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YOUNG RECORDERS.

Aims.

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

Toorak, Vic., January 5, 1928.

"Play the game."

My dear young people,

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

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

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

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

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

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

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

Again with all good wishes for the New Year.

I am, yours affectionately,

Aunt Mat

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

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

WHERE YOUR TREASURE IS.

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

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

"KEEPING SWEET AND KEEPING BUSY."

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

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

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

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Letters to the Editor.—Important Topics.

Leader.—Laymen and Evangelicalism.

Missionaries and Trade.—Amusing comment.

Overseas.—Informative Paragraphs.

Quiet Moments: Many Mansions.—By Grace L. Rodda.

Rev. Dr. Law.—Interesting matter from England.

Wycliffe College, Toronto.—By Rev. P. W. Stephenson, B.D.

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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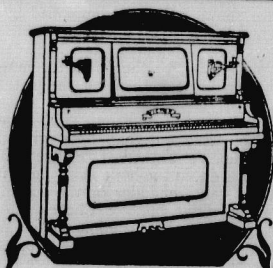
In **Rugged Croajingolong** where selectors are hidden away in mountains and gullies;

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

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

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

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



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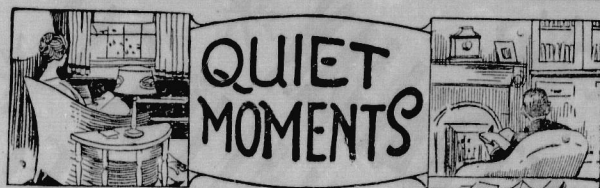
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"MANY MANSIONS."

(By Grace L. Rodda.)

"The days slip by."

How frequently we hear the phrase, and never more frequently than at the present season. For a fresh page has been turned in the book of our life, and we stand upon the threshold of another year.

The poet tells us that "time is fleeting," and every year we live this truth appears to be more strongly accentuated.

The wheel of Time revolves with ever-increasing rapidity. To the child of a few brief summers, a twelve-months appears an eternity.

While to the sage of seventy years, the allotted span is but as a fleeting dream; it has gone by like a bird on the wing, and melted away as a snowflake in the sunshine.

Were time alone our portion, how incomplete life would be?

What ungathered threads were left all around!

What hopes and aspirations unfulfilled!

What earnest longings doomed to wither and die!

For Time itself is but a page in the boundless book of Eternity.

A stream which flows onward to the eternal ocean.

A mirror held for a moment wherein we gain a glimpse of a larger life, a "greater love," a finer faith.

Are we not all too apt to complain that, time being so brief, we are unable to perform all we were fain to do?

The moments merge into days, and the days into years, and still we are behind, as it were.

The mountain of work, so necessary to be accomplished, is still looming before us.

The tasks are still multiplying, and the daylight dwindles.

Nay, surely 'tis just here that we view a vision of the future life?

A life in which we shall know completion of many a task, fulfilment of many a hope, and the revelation of many an earthly trial.

How often we see a promising life cut short, and one called hence who could ill be spared. The summons has come so early, the days have slipped by so quickly.

Yet here we are again, we have but an earnest of further progress; eternal, divine.

That young life has but past through the gateway, to blossom and expand in the Heavenly Home, where

"Eye hath not seen, nor ear heard the things which God hath prepared."

Although the years come and go, ever more and yet more rapidly, until each new year treads almost on the heels of its predecessor, still to-day is ours, and the hope of many a bright to-morrow is also ours.

Let us not grieve because the present moment must melt into the mists of yesterday, or because an hour once past is not again recalled.

We have our Lord's word that He has gone "to prepare a place" for us. And He says—"I will come again, and receive you unto Myself, that where I am, there ye may be also."

Our earthly pilgrimage leads to us "The many mansions of the King, Whom hosts of Heav'n adore, Wherein our soul shall grow in grace, Progressing evermore."

It is perfectly true that the days disappear, the moments fly, and generations come and go.

But Time is not forever. Eternity remains.

And surely 'tis not futile for us to hope that in Eternity, and in our Father's "many mansions" we shall have the satisfaction and felicity of fulfilling many an earnest heart's desire, which, despite our utmost effort we have been unable to accomplish here, when Time was so brief.

We look forward with joy to a continuance of life, in which we shall be permitted to bend all our energy, to devote all our zeal to the furtherance of some greatly desired purpose, to the accomplishment of some dearly loved work. To the scope which we may enjoy within

"The many mansions waiting us, In each successive life, As stronger still, the soul shall rise From each successive strife."

To this we look. For this we hope. Nor does hope stand alone. Oh, no! 'tis linked securely with faith and love. Faith looks firmly upward and onward. And love, as a true and constant helpmate, lightens the pathway and leads to the goal.

