great respect. In fact, as things stand, an almost unanimous recommendation by the Bishops, especially in a matter involving doctrine, is in the present temper of those bodies equal to 75 per cent. of the necessary argument in support. Churchmen may be pardoned for regarding that fact with a degree of satisfaction. But it has its dangers, illustrated in the present instance. When the Book reached the House of Commons it stood on a different basis entirely. It could only hope to pass on its own merits, established in open and unrestricted debate. It could not abide that test. It never met that test till it entered the House of Commons.

Two Things.

There are two things the people of England will not tolerate. They are a Roman Catholic Sovereign, or the Mass in the National Church. They are devoted to the principle of toleration in religion. They have removed all political disabilities from Roman Catholics. Any man who is a member of the Church of England is absolutely free to leave it and join the Church of Rome, where he will have the Mass and all its concomitants under the fullest protection of the law and no man may hinder him in the exercise of that religion. But it is an entirely different matter if he wishes to stay in the National Church and have the Mass there. This is exactly what some persons in the Church of England are attempting. Now, while there are many excellent things in the Deposited Book which we cordially support and would welcome if it could have been divided and the Communistic portions left as it is, a greater measure of agreement had been reached, we are quite certain that the people of England will never accept any Prayer Book which gives foothold in the National Church for the Mass and the Mass Priest. It was because the opponents of the Deposited Book were able, on platform after platform, to show that the Deposited Book did this that their hearers accepted resolutions against the passing of the Book. In our opinion no revised Prayer Book which can be shown to provide cover for the Mass, will pass Parliament for many a year to come. The House of Commons has once again rightly interpreted the wishes of the Nation and we believe that interpretation will stand.

Protesters.

The refusal of the House of Commons to pass the Deposited Book has called out a storm of protest from its supporters—most of which would be amusing if it were not so generally absurd. For instance, they are analysing the votes cast against the Book and are shouting because amongst them are those of Scotchmen, Mr. Sackcloth and shoes (or some Indian name like that), Irishmen and Agnostics. "What right had these to vote at all on a Church of England Prayer Book Measure?" Our answer is: "Is this only a Church Measure in which no one else has any interest?" If they had voted for the Book these protesters would not have raised one voice against them for doing so. On the contrary, we should have heard warm praises of the intelligence, impartiality, courtesy, etc., etc., of our wonderful House of Commons. Then their vote would have been that of the nation! We who oppose the Book would have been told to go and hide

our diminished heads in the ground, and never again dare to vote in the Church Assembly in a contemptible minority, or to set up our puny opinions against the enlightened members of that august body, who must be right when they decide, by a majority, on questions involving learning, scholarship and sound doctrine. But because the House of Commons has voted against the wishes of these critics—well, the whole thing is wrong.

One silly proposal is that the Church should ignore Parliament and proceed to use the Book on the authority of the Bishops, backed up by the Convocations and the Church Assembly. Possibly the hotheads who propose this may get their way, but we doubt if they will. Suppose they did, what then? Well, it is not unlikely they would get also a rude surprise and shock. Suppose a large body of tithe-payers or other persons who contribute by law to the incomes of the clergy were to refuse payment on the ground that the clergy and bishops were not fulfilling their contracts? An interesting position, possibly unforeseen, would then arise, not without its amusing side. His Majesty's Courts are supreme in secular affairs and an injunction to the Ecclesiastical Commissioners to cease payments to the Bishops and clergy might run, and then we might see developments. Perhaps this is unconvincing, but who knows the surprises hidden in the law? After all, there is no doubt the Bishops and clergy stand in a contractual relation to the Nation and there must be some means of enforcing that relation.

England's Pre-Reformation Resistance to Rome:

In an extraordinarily sparkling chapter on "The Soul of England," Dean Inge, of St. Paul's, London, in his book on England, published last year, makes mention of the fact that England had repeatedly asserted her independence of Papal authority before the final breach with Rome which was accomplished by Henry VIII. The passage is well worth noting. "Although England," writes the Dean, "before the Reformation was culturally an integral part of the civilized West, our insular position, our distance from Rome, and the character of our people encouraged many assertions of independence on the part of the National Church, long before the final breach in the sixteenth century. In the reign of Edward I, the Pope, supported by the Archbishop of Canterbury, claimed that the clergy should be exempt from the King's taxes, and those who paid were excommunicated. The King outlawed the Archbishop and his supporters, seized their lands, and obliged the clergy to pay their share to the national exchequer. The standing quarrel with the Papacy was aggravated while the Popes lived at Avignon, and actively supported France against England, and also by the shameful extortions connected with the sale of ecclesiastical offices. The Kings began to confiscate monastic lands on a large scale; Winchester, Eton, and some colleges at Oxford and Cambridge, were endowed in this way. A new imperialistic theory was advocated, by which the temporal sovereign was supreme over the spiritual power; this theory was acted upon later, under the Tudors. Wyclif preached bolder doctrines. The temporal power might take away Church property if it was no longer usefully employed; excommunication does no harm to a man who does not deserve to be excommunicated. The Great Schism which broke out at this time and lasted for two generations encouraged Wyclif to ask why, if there were two Popes, there should be a Pope at all. Wyclif was condemned, and the Schism was terminated, but the scandals and extortions of the Papacy became worse than ever. The breach with Rome under Henry VIII, was popular, and it was truly said at the time that if the King had wished to go back he would have found it almost impossible to do so."

FORKED ROADS.

The lie was easy, and the truth was hard—
The broad, wide road was beckoning;
I told the lie with mantling blush,
Now I must pay the reckoning.

To spread the scandal or to check—
The broad, wide road was beckoning;
I told the tale and stabbed a heart,
Now I must pay the reckoning.

To keep the trust, or to betray—
The broad, wide road was beckoning;
I sold a friend and sold my soul,
And I must pay the reckoning.

Oh, Jesus! in the wilderness
The broad, wide road was beckoning;
But Thou didst choose the narrow way,
And Thou hast paid my reckoning.
—Jean Fair.

Overseas.

The Founder of the Church Army.

Prebendary Carlile, founder and honorary chief secretary of the Church Army, celebrated his 81st birthday on January 14. The occasion was marked by the performance of a Church Army Pageant at the Chelsea Palace Theatre. On the Prebendary's 80th birthday, Church Army people set out to raise £15,000 for a new Church Army Lodging Home for Women in Westminster. This sum was raised, and the Home is now properly furnished and fully open for about 150 women. The Home is open night and day, and the Sisters in charge are there to help and advise any women in need of accommodation, whether they are able to pay for it or not. The full opening of the new hostel came appropriately at the time of the disastrous floods, and 100 of its beds were immediately placed at the disposal of the homeless.

Fellowship of Evangelical Churchmen.

At a representative Conference of the Fellowship of Evangelical Churchmen, held recently, a resolution was carried respectfully urging upon the Archbishops and Bishops assembled at Lambeth the following considerations:—

(1) All our objections to the Deposited Book stand unaltered.

(2) We believe that the rejection of the said Book by Parliament was a definite answer to prayer and should be regarded as final.

(3) Whilst a revision on the lines of the Irish or of the Canadian Prayer Book would be welcome, a re-introduction of the Deposited Book, merely "with explanations," would necessitate our unabated opposition.

The Islington Conference.

Evangelicals in the Church.

The Islington Conference has been an unbounded success this year. The Church House was thronged with a large and representative assemblage. The subject was "Evangelicals in the Church," and this, in its different aspects, was assigned to recognised leaders. Seldom has the Conference been characterised by a spirit of brotherliness such as manifested itself in the reception of opinions that did not command universal approval, but were considered legitimate for Evangelicals to hold. After the Benediction had been pronounced, many expressed the hope that a new era in Evangelicalism had opened, and that all would unite in proving to the people that the brotherhood of Evangelicalism is a great reality.

The Vicar of Islington (Rev. H. W. Hinde) presided, and his opening address was the setting forth of the need of an objective, clear and definite. What is the purpose of our existence? What are the ends we have in view as Evangelicals?