And the goal is progress. Progress that shall not cease when we reach the Farther Shore, but which, ever-increasing and ever-advancing, shall still open up new vistas of service; new avenues for the exercise of "faith, hope and love" within the future Home.

'Tis thither that our steps tend, and thither our thoughts blend.

"Although in dust and ashes, Our earthly home shall lie, Yet still our Fathers' constant care Prepares a Home on high."

AS I CROW OLD.

God keep my heart attuned to laughter
When youth is done;
When all the days are grey days, coming after

The warmth, the sun.
Ah! keep me then from bitterness, from grieving,
When life seems cold;
God keep me always loving and believing,
As I grow old.

God keep my soul awake to sweetness
When joy has gone,
And fill me with a sense of His completeness.
As times goes on.
Ah! let me feel the beauty and the sadness
That sweep this earth,
Keeping my soul for tranquil quiet gladness—
My heart, for mirth.

God keep me then from bitterness, from grieving,
When youth be past;
God keep me ever loving and believing
Unto the last.

—Dorothy Kelsey.



Liberal Evangelical Congress.

The Liberal Evangelical Congress was held on November 23-25, in Birmingham, Canon Guy Rogers being the Chairman of the organising committee. At the opening service in St. Martin's, the preacher was the Rev. Montague Dale, B.D. The subject of "The Service of Holy Communion" was discussed, "The Historical Background" (Rev. R. H. Kennett, D.D.), and "The Spiritual Value" (the Rector of Birmingham). "The New Testament and Modern Scholarship" was introduced by Canon Vernon Storr; "Our Relations with the Free Churches," by the Rev. W. F. Lofthouse; "The Catholic Church," "The Church of England" (Dean Inge), and "Our Relations with the Free Church," was also dealt with; "The New Testament and Modern Scholarship," by Canon Vernon Storr; "Authority and Freedom in Religion," by Canon Vernon Storr; "Authority in Religion" (a) "The Bible" (The Archdeacon of Coventry), (b) "The Person of Christ" (Canon Vernon Storr). At the public meetings in St. Martin's, opportunity was given for written questions addressed to the speakers. The meetings were well attended by clergy and laity.

The Bishop in Jerusalem Faces Bandits.

Dr. Rennie McInnes, Bishop of Jerusalem, is now in England. He has come home now, so that both he and his wife may be able to enjoy only the second Christmas in England in 30 years, and also to speak at the meeting of the Jerusalem and the East Mission to mark the tenth anniversary of the liberation of Jerusalem, besides giving a broadcast talk on the last ten years' development in Palestine.

Recently the Bishop and his wife had an exciting encounter with armed bandits on the Nablus Road, when the Bishop was driving from Beirut to Jerusalem. There was a flash and a report, for one of the bandits fired at the chauffeur. The party had to get out of the car. "We found," says the Bishop, "that the bandits, who were obviously amateurs, were so excited and nervous that they hardly knew what they were doing, and took no notice of my assurances to them in Arabic that I was not a tourist and had practically no money. They went on prodding me with the muzzles of their rifles as I handed over the cash and valuables, worth about £7 altogether.

"I was then threatened with a dagger. I again realised, as I have in some other tight places in which I have been, how curiously calm one may feel in a great crisis. However, the robber turned the dagger at the last moment and gave me a severe blow with the handle.

"The other robber then stood a foot or so in front of me, and pointing his rifle at me again demanded more valuables. Had I leapt at him to disarm him all would have been over, but I think something like the Grace of God comes over one sometimes at a crisis like this. I stood perfectly still and went on speaking to him in Arabic. At the same time, quietly and slowly, I put my hand up and, grasping the muzzle of the rifle, gently turned it aside, saying, 'Brother, do not do that.' The bandit seemed to be calmed and to understand that I was speaking to him in a language he understood.

"Another car came in sight round the bend. To the occupants of this car the bandits turned, killing the driver and wounding a passenger. Then, thoroughly scared by the traffic on the road, they made off. Since then, two of these highwaymen have been executed and one imprisoned for 15 years."

A New Publication—"The Outline."

"The Outline," which made its first issue on Saturday, 19th November, is a weekly magazine devoted to 'Books, Science and Things of To-day.' Its first issue contained 30 pages, and its price is 2d a copy. There is a number of illustrations. The general title of the magazine does not express the religious content of the paper, which portion is edited in the interests of the Higher Criticism, or so it appears, from a moral of the initiatory issue. Froude's story of Thomas à Becket, in which the alleged saint figures in very unsuitably guise; Sir Oliver Lodge, the man and his work; and "Life in other Worlds" are among the popular items. It is a very readable production. George Newnes Ltd. are the publishers.

Cambridge University.