"Looking Back" was the subject of the Rev. G. Foster Clark's paper, and began by quoting Archbishop Benson's dictum concerning Evangelicals in the Church of England: "Except these abide in the ship, ye cannot be saved." May I indeed supplement it by words used by the great Bishop Westcott (told me by his Chaplain, now Bishop Boutflower), as he thought of all those who were doing the best work in his Diocese: "Why, they are nearly all of them from Evangelical homes; and what I am wondering is this, what is going to happen when there are no Evangelical homes for them to come from?"

He then carried his hearers back over the wonderful record of Evangelical achievement. The speaker who followed was the Rev. C. F. Ayer, whose duty it was to inquire into the personal and inner life of the early Evangelicals, and the way in which they faced opportunities and problems as difficult as our own, so that we may discover how far their methods, their attitude, and their teaching can be utilised by us, their successors, in view of the place we have, and the message we can give to our world of 1928. We represent to-day a body of men with great traditions, with an intimate knowledge of God; pioneers in the care of the souls and bodies of men. How far have we a right to this inheritance? To what extent can we, as their successors, express in our day the oratory of Whitefield, the evangel of John Wesley, the message and song of Charles Wesley, the importunity of Wilberforce, the patient persistence of Shaftesbury, the influence of Simon?

The Principal of Wycliffe College, Oxford, and Canon Rowland Grant, of Norwich, dealt with "Our Present Outlook," the former setting forth the Evangel "committed to us

as a trust defining it, then relating it to movements in the world to-day, and ending up on the fine note: "With the Spirit of God moving in their hearts and teaching them there would, indeed, be a mass movement towards the Kingdom of God, and men would find that it is in the statement of the glorious facts of the redeeming love of Our Lord that they have peace with God, with themselves, and with one another. This is God's work: He will direct it if He be lifted up. He will draw all men unto Him. Therefore, come what may, of success or failure, of freedom or restraint, of gladness or sorrow, of sickness or health, we are irrevocably compelled as ambassadors of Jesus Christ to preach His redeeming love, and that is the all-important thing on which we look out."

Canon Rowland Grant's words were enheartening and inspiring. He dwelt upon the Gospel of Reconciliation and the crying need for men who can keep rank and fatal defect of differing camps.

"Our future course" was in the hands of the Rev. F. E. Murphy, and the Rev. Prebendary Probyn. The latter said that Evangelicals need to reaffirm to-day the great Anglican principle that our Prayer Book and Articles refuse to commit the Church to particular theories. The Deposited Book breaks through this great Anglican principle. Evangelicals must use every endeavour to resist unjust demands and they must face the future with resolution, emphasizing as he closed, that Evangelicals are no lovers of party for party's sake. We are just eager, whole-hearted Churchmen. We believe we have a contribution to make to Church life and service—a contribution of overwhelming importance. Dare to deny that and you will find in us resolute, uncompromising opponents. But welcome it, give it its rightful place—and we ask no more—you will find us to be whole-hearted sons of the Church of England, eager to serve her.

The closing address was in the hands of the Rev. W. Wilson Cash, who took his listeners back to the things that counted most in St. Paul's life—the great dynamic of the Gospel, the regenerating power of the Cross, the flaming power of the Holy Spirit, the creative power of Prayer, and the triumphant sense of Christ's adequacy for the needs of all men everywhere. "I am perfectly certain that if we meet to wait upon God as a body of Evangelicals, and if we will pray in season and out of season, then we shall shake this land as of old." The old Gospel is not worn out. The old Gospel is still the power of God unto salvation to everyone that believeth. We want to be able to go back to our work with that exultant note of triumph, the note that carries conviction to the hearts of men; and we want to carry the message of the old Gospel right through the land. Let us begin seeking for conversions in our own churches and parishes, and looking for the day of Revival which God will surely give if we fulfilled His conditions."

"THE STEPS OF A GOOD MAN ARE ORDERED BY THE LORD."

Ps. 37: 23.

The future days I cannot see,
Are all, O Lord, ordained by Thee,
And I have but to take Thy hand,
And go the way that Thou hast planned:
Thy plans, I know, are better far,
Than all our best contrivings are.
Thy guidance let me not refuse,
My dwelling place, do Thou, Lord, choose.
In every step go Thou before,
If I have Thee, I need no more.

Following my unerring Guide,
Thou wilt each future step decide.
My every want Thou wilt supply,
My every need wilt satisfy.
No good thing canst Thou, Lord, withhold,
To one of those within Thy fold.
The riches of the world are Thine,
And all I need, through Thee, is mine.
All that I have to Thee I owe,
And what I lack Thou wilt bestow.

And so I dread no unknown path,
Nor question what the future hath,
And if the coming days should bring,
All yet shall work for good to me,
For ought can separate from Thee.
Though I should tread the path alone,
My comrades passing one by one,
Yet Thou wilt ever with me stay,
Saying I will not go away.
And every step I know shall be,
A step just nearer still to Thee.

—Fairlie Thornton.

God through the dark, hath set the life on fire.—Mrs. Hamilton King.



The Rev. C. R. Jessop, rector of Jerry's Plains, has accepted nomination to the parish of Aberdeen, diocese of Newcastle.

The late Mrs. Minton Taylor was mindful of the Church Missionary Society, right to the last. She left in her will a legacy of £1000 for the work.

On April 25, the Rev. Cecil King, formerly rector of St. John's, Camden, will begin a six months' work as locum tenens at Sandgate, Brisbane.

The Rev. W. S. McLeod has returned from his trip to Ceylon and has begun work as locum tenens at Cootamundra during the absence of Rev. D. Sherris in England.

We understand that the Right Rev. L. I. Gwynne, D.D., Bishop in Egypt and the Sudan, is coming, in October next, to take part in the Adelaide Church Congress.

The Rev. H. E. Hyde, organising secretary of the Perth Home Mission Fund, has left England on his return to West Australia. His work in England has been most fruitful on behalf of the needy fields in W.A.

Mr. T. Becket has been appointed organist and Choirmaster of St. Andrew's Cathedral, Sydney. He has had wide experience in England and will arrive in Sydney at an early date to begin his important work.

Mr. Bertram Wright, B.A., son of his Grace the Archbishop of Sydney, has become Associate to Mr. Justice Harvey, Chief Judge in Equity, in the N.S.W. Supreme Court.

The Rev. A. E. Young, formerly on the staff of the Mission of St. James and St. John, Melbourne, has become locum tenens at St. Thomas', Essendon, during Canon Baglin's absence in England.

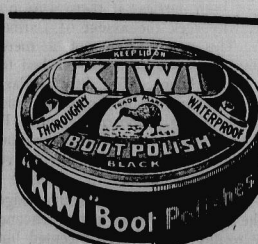
Miss Beaver, C.M.S. missionary from New South Wales at Hyderabad, India, was ordained Deaconess on January 20th last, by the Rt. Rev. the Bishop of Madras. All the girls in her high school were present to witness this impressive ordination.

Miss Grace Syms, formerly in charge of the B.C.A. Mission Van, has joined the staff of Deaconess House, Sydney. Miss Syms' work, travelling in one of the way bush areas, proved a rich boon to many a lonely dweller inland.

Mr. S. G. Boydell, grandson of Bishop Broughton, and on the staff of the Legislative Assembly in N.S.W., has been visiting Japan. While there he saw Miss K. Boydell, a much valued C.M.S. Missionary, working in Kago Shima.

The parishioners of St. Jude's, Carlton, Melbourne, mustered in full force to say farewell to the Rev. J. and Mrs. Good, after 25 years' work in their midst. Mr. Good is retiring on account of ill-health. A presentation of a wallet of notes was made to Mr. Good.

Bishop Molyneux, Assistant Bishop of Melanesia, passed through Sydney last week on his way to New Zealand, to attend important gatherings of the N.Z. Board of Missions. While in Sydney the Bishop had opportunity of meeting Canon Wilton, Bishop-elect of the Mandated Territories.



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. H. R. Holmes, M.A., rector of St. Mary's, West Maitland, Diocese of Newcastle, has been appointed Sub-Dean of All Saints' Cathedral, Bathurst. Mr. Holmes was formerly a Travelling Secretary of the University Student Christian Movement and a C.M.S. Missionary in India.

Latest information reports that the Archbishop of Melbourne had a perfect voyage to England and that he arrived in good health. He is now staying in the North with his brother, Sir William Lees. He leaves England in September next on his return journey.