The two vacant Headships of Colleges have now been filled, at Corpus by the appointment of Mr. Will Spens, and at Christ's by the election of Mr. Norman Maclean, the great Semitic scholar. Both are very popular nominations. Cambridge has suffered a very great loss in the death of Sir Arthur Shipley, and his passing was commemorated earlier in the term by very striking memorial services, dominated by a note of triumphant thankfulness for his life's work.

Rev. Dr. Tait.

The "Cambridge Review" contains an appreciative paragraph concerning the work of Dr. Tait in the University. Ridley Hall, of which he has been Principal, has a definite contribution to 'Varsity life, and Dr. Tait was always to the fore with his inspiring zeal in the support of all worthy causes. He was a sound evangelical.

Dean Inge's Reply to Canon Bullock-Webster.

Canon Bullock-Webster sent a printed copy of his protest regarding Bishop Barnes, to the Dean of St. Paul's. Dr. Inge, in reply, said: "Since you have had the imperipience to write to me in connection with what occurred yesterday, I must reply that until I receive from you a full and proper apology to the Dean and Chapter for your scandalous and disgraceful behaviour in brawling in the Cathedral, I refuse to have any communication with you whatever."

Lunches in Cathedral.

The Sub-Dean of Chelmsford Cathedral (Canon H. A. Lake), owing to protests, has agreed to reconsider, in consultation with his churchwardens, the re-opening of the Cathedral on Market days (Fridays). Recently, owing to the practice of country visitors to the Cathedral to eat sandwich lunches, read newspapers, and indulge in animated conversation, it was decided to close the Cathedral on Friday between 1 p.m. and 2 p.m.

Death of Canon Hay Aitken.

The death of Canon Hay Aitken, of Norwich, at the ripe age of 87 years, removes a remarkable mission preacher. He had a wonderful voice and presence with a magnetic personality. During the 'seventies he moved England as no other man. He was a brave old-fashioned evangelical. Thousands in middle life to-day have reason to thank God for his ministry.

"THOU SHALT REMEMBER."

"Thou shalt remember all the way which the Lord thy God led thee."—Deut. 8: 2.

Thou shalt remember—not alone the heart-ache,
But all the heart's ease which has blessed thy life.
The conquest won, the victories God has given.
Thou shalt remember—not alone the strife.

Thou shalt remember—not with tinge of sadness
That joys once thine have passed away;
Remembrance should bring gratitude and gladness
That thou hast had so many a happy day.

Thou shalt remember—not alone the darkness,
But how the sunshine came with morning light;
Not days of drought; but harvest times of gladness;
When life was gladsome, and the world looked bright.

Thou shalt remember—not the days of sickness;
But when God day by day renewed thy strength,
Remember all His tender loving guidance,
And thou shalt thank Him face to face at length.

Fairlie Thornton.

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Wycliffe College, Toronto.

JUBILEE CELEBRATIONS.

(Rev. P. W. Stephenson, B.D.)

THE Jubilee Celebrations of Wycliffe College, Toronto, have just been celebrated. This has been the great event of 1927 from the point of view of the Evangelical cause in the Church in Canada. An effort was made by the College authorities to gather together as many as possible of its 400 graduates, and to link them up afresh with the college.

As part of the activities, a Jubilee Volume was published. It is interesting and inspiring reading. In this volume an excellent history of the college and related institutions is given, an account of the work of some of its most distinguished alumni, and a clear statement of the principles of the college. "It cannot be too often emphasised," says Dr. Pilcher, in this chapter, "that the teaching of Wycliffe College is the teaching of the Church of England."

It has come as a revelation to one at least how great is Wycliffe's contribution to the Evangelical cause and consequently to the spiritual life of the Church in Canada. One enthusiastic graduate the other day said, "Wycliffe has saved this country." The contest in which he was speaking was with reference to the strength of the Evangelical influence within the Church of England. The present writer is sure he was right.

From Halifax to Vancouver there are scattered throughout this great land Wycliffe men who are preaching and living the evangel, who have seen the vision of Christ and are leading others to Him. They are found holding high positions in our Church; they are found in cities and towns, in villages and on the prairies. In the northland, Bishop Stringer, of the Yukon, Archdeacon Fleming, of the Arctic, and men holding lonely posts along the Arctic coast are proud to call Wycliffe their alma mater.

Abroad in China, Japan and India, three bishops and a goodly number of missionaries are graduates of Wycliffe. Truly it is a great array of Christ's good men that have on them the hall-mark of this College, and only eternity will reveal the eternal good that was made possible when those stalwart men of a simple faith 50 years ago, in the face of much opposition, determined to start a "Divinity School" for the training of Evangelical clergy.

Looking ahead, one writer says, "As to the future our faith is that Wycliffe College has a great and still greater part to play in the progressive life of Canada, and the future life of the Church of England. The high-water mark of Evangelical Churchmanship in Canada is yet to be reached. We thank God to-day for what Wycliffe men and Wycliffe supporters have done. Their courage, their sacrifice, their achievements can never be forgotten. With a courage that was indomitable and a faith in their principles that was invincible they strove together as one man for the Bible, the Gospel, and the pure teaching of the Prayer Book of the Church of England. This great heritage, this great stewardship is ours to-day. Ours it is to accept from hands that have fallen the torch that God lit. Ours it is to preach with new force the message of Redemption. Ours it is, as Archbishop Cranmer said, repurgare, propagare, to preserve the Gospel in all its purity, to preach it in all its glory, to spread it from soul to soul, from house to house, from diocese to diocese, and land to land. This is the high task of Wycliffe men to-day and to-morrow."

One outstanding lesson that the achievements of Wycliffe seem to teach us in Australia is that the key to the situation lies in the Theological College. In reading the Jubilee Volume the present writer was struck by the similarity of circumstances in the founding of Wycliffe, Toronto, and Ridley, Melbourne. Omen adsit. Laymen and clergy of definite evangelical conviction have rallied around Wycliffe. Ridley College in Melbourne and Moore College in Sydney, can be the same blessing to our beloved Commonwealth if they are accorded similar support.

If the men whom God is forcing into the ministry are searched for and placed under training in colleges of definite evangelical conviction, we shall be making our greatest contribution towards keeping our Church true to the Reformation principles.

Be cheerful, wipe thine eyes:
Some falls ere means the happier to arise.
—Shakespeare.

C.E.M.S. Conference.

THE Sixth Annual Conference of the Church of England Men's Society opened at Ballarat on Friday, December 30, and concluded on January 3. Delegates were present from N.S.W., Victoria, South Australia, Queensland and Tasmania. The Bishop of Ballarat (Dr. Crick), the Mayor of the city, and others, extended cordial welcomes to the delegates. The Bishop of Gippsland, as National President (after suitable replies had been made), gave his presidential address. It dealt with matters of general interest to the C.E.M.S., its secretariat, its membership, and finances, and the programme before the conference. After some reference to the proposed Constitution and the World Call, the Bishop said, "He regarded the C.E.M.S. as the standing army of the Church's manhood, and he would remind them of a piece of field work that called out to be done, the menace of the deterioration of popular literature now being offered for sale all through the country on railway bookstalls and elsewhere, papers and magazines that could only be described as decadent fiction. They paraded sexual sin in a way far more filthy and unclean than merely indecent. A generation or two ago they would have said that this kind of press could only find a sale among neurotic and ill-balanced minds. The menace of to-day was that it had become so popular that it was being poured forth in a purulent stream. In one State there was a weekly paper, flagrantly unclean, from cover to cover, and was being bought up by the thousand. In this State most of this stuff was being imported from America. From the point of view of the well-being of our youth it would be difficult to think of anything more deadly and poisonous in its effects upon the future generations. But the worst and most insidious type of literature of this kind was the modern novel, and the degrading tendency thereof was a positive menace. These books were to be found in some libraries of the highest repute, and only a slight examination was sufficient to show that they were in constant demand. It was significant that the men who might take a lead in a crusade and clean up were those too deeply absorbed in public or business affairs to find time for reading fiction, and who were unaware of the nature of the literature that came into their hands, probably assuming that the novel of 1927 was the innocuous production of 1900. This was a problem that called for the attention of men rather than of women and especially of the men of the C.E.M.S. The Bishop went on to speak of "the spiritual tasks that lie at the root of our existence," all these making up a huge objective capable of rallying the men of the C.E.M.S. to a great crusade."

Important matters such as "The World Call to the Church," "Sport and Gambling," "Welfare of Youth," "Church Government," "Ancient Literature," "The Church and the Nation," came up for consideration during the ensuing days. In the findings of the conference, the laymen of the Church are urged to study the history of the Church of England and the reasons for belonging to her, and certain bishops were appointed to call attention to certain erroneous teaching given in State Schools regarding the Church and her place in the history of organised Christianity. The conference rejoiced that the proposed new Constitution of the Church had been widely accepted. It directed the attention of Churchmen to the importance of permeating our whole social life with the spirit and teaching of Christ, especially in the spheres of home life, sport, industry and commerce. It had a word to say on politics and urged upon churchmen the necessity for some of them to make a special study of economics and politics. It reminded all in business that the aim of their occupations should be service to the community rather than an opportunity for acquiring wealth.