The death of Mr. W. T. Dangar, of Kempsey, Diocese of Grafton, removes a noted figure of the North Coast of New South Wales. He had reached the ripe age of 93 and had been a pioneer in the district. He was much attached to Canon Ware, vicar of Kempsey.

A large gathering of Associates, Secretaries and members of the Girls' Friendly Society assembled in the Chapter House, Sydney, recently to bid farewell to Miss Nancy Walsh, B.A., who left Sydney on March 5 to enter the Melbourne Bible College for training for the Mission Field.

Miss Hilda Harvey has joined the staff of the B.C.A. Hostel, Wilcannia. There is something very appropriate in Miss Harvey undertaking work there, as her brother, the Rev. Fred. Harvey, was rector of Wilcannia, helped to inaugurate the Hostel, and is remembered with real affection.

The consecration of Dr. Crotty will take place in St. Andrew's Cathedral, Sydney, on Monday, March 26. The preacher will be the Bishop of Armidale. The enthronement of Dr. Crotty as Bishop of Bathurst will be performed by Bishop Long in All Saints' Cathedral, Bathurst, on Thursday, April 12.

Much sympathy has gone out to Mrs. Walker Taylor in the death of the late Canon Walker Taylor, which took place in Sydney on March 1st. Only on January 31st did Canon Walker Taylor resign from his parish of Holy Trinity, Orange, where he did splendid work for over 20 years. He was a man of unremitting labors and deep spirituality.

The Rev. T. L. and Mrs. Lawrence, C.M.S. Missionaries in Uganda, have left Melbourne to return to their station. Opportunity was taken at their farewell in Melbourne to welcome home the Rev. H. E. and Mrs. Warren, Groote Eylandt; Miss E. J. Veal, Tanganyika Territory; Sister M. E. Petheridge, Kenya, and Miss G. L. Bendelack, China.

The Rev. R. J. Hewitt, Deputy General Secretary of the C.M.S., Sydney, has accepted nomination as first rector of the newly formed parish of St. Paul's, Wahroonga. Mr. Hewitt has been of great service to the Church Missionary Society during some three and a half years, and we congratulate him on his well deserved preferment.

Dr. C. Bickerton Blackburn, son of the late Canon Blackburn, of Adelaide, and one of Sydney's leading physicians, has been appointed delegate from the University of Sydney to the celebration to be conducted by the Royal College of Physicians in London this year, on the occasion of the tercentenary of the publication of William Harvey's treatise "De Motu Cordis."

Dr. C. C. Farr, Professor of Physics at Canterbury College, Christchurch (N.Z.), has been elected to the fellowship of the Royal Society. Dr. Farr, who is well-known in Australia, was born in Adelaide, being the son of the Ven. Archdeacon Farr, who for many years was headmaster at St. Peter's College, Adelaide. He is a brother of Mrs. W. Hey Sharp, of Gordon.



MARCH.

- 15th—Declaration of Indulgence of Charles II., repealing all Acts against Non-conformists and Roman Catholics is proclaimed, 1672.
- 16th—Philip Melancthon, celebrated German Divine and Coadjutor with Luther in Reformation, born 1497.
- 17th—St. Patrick's Day, Apostle of Ireland; Charles King, composer of Church Services, died 1745.
- 18th—Fourth Sunday in Lent—Refreshment Sunday, also called "Mothering Sunday—the ancient Mothering Day of English people.
- 19th—Thos. Ken, Bishop of Bath and Wells, composer of famous hymns, died 1711. David Livingstone, Great African Explorer and Missionary, born 1813. Savagery abolished in West Indies, 1807.
- 20th—Spring commences in Great Britain. Sir Isaac Newton, died 1727. Ritualism condemned by York Convocation, 1867.
- 21st—Thomas Cranmer, Archbishop of Canterbury, burned at Oxford, 1556. John Sebastian Bach, composer, born 1685.
- 23rd—Lord Allenby, Liberator of Palestine, crossed the Jordan, 1918.
- 24th—Queen Elizabeth of England, died 1603.
- 25th—Fifth Sunday in Lent. Annunciation of Virgin Mary. The Sunday was called in old times Passion Sunday, because of the anticipation of the Passion in the Epistle.
- 26th—Raymond Lull, first missionary to the Moslems, died, 1315. Gaza taken in the Palestine Campaign, 1917. Beethoven, celebrated composer, 1827.
- 27th—John Bright, orator and British statesman, died 1889.
- 29th—Charles Wesley, hymn writer, died, 1788. Crimean War ended, 1856. Next Issue.



NEW PRAYER-BOOK.

The Church and the State.
Archbishop of Wales on Establishment.

(To the Editor of the "Times.")

SIR,—Not in a spirit of criticism, but of profound concern, I venture to dwell upon what seem to me vital points that have emerged during the recent discussions on the Prayer Book. My first inclination was to do what I could to promote the passing of the Prayer Book Measure. But I heard and carefully read the debates in Parliament, and my opinion changed.

Distinguished correspondents questioned the right of Welsh, Scottish, and Irish members to intervene and vote when this Measure was before Parliament on the ground that the Measure did not concern their constituents. As a member of the oldest Church in this Island, I respectfully decline to acquiesce in that prohibition. Sir Robert Hamilton and the precedent of the Welsh Church do not support that contention. Indeed, would such a restriction applied to an Imperial Parliament end in anything less than disastrous disintegration? The National Church of this country is second only to the Throne in its uniting influence upon the loyalty and integrity

of the Empire. We talk of the British, not of the English, Empire, and to circumscribe the National Church to the English countries is a curtailed estimate of her influence and power.

In the House of Lords the main object of the Measure was to be "an instrument for securing discipline in the Church." "The indiscipline of the past had been bad for the country." I was profoundly impressed by the speech of Lord Halifax. It was so utterly frank and intelligible. There could be no question about the candour and the sincerity of his utterances. "They had been told that the primary reason for this Measure was the desire for greater enforcement of the law." The clergy for whom he spoke would have nothing to do with the Deposited Book. They "denied the right of any Bishop to forbid the reservation of any sacrament." "His own feeling was that the Revised Prayer Book would not bring peace, and would not bring order. The use of two Prayer Books was simply an invitation to difficulty and strife." Practically the position was this: The clergy, for whom the greatest concessions were made, would not obey. In face of this fact what reasonable hope was there that the Revised Prayer Book would restore discipline?

Can it be said with accuracy and with reasonable justice that the House of Commons exceeded their duty or their constitutional rights in refusing their assent to the Prayer Book Measure as it stood? The debate on the Bill in Parliament was marked by a spirit of restraint and of earnestness, and a becoming respect for the sacredness of the subjects discussed. The House of Commons had not proposed any changes, nor had they sought—as was admirably stated by the Dean of Durham—to impose any new article of faith upon the Church or to abolish or to modify any existing article of faith. Sir John Simon, with his accustomed clearness and sobriety of statement, put the essential point:—

"As long as the Church of England was the established Church they (the House) were not only entitled, but bound to hold her to the bond."

This statement coincides with the view elaborated by Mr. Gladstone, that establishment is a contract to which there are two parties. The State guarantees her endowments and her exclusive position to the Church as possessing a character clearly defined. For the maintenance of that character the Prayer Book has been the specific guarantee and security. If the Church desires to change the nature or character of that guarantee, that means that the Church desires by her proposed change to revise her obligations to the State. No one questions the fact that the Church seeks to revise the Prayer Book, or that revision involves change. Obviously a contract cannot be changed without the assent of both parties: if there were no change, why seek the assent of Parliament? The assent was not a mere formality, nor was Parliament asked to sign a blank cheque. The duty of Parliament was to examine the nature and the extent of the proposed changes. It did so, and refused its assent. Rejection or acceptance was the only alternative open to Parliament.