The question of manuals for instruction was referred to a committee, while, according to a message wired to the "Sydney Morning Herald," the conference became party and passed a resolution expressing sympathy with the Archbishop of Canterbury and the Church in England in the rejection of the revised Prayer Book by the House of Commons. Evidently these expressions of opinion by this C.E.M.S. conference, both on the Constitution and the Deposited Prayer Book, show where its sympathies lay and reveals its leadership.

Friends! in this life of trouble and sudden end,
If a thought comes quick of doing a kindness to a friend,
Do it that very minute—don't put it off, don't wait.
What's the use of doing a kindness if you do it a day too late?



The Proposed New Constitution.

S.O.S.—Australia's Call—Answer, Sydney.

Rev. L. Gabbott, B.A., writes:—

The call has come. Every diocese in Australia must answer. Upon Sydney—the mother diocese—rests a solemn responsibility. May God keep us faithful to our sacred heritage, received from Apostles, Saints, Martyrs, Reformers, etc.

Could we preserve that heritage under the proposed new Constitution?

If we can, Sydney should welcome it. If we cannot, she should reject it with great regret.

Compromises for the sake of a patched-up peace bear in themselves the seed of disintegration. For one reason—amongst others—I feel that I cannot vote for the Constitution. The proposed supreme tribunal would not safeguard the sacred rights of clergy or laity.

This tribunal would consist of seven members:—(a) President, a diocesan bishop; (b) 3 clerical members, bishops or priests of 15 years' standing; (c) 3 laymen, legally trained, qualified to be lay representatives of General Synod, judges, barristers or solicitors of the Supreme Court of at least 10 years' standing. All these to be elected by General Synod.

Is it unreasonable to suppose that the dominant party of General Synod would elect men of their own party? Is it unreasonable to suppose that such would be biased—unconsciously so, maybe—in favour of their own school of thought and its interpretation of doctrine and ritual? What hope of impartial justice would a clergyman or layman, holding different views have, if he were forced to appeal to such a tribunal on matters of doctrine or ritual? Let it not be forgotten that there would be no appeal allowed from such a tribunal to the civil courts, like the Privy Council, as we can appeal at present. For this reason alone many will be unable to vote for the Constitution.

The fact that 19 dioceses of Australia have accepted the constitution has to be duly weighed, but it must not be forgotten that in our historic past majorities have not always been right.

Even general councils, "when they be gathered together (forasmuch as they be an assembly of men whereof all be not governed with the spirit and word of God) may err and sometimes have erred even in things pertaining unto God."—Art. XXI. If general councils have erred, is it not possible for diocesan synods to err?

I appeal, as a humble parish clergyman, to my fellow members of synod to consider very seriously the dangers they are under in this proposed constitution. Better reject and postpone our acceptance for a decade or two rather than endanger our sacred heritage.

There are other points upon which there would not be space to comment.

The Rectory, Rockdale, 19/12/1927.

Melbourne Synod and the Prayer Book.

Rev. J. H. Frewin, M.A., writes:—

Mr. W. F. Hart, in your last issue, gives his recollection of the notice which was made from the chair at the special session of the Synod in June, to be—

"Your vote on the new Constitution has nothing to do with the new Prayer Book. You will be given an opportunity of discussing the Prayer Book at the ordinary session of Synod in October."

None of us took down the notice so accurately as this. We were quite aware that it was suggested to give an opportunity of discussing the Prayer Book at an early date, but we naturally supposed that such a suggestion would depend on whether it was passed in England, and when we knew that in October it had not even been brought before the English Parliament we naturally supposed that common sense would prevent its being brought before the Synod at that session.

In consequence the notice which appeared in a letter a fortnight before took the majority by surprise.

St. John's, Footscray, Melbourne, 19/12/27.

Confirmation Candidates.

Mr. E. Bland writes:—

At the end of the Baptismal Service god-fathers and godmothers are exhorted to take care that children are brought to the bishop to be confirmed as soon as they can say the Creed, the Lord's Prayer and the Ten Commandments. I should like to know whether this knowledge is insisted on by bishops before confirming those who are presented for the rite, and if not, why not?

My enquiry is prompted by the fact of appalling, and in some cases absolute, ignorance of the Ten Commandments displayed at a recent examination at a certain private school. Surely it is most important that the exhortation should be emphasised, and that clergymen presenting candidates for confirmation should be required to certify beforehand that the above requirements have been observed.

63 Albert Road, Homebush, 19/12/27.

Message of Sympathy to the Archbishop of Canterbury.

The Rev. A. R. Ebbs writes:—

I enclose herewith copy of letter which I have written to Rev. A. P. Wales, of the Cathedral Rectory, Goulburn, in regard to the proposed expression of sympathy with the Archbishop of Canterbury. You can publish it if you think well.

Dear Mr. Wales,

I received your letter concerning an expression of sympathy with the Archbishop of Canterbury.