It is a matter of common knowledge that the Measure would have been and to-day would be not only accepted but welcomed if certain proposed changes were omitted. Herein lies the core of

the difficulty. It cannot be that the Church and the Imperial Parliament are at odds on mere questions of stress or emphasis or on the difference between italics and common type. **Grievously I am driven to the conclusion that the changes which caused the rejection of the Measure are "practices outside the letter and at variance with the spirit of the Prayer Book." In all humility I am constrained to say that where the changes impinge on doctrine they generally look towards the Latin Church.** In this country narrowing the gap between the Church and Rome deepens and broadens that between the Church and Nonconformity. A compact body of earnest and resolute men have been encouraged by the assurance that their ambitions for 40 years have been now all achieved. Yet they are not satisfied or pacified. One of the Bishops declared in the House of Lords that he would be lacking in candour if he gave the impression that he cherished any very exaggerated hopes as to the immediate results which would follow from the legalising of this Bill. Certainly the history of the last 25 years does not encourage the hope that legal enforcement will restore discipline. I look more hopefully to the action of the Bishops themselves, fortified by the general conscience of the Church of England. The great majority of the churchmen in this country do not readily follow extremists, and I believe that it was the felt if unspoken judgment of the great mass of moderate Churchmen that conducted to the rejection of this Measure. I recall Mr. Gladstone's words, speaking of the Church and the Establishment:—

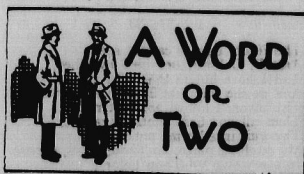
"As a Church I believe she is strong enough by virtue of the Prayer-Book to hold together in all circumstances; but, as an Establishment, in my opinion she is not strong enough to bear either serious secession or prolonged Parliamentary agitation."

I write this letter with pain, but my anxiety is great.

Yours faithfully,

A. G. CAMBR.

The Palace, St. Asaph, Jan. 13.



Sydney and the Constitution.

MOST Churchmen feel that a Constitution is needed by the Church in Australia, but what the majority of Churchmen in Sydney, as well as many laymen throughout the whole land feel, is that it is not this particular Constitution that is desired. We are told again and again that the character of the Church under this proposed Constitution is not and cannot be unchanged. But the words "character of the Church" are so patent of varying meanings according to one's ecclesiastical conceptions that the phrase may be interpreted any way. Our hope is that the Sydney Synod will reject the proposed Constitution, but in doing so will send up to General Synod certain constructive proposals whereby any ambiguities in the proposed Bill are got rid of and the several sections of it so worded.

that the Protestant Reformed character of our Church will be safeguarded for ever.

The Archbishop of Wales on the English Situation.

WE draw our readers' attention to the leading article in this issue of our "Church Record." It will be seen that the article is made up of a letter addressed to the London "Times" by the Most Rev. Dr. Edwards, Archbishop of Wales, and it justifies the attitude of those who are convinced that the Deposited Book makes changes impinging on doctrine in the direction of Roman belief. Dr. Edwards is a theologian of outstanding eminence. He knows what the Catholic Apostolic Protestant and Reformed faith is, and what ultramontane Rome teaches and enjoins. Surely the leaders in England and many of the Diocesan papers in Australasia will open their eyes to the real situation! In fact, it is pitiable to read the glib repetitions in many a diocesan magazine, white-washing the revised Prayer-Book and denouncing the House of Commons. The facts need to be faced squarely and open-eyed. The Deposited Book (and somehow we also fear the Amended Deposited Book) asks us to take a long step backward towards mediævalism, under the guise of adaptation to modern needs. The country refuses to do this, and the Church approves this refusal by the expressed opinion of her non-ecclesiastically-minded laity. We wish for one hour's clear thinking on the part of the Bishops whose administrative difficulties or re-union obsessions have of necessity coloured their thoughts and governed their attitude.

The Mother Cathedral of the Empire.

IN our correspondence column will be found an appeal from Sir Anton Bertram, Steward and Treasurer of Canterbury Cathedral, concerning the formation of a Society to be known as "The Friends of Canterbury Cathedral." The Dean has written a pamphlet explaining the Society, and showing the claims of Canterbury Cathedral on the love and regard of Britishers everywhere. It should appeal especially to Australians, for Bishop Broughton, first Bishop of Australia, has a monument in the nave, and only recently a real Australian, Bishop Chambers, was consecrated within its historic and sacred walls. We gladly commend Sir Anton's appeal to our readers.

Mothering Sunday.

WE are glad to notice that the old English Mothering Sunday is coming into its own. More and more, parishes are coming to make Mid-Lent Sunday their Mothers' Day. Through our remissness we have allowed the American Mothers' Day, which falls in May, to supplant our ancient festival; but this should not be so. There is too much "Americanisation" in Australia. Great Britain is Australia's greatest customer, our most generous stand-by. She is a veritable mother in Israel to us. But apart from this, bound as we are by the dearest and closest ties, we cannot afford any of the strands which bind us to Motherland to be broken. Hence the urgency of a due keeping on our part of our Church's ancient Mothering Day. It will be another tie binding us. It will encourage the many sons and daughters of the British Isles who have migrated

to this distant Southern Land to think of and pray for loved ones over-seas. Besides, it will help to lay enduring foundations here. It will inculcate filial duty and piety, without which no country can be great. In this land, where traditions are almost nil, there is need for a revival of this old custom which stands for reverence and love of Church and home. Hence our pleasure at the increasing observance of the Church's Mothers' Day. May the observance become universal throughout the Church!

The Prayer-Book Question.

LATEST news from over-seas with regard to the Amended Deposited Book does not appear very hopeful. Somehow or other, those in authority do not seem to have grasped the deep and real significance of the recent vote in the House of Commons. "The Prayer-Book Measure, 1928," has been issued by the Bishops, and in it they have disclosed their intentions. They have restored the Black Rubric, made prayer for the King obligatory, and inserted certain "safeguarding" instructions with regard to Reservation. These proposals have been before the required bodies, but it will be some time before they reach Parliament, and they might easily in the meantime be radically altered. Besides, those grave matters at issue have not been vitally changed. The Romeward leaning is still maintained. However, in whatever form the Amended Book emerges, it will be most certainly subjected to drastic criticism. The proposals so far made are disliked in many quarters. But Parliament has the last say. The best hope for the future is that the Bishops will be found to have recognised the weight of Protestant opinion within the Church, and the determination of the people as a whole to uphold the Reformation settlement.

Sunday and Increased Traffic.

SYDNEY is now to have an excursion train running to the mountains on Sundays, and this, together with the decision of the authorities to have the continuous running of trams all day on the Lord's Day, affords another evidence of the increasing secularisation of the Sunday. We raise our voice in strong protest. "Them that honour Me, I will honour," is God's ancient promise, but we fear we cannot merit God's blessing which the keeping of His laws involves when we officially dishonour that which makes for His glory. The fact that the authorities are behind this action makes it all the more unhappy. Even though active Christian people may be in the minority, this is a Christian land, and our authorities represent the whole community, and therefore should not be partial in their action. Of course, if the Christian forces in our land would only rise up and speak and act with one voice, the authorities would heed. There are already too many attractions and divergencies on the Lord's Day, with the result that it is becoming increasingly difficult to carry on God's work on His day. Children have become tragically unsettled, and the cult of ease and comfort and "a good time" has so laid hold of people, that the one thought is the hedonistic impulse and its gratification. What is wanted is a great spiritual awakening—in other words, a great revival of true religion. Well may we pray, with an ever-increasing intensity, that God will show us what we should



Boys at a Mvumi School, in the Diocese of Central Tanganyika. The centre lad is the Son of the Chief. The group affords a vivid glimpse of the material awaiting the teachers, who will be sent forward by the C.M.S. of Australia during this year. Young Africa is going to school. Prayer and giving are the crying needs of the hour.

do; and may He break forth in our midst with convincing power!

The Jerusalem Meeting.

THE meeting of the International Missionary Council which will be held at Jerusalem, March 24—April 8, is both extremely important and unique. Not only will it be the largest gathering of missionary bodies since Edinburgh, 1910, but also that the membership for this meeting has been enlarged by increasing the number of members from the lands to which Western Churches send missionaries. Two-thirds of the members from those lands are to be nationals of the countries from which they come, with the result that missionaries attending and nationals will be about equal. It is felt by the leaders that if the responsibilities of the Christian mission in the world to-day are to be fulfilled, a new thing must come to pass. What the missionary movement needs more than anything else is a reinforcement of its vital energies—that only as new tides of spiritual life begin to flow within the Church can the waiting tasks over-seas be fulfilled. Central subjects such as "The Christian Life and Message in relation to Non-Christian Systems," "Religious Education: The relation between the younger and older Churches," "International Co-operation," and "The Christian Mission in the light of race conflict, industrial developments, and rural needs," have already been considered by chosen experts. These will come before the meeting for final pronouncement. Another important matter for consideration concerns what form of organisation, what lines of activity, what methods of working, and what financial provision are needed in order to make international missionary co-operation as effective and helpful as possible.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

Mrs. Rowntree, Artarmon, 5/-.
Rev. W. R. Brown, The Vicarage, Mittiamo, Vic., 2/-.



NEW SOUTH WALES.

SYDNEY.

Special Session of Synod.

As we go to the Press the special session of the Synod of Sydney is meeting with regard to the proposed Constitution. Much interest has been engendered in the matter, so much so that there is a thronged Synod, and the atmosphere is tense. No one will be in ignorance as to the contents of the proposed Constitution and therefore vote in the dark, because at the very outset of the meeting the following motion will come up from the Standing Committee:—

"That the Standing Orders be suspended so far as they preclude the Synod from resolving itself into a Committee of the whole and considering and voting upon the clauses of the proposed new Constitution in detail before the general question of the acceptance of it is dealt with, whether upon Ordinance, resolution or otherwise and that the Synod resolve itself into Committee and consider and vote accordingly."

St. James', Menangle.

A credence table presented to St. James' Church of England by the Menangle Branch of the Heralds of the King, in memory of the long and faithful service of the Rev. C. J. King, as rector of the Camden parish, was dedicated recently by the present rector, the Rev. T. G. Paul.

St. Mark's, Granville.

Memorial stained-glass windows, bearing the names of 240 parishioners of St. Mark's Church, Granville, who served in the Great War, have been unveiled by Major-General Sir Chas. Rosenthal, and dedicated by Bishop Gilbert White.

Dr. Gilbert White took as his text "They met their death under the covenant of everlasting life," and dwelt upon the loyalty and faithfulness of our soldiers in the great cause then undertaken and the value of such memorials.

Appointments.

The Rev. Stephen Taylor took up duty as rector of Wentworth Falls on March 1.

The Rev. W. D. Gurnett, who has been in charge of St. George's, Hurstville, during the absence abroad of the rector the Rev. Dixon Hudson, has accepted an appointment as assistant to the Rev. A. Smith, at Bankstown.

Mr. E. Bellingham, son of the late Canon Bellingham, has accepted a Mastership on the teaching staff of Trinity Grammar School.

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Moore College.

Moore Theological College opened its academic year on Friday, March 9. The preacher at the opening service was the Rt. Rev. the Bishop Coadjutor of Sydney. The College is full to overflowing with a record number of students. The problem of accommodating them is acute, and the committee is seriously considering the initiation of the new scheme of reconstruction already approved by them. They wish to build the first section this year.

Deaconess House—Bible Study Course.

A Bible Study Course for Sunday School Teachers and Women Workers is being conducted by the Rev. Dr. Weeks, Headmaster of Trinity Grammar School, at Deaconess House, St. Paul's Road, Newtown, every Thursday evening, at 7.30. The course is entitled "Some leading Principles of Bible Study," and the lectures will include: (1) Books and the Book; (2) Old Testament—Structure and Contents; (3) New Testament—Structure and Contents; (4) Christ the Key to all Scripture; (5) Main Lines of Revelation (a) The Ages; (6) Main Lines of Revelation (b) The Dispensations; (7) Main Lines of Revelation (c) The Three Groups of Mankind; (8) The Jews; (9) The Gentiles; (10) The Church of God.

GOULBURN.

The Bishop on Work Among Aborigines.

Speaking at Canberra on Sunday, the Bishop of Goulburn referred to the work among the Australian Aborigines. "They are," he said, "referred to as a dying race, but if they are dying they are dying at our hands, and we can do more than smooth the pillow of the dying. We can stop them dying. Despite the quickening pulse of State and Federal Governments, and the growing interest of the people of every State, only one-eighteenth of the Australian aborigines have been reached by the Christian missionaries. Seventeen-eightieths are yet untouched."

Religious Education.

In addressing the recent Synod of the Diocese, Miss Akhurst, the diocesan Director of Religious Education, reported on her first year's work in the diocese, describing it as a happy start. She told us we must conserve the Sunday Schools and make the most of our opportunities of Sunday School work. The use of the S.P.C.K. Font Roll was recommended. There must be a means of linking up young married people in a fellowship of Prayer and Progress. Miss Akhurst made reference to the "Trowel," the General Sunday School magazine. The spirit of service should be encouraged in our girls

and women. She alluded to the alarming absence of senior boys from our Sunday Schools. Playgrounds for Sunday Schools are necessary. A school for training Church teachers is needed, providing at least for two years' training. Hostels are needed for girls in our large towns. Our Sunday Schools should train our children for worship. Children need variety. Experiment should be made in an order of service from time to time, keeping the service fresh. The missionary call should be presented to the children. They should realise the vision of the Children's Christ asking for the children's worship.

Resignation from his Rectorship.

The Rev. N. W. I. Tivey has resigned his charge of Temora Parish on the grounds of ill-health. After a few months rest, he hopes to begin in his new sphere, West Goulburn.

VICTORIA.

MELBOURNE.

Lenten Lectures.

In the Chapter House, Melbourne, on Monday evenings in Lent, an attractive Course of lectures is being given. The Course includes subjects of wide range as "Courtship," "Marriage," "The Home," "Doctor and Parson," "Law and the Community," "Commercial Realities and World Peace."

Evils of Casual Assistance.

Speaking at the Melbourne Legacy Club, Archdeacon Lambie made a strong appeal to citizens to refrain from giving casual assistance to men who claimed they were unable to obtain employment.

"Exercise your relief through some recognised agency, and trust them to do it faithfully," he said. "You will find that it will not cost your business anything approaching what it has cost you for casual relief, and you will be helping to heal a great sore in this community."

The Archdeacon outlined the functions of the seven institutions attached to the Mission of St. James and St. John, stressing the good service that was being done by the Infants' Home at East Melbourne.

"It is a pitiful reflection on this community that babies should be unwanted," he said. "There are 56 tiny tots in our Home at present, mostly the children of unmarried girls, and 176 passed through the Home in the last 12 months."

A great service had been done by the erection of a Delinquent Boys' Home at Phillip Island. This was essential if boys who started life from behind scratch should be given a chance to rehabilitate themselves and become decent citizens.

Diocesan C.E.M.S.

The annual meeting of the Council of the Melbourne Diocesan Church of England Men's Society was held on Monday, March 5th, in the Cathedral Buildings, when the annual report and financial statements were submitted, and the election of office-bearers took place. There was a very representative gathering of all branches in the diocese. The report showed that the Society had maintained its work, and that a vigorous visitation of branches had helped to keep enthusiasm at a high pitch.

St. Luke's, South Melbourne.

The annual meeting of St. Luke's, South Melbourne, passed off very happily on February 20. The reports and balance sheets were eminently satisfactory and revealed an excellent year in spite of the constant removals from the parish. The vicar, Rev. Cassian Crotty, in the course of his report, alluded to the large number of former parishioners who attended the Jubilee Celebrations of St. Luke's last year.

This was a forcible reminder of the many regular worshippers and workers who had moved away from the parish in recent years, and their loss was felt in many ways, including the church collections, and in the work of the Choir and Sunday School.

However, while there was a good deal of discouragement in the way of church attendance and in the number of communicants, yet there was a good deal to encourage one in the work among the children and young people.

For instance, there were 20 boys at the Bible class conducted by Mr. Bechervaise on the previous Sunday, and there were 25 girls at the Vicar's Bible class, and of these, three had volunteered to begin teaching in the Sunday School next month. Good work has been done in the day Kindergarten, the Day School, the Sunday School, and the various

clubs and societies for young people connected with the church. The Men's Club was flourishing.

GIPPSLAND.

The Combined Campaign for Missions.

The Bishop of Gippsland, writing to his diocese in view of the sacred season of Lent, remarks: "Lent will be upon us with its every-recurring solemn call to take stock of our position in the sight of God, whether parochially or individually."

This Lent brings with it a clear call. The all-Australian Committee of the Combined Campaign for Missions—the most stimulating and hopeful movement our Church has known for a generation past—has asked the whole Church to observe this as a Missionary Lent.