I write to say that I cannot think of signing it for the following reasons:—

1. The communication not only expresses sympathy for the Archbishop, but it very definitely censures the members of the House of Commons for their action. This is, in my opinion, an improper thing for the Church to do.

2. I am exceedingly glad that the House of Commons was strong enough to reject the Prayer Book measure, because in some direction it so definitely alters the doctrinal foundations of the Church of England.

3. I am very sorry that the Archbishop of Canterbury, at the close of a great life, should so lose the true perspective of things as to say that the doctrinal foundations of the Church would not be affected by the proposed measure.

I cannot help feeling that the suggested expression of sympathy is quite uncalled for, and indeed it may be termed an intrusion, which is undesirable.

I am, yours, etc.,

A. R. EBBS.

HAVE YOU A BURDEN?

"Cast thy burden upon the Lord, and He shall sustain thee."—Ps. 55: 22.

Have you a burden which you cannot carry,
A burden which no human friend may share?

Wait on the Lord, and at His footstool tarry,
Until you can transfer to Him your care.

Have you a sorrow which from you has taken
The spring of life, and crushed your joy
The spirit sore,

Making you feel almost of God forsaken?
Oh, trust Him, there are better things in store.

Or do you miss from their accustomed places
Friends who were wont to cheer you with a smile?

You yet shall see their dear familiar faces,
The parting is but for a little while.

There is no burden but the Master shareth,
No wound can touch you but doth touch His heart.

Cast all your care on Him Who for you
His tender love can soothe the sorest smart.

Just test Him! Tell Him all that fear depressing,
His heart is moved with every pang you feel.

Beneath His touch the bane shall turn to blessing,
That wondrous touch which never fails to heal.

—Fairlie Thornton.

Ignorance is a blank sheet on which we may write; but error is a scribbled one from which we must erase.—Colton.



Canon Sutton, of Melbourne, returned from England on January 9, and resumed duty on Sunday, January 15.

The Rev. C. M. Thomas, Rector of Sutton Forest, N.S.W., returns to Sydney after a visit abroad at the end of January.

The Rev. A. W. Coates has accepted the parish of Glen Innes in the diocese of Armidale.

Canon Haultain, recently appointed Rector of All Saints' Cathedral, Bendigo, has been appointed Dean of that city. The appointment gives much pleasure all round.

The Rev. Stephen Taylor, B.A., rector of Wahroonga, has accepted nomination to the parish of Wentworth Falls, both in the diocese of Sydney.

The Rev. Godfrey Smith, formerly Archdeacon of Broken Hill, and lately vicar of Colac Vic., has been inducted to the charge of St. James' Church, Ivanhoe, Melbourne.

We congratulate the Victorian Branch of the C.M.S. in securing the services of the Rev. R. C. M. Long, vicar of St. Mary's, North Melbourne, as its Home Secretary.

The Rev. G. B. Webb, who for two years has been curate of Parkes, diocese of Bathurst, has accepted the curacy of Guildford and Merrylands, diocese of Sydney.

The Rev. F. W. Reeve, rector of St. Luke's, Mosman, is planning a trip abroad at an early date. The Rev. H. S. Cocks will be his locum tenens.

The Rev. G. C. Coughlan, B.A., at present a Master on the staff of Trinity Grammar School, is undertaking the curacy of St. Matthew's, Bondi, at an early date.

The Rev. V. H. Jenkin, Rector of Kurragan, N.S.W., returns to Sydney this month after more than twelve months' stay in England.

The Rev. H. T. Hawkins, rector of Barmadam, diocese of Goulburn, has resigned after from December 31, 1927. He will undertake work in the Bathurst diocese.

The diocese of Sydney congratulates the Chief Justice of N.S.W., Sir Philip Street, on his knighthood. Sir Philip is a nominator and earnest supporter of St. John's Church, Darlinghurst.

The Rev. A. A. Yeates, M.A., so far recovered from his recent serious illness as to assist in the Christmas Day services of his church, St. John the Baptist, Ashfield. He is, however, for a time well.

The Rev. C. T. Debenham, curate of the parish of Wagga Wagga, N.S.W., has joined the staff of the Church of England Grammar School, North Sydney, and will enter upon his duties early in February.

The Rev. Lloyd Dusan, Secretary of the N.S.W. C.M.S. Young Peoples' Union, has been off duty for several weeks through overstrain. He is mending, but hopes to go for further rest to Lord Howe Island.

Mrs. Reeve, wife of the Rector of St. Luke's, Mosman, has resigned her position as Hon. Secretary of the N.S.W. C.M.S. Women's Executive, and Miss E. Barber has been appointed to the vacancy.

The Rev. A. C. Dancaster has joined the staff of All Saints' Cathedral, and the Rev. F. W. Roberts has resigned the rectorship of the parish of Eugowra, both in the Bathurst diocese.

The Rev. H. R. Wilson, formerly rector of St. Paul's, Kogarah, N.S.W., and now rector of Ketterly, in Shropshire, arrived in Sydney by the M.S. Niagara last Saturday on a holiday visit.

The Bishop of Ripon, Dr. E. A. Burroughs, who visited Australia almost three

years ago, when Dean of Bristol, has been seriously ill with typhoid fever. He is now convalescing. The doctors have ordered him complete mental and bodily rest.

St. Hilda's College, Melbourne, has been greatly encouraged in that one of its deaconess students, in the person of Miss Frances Winston, is the first lady to have gained the Th.L. of the Australian College of Theology.

The Rev. R. S. Lee, M.A., prizewinner at Sydney University and holder of the Lucas Tooth Scholarship at Oxford, returned to Sydney at the end of the year. He will begin his work as Sub-Warden of St. John's College, Morpeth, N.S.W., in March.

Miss T. Milner Stephen has resigned her post as Federal Secretary of the Women's Auxiliary of the A.B.M., after several years of splendid service. Miss Cronin has been appointed office secretary to the Central Council in place of Miss Milner Stephen.

Miss M. M. Crossley, C.M.S. Missionary at Mandla, Central Provinces, India, has arrived home in Melbourne on furlough, and Sister M. Pethybridge and Miss E. J. Veal, C.M.S. missionaries from Kenya and Tanganyika respectively, are expected this January.

Melbourne friends will be glad to read the article in this issue from the pen of Rev. P. W. Stephenson, B.D., an old Caulfield Grammar School Boy, and distinguished Victorian C.M.S. Missionary in India. He is now doing professional work in Winnipeg, Canada.

Holmes Walker-Taylor, M.A., rector of Holy Trinity, Orange, will in St. Luke's Hospital Sydney. The Rev. F. L. Perkins, Headmaster of Cranbrook, and the Rev. C. H. Tomlinson, of Bulli, have been doing duty for certain Sundays, during the rector's absence.

The Rev. A. J. Winnington-Ingram, on December 31, vacated the position of Principal of St. Aidan's College, Ballarat, to return to England. He will be succeeded by the Rev. W. E. Moorhouse, rector of Wagon (W.A.), and examining chaplain to the Bishop of Bunbury. Mr. Moorhouse is M.A. of Melbourne University, and served after his ordination in that diocese, where he was ordained. He served for nearly three years with the A.I.F.

WET BLANKETS.

"There are some people," says the Bishop of St. Albans, "who have the most depressing effect upon you. It is not really what they say. It is not always the clothes they wear, it is their faces. You feel it. They come into a room where the atmosphere is cheery, and all of a sudden the whole thing droops. There are some people who seem to dry up every spring you ever had of interest in life, and make you like a lump of dough. I have often felt like a lump of dough because of the company I have kept. I often think some of our church gatherings are like that, but it is not always so, I am glad to say."

The converse is equally true. Of one old lady it was said after she was gone, "She always looked such a Christian!"





LAYMEN AND EVANGELICALISM.

ONE of the notable features of the Evangelical Movement within the Church of England has been its many eminent laymen. From the days when the great missionary and philanthropic societies were started more than a hundred years ago, to the present day, Evangelicalism in England has been blessed of God with great and noble lay leaders. They have stood second to none in their marked social passion; they have been foremost in their missionary enthusiasm; and they have been leaders in all that made for efficient and devoted Churchmanship. They have been eminently spiritual leaders. But even beyond all this, they have been noted for their solid grasp of Bible truth and of the foundation principles of our Protestant and Reformed faith. So that during the crises which have followed, one after the other, during the years of our Church's life, we have never wanted men who were not able to stand up and speak and write with an authority born of adequate knowledge.

In the providence of God we have such men in the Church of England to-day. Men like Sir W. Joynson Hicks and Sir Thomas Inskip and many others. Of course the people, whose Romanising machinations they oppose, will speak evil of them. They accuse them of bigotry and narrow-mindedness, and endeavour to make the public believe that these men are really ignorant fanatics, carried away by their own over-weening desire for power.

We only need to study the memorandum submitted by Sir W. Joynson Hicks to the Ecclesiastical Committee of Parliament, in which he shows reasons why the Deposited Book should not receive the authority of Parliament, to see the invaluable strength that he and men like him are to our Church. These men know. The glory of the situation is, that these eminent laymen are not merely sturdy champions of a Cause, but they have deep knowledge of God's Word in all its simplicity and are men of conviction, because they are conversant in a special way with the Reformed basis of our Church. They know the history of the Reformation and are well aware of the purposes of the Oxford Movement as it manifests itself to-day. They are grounded in the great Scriptural and Protestant principles of spiritual freedom and untrammelled worship, and they know the issues, nay, the perils, at stake in this day of trial. And it is out of the fulness of their experience, and their knowledge that they witness to-day as they do. We thank God for them.