There are many ways in which it can be done. I am sure that the clergy will give a great lead with special teaching and information. But this is not enough. What I call "group work" is the most useful and inspiring method I know. Will you not seriously consider the possibility of meeting together in small groups in each Parish under the leadership of your clergy, sometimes in your homes and sometimes in central meeting places for the purposes of discussion and prayer?"

I trust that in every parish a self-denial ideal will be given a foremost place. If everyone will do his or her share some hundreds of pounds might easily be poured into the missionary treasury by Gippslanders.

Appointments.

"As I close, I commend to your prayers the Revs. L. A. MacQueen, and Claude Woodhouse, as they commence their work at Yarragon and Warragul."

B.C.A. Work in Croajalalong.

Rev. S. J. Kirkby, Organising Missioner, writes:—

Thank you so much for appreciative reference to Bush Church Aid Society work in Croajalalong area of Gippsland diocese, also for well-deserved notice of the ministry of Miss Reece in that locality during the past three years. Under God she has done great things for the Kingdom of Heaven.

I am sure that your readers will be glad to know that with Miss Reece the B.C.A. has three workers altogether in Croajalalong. The Rev. C. John Nash is Deacon-in-charge, and has been with us for the past 15 months. Sister Agnes Head (R.V. T.N.A.) has carried on a splendid nursing service for over three years. Thus a very rich ministry of the Gospel of the Good Shepherd and the Gospel of the Good Samaritan is being extended throughout that most interesting mission area.

WANCARATTA.

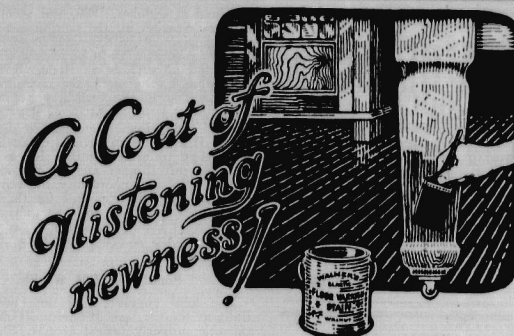
Home Mission Fund.

The report of the Home Mission Fund, 1927-28, shows an amount of £1,505 10s. 4d. in hand, with other small amounts collected but not in the Treasurer's hands, which will make a total of £1,515. This will be slightly in advance of last year's total, and, when the drought conditions are remembered, though the total falls short by about £150 of the amount budgeted for it is accounted as extremely satisfactory. After organising expenses are deducted a surplus of about £375 is available for further distribution, additional to the grants made available at Synod. This enables the Council, if it approves of the H.M. Committee's recommendations, to give the clergy somewhat about the same conditions financially in 1928 as in 1927. Had the objective been reached we could have given something towards travelling allowances. This matter the Committee is further enquiring into, and it is hoped another year to include it.

BALLARAT.

Synod to Meet.

The Bishop writes: "I am proposing to summon Diocesan Synod for Monday, April 30th, and following days. It will be necessary on this occasion to hold two separate Sessions—First, a special Session for the purpose of considering the Constitution Bill, which was remitted to the Dioceses of Australia and Tasmania by the General Convention (Continued on p. 10.)"



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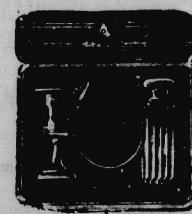
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tion held in October, 1926, and secondly, an ordinary Session for the transaction of Diocesan business. In this connection I would like to say that while the primary objects of a Session of a Diocesan Synod is that of legislation and other necessary administrative business, it is possible and, I think, most desirable, that it should be used as an occasion of achieving other equally important ends. It presents an obvious opportunity for our clergy to meet together for a time of spiritual refreshment and quiet conference. Again, it is an opportunity for our Clergy and Laity to meet together for the purpose of corporate worship and the cultivation of that mutual knowledge which is so powerful a factor in the co-operation of us all in our common work."

Population and Wealth.

The total population of the Diocese of Ballarat for the year 1926 was 214,550, with rateable property valued at £87,129,668.

ST. ARIAUD.

A Helpful Gift.

A bank draft for £50 has been received from Rev. E. C. Bedford, M.A., St. Andrew's, Holborn, who is one of the Bishop's Commissaries in England. This amount was the result of a stall at the great Missionary Exhibition in London, together with some individual donations which our interested Commissary had kindly collected.

QUEENSLAND.

ROCKHAMPTON.

A Missionary Lent.

Bishop Ash wishes the diocese to make this a Lent of special devotion to the special commission of our Lord to His Church to carry the good news of God the Father's Love, and God the Son's Incarnate life, and God the Holy Spirit's enlivening power to renew our lives and make us all Christlike, to the very ends of the earth. That means that we must examine ourselves about our own personal relation to this call. We must seek to know clearly and courageously just what is God's Will for us personally in the matter. And in our Easter Communion, having made it all right with God about the past, in the way that He has provided, we must offer ourselves to do what He has shown us in His Will.

"A real penitence," says the Vicar-General, Bishop Halford, "is due from most of us, and a deep humility. He trusts me, and I haven't even got the spirit of desire to do it. I am content, yes, how truly awful it is, content, that the Church should leave this undone or content that it should be done in a half-hearted, spiritless way. We allow ourselves to think it doesn't matter. Indeed, the Church needs a very real penitence in the matter. We've sinned, sinned, sinned, in regard to it, and that's the truth about it. We are guilty, very guilty, God forgive us. We may well use Lent, 1928, to make our penitence more thorough."

NEW ZEALAND.

AUCKLAND.

Bible Class Union Camp.—Annual Conference.

The 7th Annual Camp and Conference of the Bible Class Union, recently held on the Racecourse, Wanganui, was one of the most successful and inspiring yet held. Approximately 200 boys and young men were gathered together from all parts of the Dominion to give corporate expression to the spiritual, physical and mental sides of Christian manhood, and also to consider in the Annual Conference matters of importance to the Union. The weather was fine and everything went off without a hitch. The course of Bible studies was prepared by the President, the general subject being "The Glorious Warfare and Victory of our Great Redeemer—our Blessed Lord as the Divine Warrior," fundamental idea "Redemption—Rescue at great cost."

Canon Haselden's Jubilee.

Canon Haselden has just celebrated the jubilee of his ordination. He was educated at St. John's College, Auckland, and has had a notable record in the diocese. He rendered heroic service to the Church and to the community at large on the occasion of the wreck of the s.s. Wairarapa on the Great Barrier Island, 1894.



Moore Theological College.—Evening Classes.

The Rev. The Principal writes:—

For many years evening classes have been held at Moore College to help those who wish to read for Holy Orders, but who are unable to give up their daily occupation, or who wish to test their vocation by a course of study.

The subjects taught are Latin, New Testament Greek, and English. The course of instruction is planned for beginners and carried out by experienced teachers, who are University graduates.

Attendance at these classes does not involve membership of the College or acceptance for the ministry, but a large number of men now doing good work in the ministry began their preparation at these evening classes.

The College term began on March 9th, and the evening classes on Monday, March 12th, at 7.15. The classes are held on Mondays, Tuesdays and Fridays during the College term. There are three terms in the year. The fee is two guineas a term for the full course and a guinea for a single subject.

Friends of Canterbury Cathedral.

Sir Anton Bertram, Steward and Treasurer, writes:—

Will you allow me to draw the attention of your readers to a society which was formed last year in the Mother Country—"The Friends of Canterbury Cathedral."

It is a society of those who cherish the history, the beauty and the spiritual associations of Canterbury Cathedral and who desire to show their love for it to-day and to help to preserve it for posterity.

To many of us Canterbury is the most noble and lovely of all the Cathedrals, but it has a special appeal to all Britons in the fact that it was here that St. Augustine, over thirteen centuries ago, first preached to the English and replanted the Christian faith in Britain. It is thus the cradle of English Christianity and the Mother Church of our Communion.

More and more during recent years it has become a centre for English speaking people overseas and for all those who are in fellowship with us. Every ten years members of the Pan Anglican Conference join here in worship under the presidency of the Archbishop of Canterbury, sitting in the ancient chair of St. Augustine. A month rarely passes during the Spring and Summer in which some Overseas Bishop does not preach within its walls.

At the foundation of our society an article by the Dean of Canterbury was published in "The Times" and was reprinted in "The Times Weekly Edition." From all parts of the world, where this article thus penetrated, we received letters expressing the affection in which our Cathedral is held among all English-speaking peoples Overseas and we have found many supporters in Canada, Australia, South Africa, the West Indies, Egypt, India, the Shan States of Burma, Iraq, Fiji, as well as in the United States of America.

Many among your readers are now perhaps making plans for a visit to the Mother Country during the coming year. May I be allowed to suggest to them that their plans should include a visit to Canterbury Cathedral, if possible on the occasion of the

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first Annual Festival or its "Friends," which has been fixed for May 19th, 1928.

The first "Friend" on the Roll is H.R.H. the Prince of Wales; the President of our society is the Archbishop of Canterbury, and foremost among the names following are the Prime Minister and the American Ambassador. The society has a Council, of which the Dean of Canterbury is Chairman, and the Council has decided that the subscription of the society shall be devoted to specific objects; the first of these will be the repair of the beautiful Water Tower (which is one time known as the Baptistry), at one of the most individual architectural features of the Cathedral, and which, in the opinion of the Cathedral Architect, is in a precarious condition.

To those who are not able to visit England this year, but who cherish recollections of Canterbury Cathedral, may I say that I shall be glad to send them full particulars of our society and express the hope that we may be allowed to enrol them as members.

New Year Message from the President of the National Church League.

(Sir W. Joynton Hicks, Bart.)

Very heartily do I send greetings for the New Year to all the members and friends of the National Church League. The close of one period of work and the opening of another gives the opportunity for self-examination, renewed prayer and preparation for increased effort. We are all naturally thinking of the failure of the New Prayer Book to commend itself to the judgment of the House of Commons. Under God the momentous decision of December 15 was due to the fact that for weeks beforehand Members had been taking a deep personal interest in the matter and anxiously seeking for information regarding it, for it cannot be denied that there has been no subject before Parliament of late years in which they have had a greater sense of responsibility attaching to the exercise of their votes. The more the Book was studied, the more evident it became that notwithstanding denials, there really was a change of doctrine, and still more a change of tendency which definitely affected the Reformation settlement of religion. Hence the decision of the House of Commons, in which it will be supported by the vast majority of the people of the country.

In thanking the members of the League, who by their prayers, their personal efforts, and their gifts, have contributed to this result, I would remind them that the battle is not ended. It is hardly more than begun. Our work is to uphold and to disseminate those great Evangelical doctrines which were restored to the Church at the Reformation, and have done so much for the cause of spiritual life and religious freedom in our nation and empire. "There is no discharge in that war." In that work we should labour and pray without ceasing, and I pray that God's blessing may be with us to guide and give success to our efforts in the year on which we are entering.

W. JOYNTON-HICKS.

THE REAL ISSUE.

The real issue in the controversy about Prayer Book Revision is put by Professor Bethune Baker, of Cambridge:—

"It is an outrage on our deepest religious convictions that clergymen of the Reformed Church of England should be allowed to speak of 'having our Lord' in an aumbry or on the altar, when what they have is a piece of bread or a wafer, however hallowed by sacred rites and invested with significance." . . . Christianity depends upon clear thinking more than ever to-day. If the line taken by the Archbishops and Bishops prevails, Christianity will perish in contempt. But I don't think it will; the living future, like the living past, is with the followers of Christ who are brave enough to think and to say what they think. . . ."

TROUBLE.

Trouble has a trick of coming
Butt end first;
Viewed approaching, then you've seen it
At its worst,
Once surmounted, straight it waxes
Ever small,
And it tapers, till there's nothing
Left at all!
So, whenever a difficulty
May impend,
Just remember you are facing
The butt end;
And that the looking back upon it,
Like as not,
You will marvel at beholding
Just a dot.

— Esnes.



Year Book of the Diocese of Sydney.—This handy compendium has reached us from this Diocesan Registry, Church House, Sydney, where copies may be obtained and at Angus & Robertson. Price, 2/- each. Clergy and Church Officers should not be without this volume. It contains lists of clergy, committees, societies, etc., Laws relating to the Diocese and the report of the last Synod. We would draw special attention to the Bishop Coadjutor's Charge to the Synod assembled and the excellent Synod Sermon preached by Rev. A. L. Wade. Pertinent remarks therein need to be taken to heart.

Lausanne, 1927. by Rev. Canon E. S. Woods, and published by the Student Movement. Our copy from Angus & Robertson. Price, 2/6. We warmly commend this volume. It is a short and somewhat informal account and interpretation of the World Faith and Order Conference, held at Lausanne, 1927, with a foreword by the Archbishop of Canterbury. That Conference was an epoch marking event and comprised representative of the whole of Christendom save the Roman Church. At the Conference Canon Woods was a notable figure, blessed with that type of personality which made him a favourite all round. The volume tells of the years of preparation for the Conference and sums up the various phases of Christian thought and expression which were considered. In glowing words he tells of the net gains of the Conference and with confidence faces up to the issues of the unique gathering. The one hope of those present is that with God's blessing, the Conference will have done much to help forward that "day when there will be a united Church—for Christ and Christians cannot truly manage without it."

Private Prayer in Christian Story. by Jane T. Stoddart, published by Hodder & Stoughton. Our copy from Angus & Robertson. Price, 10/6.

This is an uncommonly good book and we heartily commend it. For bed side and Sunday reading, it is all that could be desired. It is a sequel to the author's earlier volume, "The Christian year in Human Story." In this volume the author deals exclusively with Private Prayer as it unfolds itself from century to century through the course of the Christian era. There is first a chapter on Old Testament Preparation and then one on New Testament teaching and example, followed by chapters revealing what prayer meant in the lives of early Christians and notably in the case of great persons such as Monica and Augustine, St. Bernard, St. Francis, Dante, Savonarola, Luther, John Bunyan, John Wesley, and many another, until we come right up to the present day, with voices even from Russia. There is an excellent index. The volume should be most helpful to any minister. It is beautifully written, it is informative, and most inspiring. It is the sort of book to make as a present.

The C.E.M.S.—Dr. Radford Outspoken

Clergy Blamed for Pessimism.

At the Anglican Synod there was a general discussion on the falling off in enthusiasm for the C.E.M.S. It was pointed out that last year there had been eight branches in the diocese, and this year only seven. It was complained that clergymen did not seem to want the men in Church organisations.

The Bishop of Goulburn (Dr. Radford) said he was tired of pessimism and of the hardy dwelt on failures, and did not get to the root of the thing. What grieved him was the rank individualism of the clergy, who wanted to run things in accordance with their own individual ideas, instead of on definite lines laid down by an organisation which might not be ideal, but which was, nevertheless, sufficiently flexible to be adaptable to their particular requirements. "If the C.E.M.S. ever comes to have a tombstone," said Dr. Radford, "that tombstone will read 'Slain by a priesthood.' The laymen will not have killed it should it die."

Nothing would alter his conviction, said the Bishop, that the C.E.M.S. was the standard organisation of the Church for men.

A motion that the Synod should renew its recognition of the C.E.M.S. was carried, and a committee was appointed to inquire into and report upon the possibility of increasing the usefulness of the organisation.

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Toorak, V., March 15.

We put bits in the horses' mouths, that
they may obey us.—James 3: 8.

My Dear Young People,

All the boys and girls I have ever
met, especially the country ones, have
been fond of animals. I'm sure you
all are. Did you ever think of all the
different kinds of animals man has
used to help him in his work?

In Eastern countries elephants are
used for hauling logs and other heavy
work, camels, too, are used a great
deal, indeed, we use them in parts of
Australia. I know a young man now
in W.A. who drives a pair of camels
in the station waggon instead of
horses. In some places buffaloes and
oxen drag the ploughs and help in the
farm work, and it isn't long ago since
we used to see lots of bullock waggons
in the country here. In Queensland
I know that quite a number of boys
and girls drive goats in little carts in
which they carry wood and other
things not too heavy, while in Holland
women and young girls go from door
to door with the day's milk, their cans
in little carts drawn by dogs. Dogs
have always been a great friend to
man and very devoted they are to good
masters. We all know what wonders
a sheep dog can do and have heard of
the St. Bernards that are trained to
track down and help people lost in
those snowy mountains. Then there is
the cow, how we should hate to be
without milk and butter. But of all
animals, I think most people who know
him would agree, the horse is the most
useful, faithful, and lovable. During
late years he has been pushed aside by
cars, taxi-cabs, and cycles, but still
men are pleased with a beautiful horse.
They ride him for pleasure, and he is,
and will long continue to be, the far-
mer's friend. A horse well looked
after and in good condition is natu-
rally full of spirits, he often shys and
kicks and sometimes wants to bolt,
maybe he is scared by something or
wants to race another horse, then his
driver must be careful with him—not
let him get out of hand. Now, it's
often the best horse that wants to bolt,
and so it is with boys and girls. He or
she with the greatest gifts and most
spirit it is who wants to kick over the
traces. Well! then you've got to watch
out like the driver. Perhaps some of
you are short or hot-tempered, then
watch your temper, pull hard on the
reins. Perhaps your tongue is inclined
to bolt, watch your speech, don't say
nasty or untrue things. Have you
ever been out driving with your father
and the horse tried to get away? Your
father knows your young hands
aren't strong enough to hold him and
puts him on the reins to help. There
is our Father in Heaven who is always
ready to help us if we are not strong
enough to pull ourselves up alone.

Don't let bad habits bolt with you—
lying, stealing, exaggerating, selfish-
ness, unkindness, laziness, bad tem-
per, all these habits grow when once
allowed to start. Don't start them!
Don't let the horse bolt!

There is a Collect in Lent in which
we ask God to stretch forth His right
hand and help us. Can you find it?

I am, yours affectionately,

Aunt Mabel

Answers to questions in last issue:—

- (1) The word Lent means the lengthening
of days.—In Australia the days are
shortening.
- (2) The first day of Lent is called Ash
Wednesday.

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

BLOWN DOWN A CHIMNEY.

(The Children's Newspaper.)

"I am so sorry you have been ill,"
said the visitor. "I am rather glad,"
replied the invalid, "for my illness
saved a life."

"This room," she explained, "is
really the spare bedroom, and has not
been used for a long time, but yester-
day the doctor said my room was not
airy enough, and after touring the
house, he chose this one, because of
the French windows and the balcony.

"I had not been here long before I
heard a most extraordinary noise, like
a violent struggle. I came to the con-
clusion that it was a bird in the chim-
ney, and there was an anthracite stove
in the fire place it could not get out.
I rang for someone, begged them to
get a man to remove the stove, but the
noise was not heard again, and they
laughed at me. They burnt a whole
newspaper in the stove, saying that
if there was a bird in the chimney it
would certainly be heard now, and
there was no sound. Still I persisted,
and, as invalids have to be humoured,
a workman was fetched, and the stove
was removed. Not a flutter was heard,
but when the man was gone, I had
nearly forgotten the matter, I heard
a little noise and saw a pigeon in the
fireplace. He was blinking and seem-
ed dazed at the brightness of the
room after the dark chimney. I rang
again and displayed him in triumph.
They brought a pan of water and a bag
of bird seed and the pigeon boldly
took a drink. He spent the next two
and a half hours in feeding and drink-
ing with hardly a pause. Then he took
a trial flight on to the verandah rail,
the next minute he was gone. He had
a band on his leg, and was evidently a
racing pigeon which had got lost, and
had had nothing to eat for a long time.
Probably he had been blown down the
chimney one stormy night, and was
too weak to struggle up. But for my
coming here he must have perished,
for nobody would have heard him. I
have only one regret," the invalid con-
cluded, "and that is that I can't hear
him explaining to the other birds the
reason he was so late home. I can
almost hear his mother say, 'Blown
down a chimney, indeed! I wonder you
don't say you were delayed because
you were blown across the Atlantic!'"

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The net accumulated losses to date on
State enterprises in Queensland amounts
to £1,063,185.

Dr. John R. Mott hopes that Mr.
Hoover will be the next President of
U.S.A. He comes of Quaker stock—
a recommendation!

Says Dean Inge: "In all professions
alike, this seems to be the day of re-
spectable mediocrity. I do not see a
Foch among the bishops."

The Railway Service in N.S.W. em-
ploys some 60,000 employees and the
State has invested in it approximately
£120,000,000.

When patrons of the cash-order sys-
tem find themselves out of work they
find it difficult to extricate themselves

from their indebtedness, so say compe-
tent authorities.

For the year ended December 31 last,
no fewer than 13,064 street accidents
were reported to the police in Sydney
—206 persons were killed, and 5644
were injured.

Further finds, believed to date back
to 3500 B.C., made at Ur, Mesopotamia,
include, states a report of the British
Museum, issued yesterday:—A twelve-
stringed harp, a chariot, a toilet set in
gold.

A magnificent Church Hospital has
been opened at Christchurch, N.Z.,
costing £40,000, and is thoroughly
equipped. Congratulatory cable mes-
sages from Canterbury Cathedral and
the Bishop of London were received.

"By means of Imperial preference, the
Empire has obtained virtual control of
over 80 per cent. of the world's tin."
It was more than probable that in 20
or 30 years tin would be almost as
expensive as silver.

It is estimated that during the ten
years from 1916 to 1925 the huge sum
of £5,500,000 has been lost in wages in
the mining industry alone in New South
Wales through industrial dislocations
contingent upon disputes.

The Under-Secretary for Labour, re-
plying to a question about the amount
of unemployed benefit paid in Great
Britain during the financial year 1926-
27, said that it was about £50,500,000,
or 23/- per head of population.

Isaac Newton's library has been dis-
covered after 200 years. He died inte-
state, and it was never known where his
2000 volumes went. Now at least 600
have been found in a Gloucestershire
house, where they have been since 1727.

Says Dean Inge: "The Church of
Christ knows nothing of any classes or
social distinctions. I like the story of
the general who, when a young private
wished to make way for the general to
receive the Sacrament before him,
whispered, 'Not here, my lad.'"

America's big navy programme is a
direct answer to the failure of the Brit-
ish to agree to her terms at the Geneva
Naval Conference, said Mr. Wilbur,
Secretary of the Navy, in laying before
the House Naval Affairs Committee
to-day the case in support of the
£145,000,000 naval building programme.

British Columbia said to be in the
grip of an Oriental invasion. Every
fourth grocer, every fourth wood deal-
er, every third tailor and restaurant
keeper, every seventh dressmaker,
four-fifths of the laundries, and nine out
of ten of the greengrocers, are either
Chinese, Japanese or East Indians.

"The rapid extension of greyhound
racing in London and throughout the
country is possibly the most demoralis-
ing temptation to gambling that has yet
been devised," states the National Free
Church Council, in an appeal to Free
Church Councils, "to continue to com-
bat this growing evil."

An overseas leader says:—"That the
ever-increasing number of divorces is
undermining society. "There seems no
stability anywhere," he says, "and there
is less responsibility. Marriage is the
foundation of society, and society must
perish in its own ruins unless its founda-
tion be truly laid."

Immediately thoughtful laymen take
an intelligent and well-informed part in
matters like Prayer Book revision, they
are decry by certain ecclesiastics as
entering into theological controversy.
We ask, why shouldn't they? God
help us if we hadn't such laymen at
this hour of crisis.

Speaking in England recently, Sir
Henry Hadow, Vice-Chancellor of the
Sheffield University, said "that one of
the faults of Church services was that
they tended to be overcrowded and
'fussy.' What they wanted to a large
extent in the Church as a whole was
simplicity."

The Bishop of Lichfield says: "That
our Divine Master deplored the way in
which so many have come to look at
industrial and international relations,
as though we were all the mere blind
sport of inexorable laws over which we
had no control. We say nothing but a
miracle can alter these things. Well,
when did Christians cease to believe in
miracles? The fact is, miracles are
actually happening in regard to these
matters."

The Rev. Dr. Fosdick, the famous
American writer, after a lengthy visit
to Palestine, utters his protest against
the desecration of the holy places.
"They have ruined Olivet, building
churches all over it. In Jerusalem the
so-called Church of the Holy Sepulchre,
which covers the traditional site of Gol-
gotha and the empty tomb, is the
scene of such sectarian bitterness, riot
and mummery that one is thankful to
believe the location false."