There is no gainsaying the fact that one of the greatest needs in our Evangelical witness in Australia to-day is the uprising of like-minded men. We want an enlightened Evangelical and spiritually-minded laity in our land—fearless and outspoken; and especially in the country dioceses. We need men and women who can and will, as occasion demands, ventilate Evangelical truth amongst their neighbours and through the press; who will stand for

and maintain with convincing power the Reformed and Protestant testimony and note of our Church.

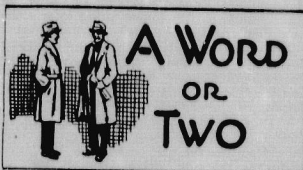
It is distressing to go through the bush dioceses of this continent and hear and read of the imparting of so-called Catholic teaching, to see the Holy Communion administered in Chasuble and other Vestments associated with the Roman Mass, to note those adjuncts and accessories of worship unknown to our Church a few years ago, now in full sway, and no one to say nay! We know that many Church people give up their church in disgust, many attach themselves to the other Protestant bodies, while scores of others have a nominal allegiance, letting the parson do and say just what he pleases—their churchmanship becoming a singularly effete thing. But there is something deeper. Many a man or woman would become vocal in teaching and protest, but they lack the knowledge. They have vague beliefs and convictions and thus are unable to testify to the faith within them. How are we to produce, up and down our land, men and women of sound evangelical conviction, valiant for the truth and disseminators of their Scriptural and Protestant principles? There is certainly one way and that is a widely circulated Evangelical press, and a propaganda by way of the tract, and, maybe, by an itinerating lay ministry.

Lately we have been journeying in the country, going as our wont to a church here and a country cathedral there. This latter is not alone in the particular emphasis we now give, and of course it has set the tone for the rest of the diocese. There it is with its "high altar" and side chapels. The Holy Communion is to be administered, and there are the "Catholic" accompaniments of candle lighting and snuffing and genuflections, posturings and ceremonial washings. Servers are vested differently to twelve months ago. They are now garbed as we have observed in the most Anglo-Catholic churches in London—churches that out-Rome Rome! Instinctively we feel that this is not the Church of England by law established, but some alien thing, a mimicry of Rome. This is not written in a carping mood, but in love, for we love the simple, dignified form and worship of the Church of England as we know it. The sorry thing about it all is no one raises a voice of protest in these country parts—no witness to the true Church of England position is made. Some leave the church—others are quite indifferent, while there are those who acquiesce because they don't want to "stir up strife."

But what can be done? The Bishop sets the tone and gathers around himself young clergy whom the diocese has trained out of diocesan funds, in a college where these ways and ideals are taught. Such men fall into line and the diocese fast becomes a uniformity and ceremonialism the order of the day! And as for the much vaunted comprehensiveness of the Church of England, there is no such thing. The whole Church is reduced to one common level of priestly rule and Anglo-Catholic observance. The remedy is in an enlightened and sturdy laity. We are quite aware of the fact that we have not the leisured and educated classes in Australia as in the Old Land. Nor have we the people prepared to support Church causes apart from their clergy. We ourselves have been to meetings in drawing rooms in private houses, in parishes in England, gathered together on behalf of well-known Evangelical societies and in many in-

stances the vicar was not present because he was not in sympathy. Yet these good lay people carried on, witnessed to the faith in them, and they and their friends helped. They were not tied hand and foot to what the bishop thought, but with independence and wisdom furthered that cause which lay near their heart. Should it not be so in this land?

In any case in spite of appearances and conditions, and even opposition a great work awaits stalwart evangelicals in Australia. Men and women will need to be produced who will go forth as shining lights and witnesses to the cause of the Reformed position of our Church. Evangelical parishes and schools must leave no stone unturned, whereby young people will be grounded and fashioned and sent forth in those truths which have made our nation great, so that in the days to come, sturdy evangelical men and women will stand up and witness in every corner of our land. A great constructive, far-sighted work awaits our evangelical schools and leaders. It would be a calamity to the Church of England in Australia if the Reformed and Protestant witness within her should ever be extinguished. There needs to be a big, wise and far-sighted policy. In the meantime we call for an apostolate of the tract and a daring witness through pen and speech and life.



Australian Clerics, Canterbury and the Revised Prayer Book.

CERTAIN people have taken it upon themselves to send round for signature to the bishops and clergy of Australia and Tasmania, a document, expressing sympathy with the Archbishop of Canterbury consequent upon the rejection of the Revised Prayer Book by the House of Commons. We may remark at the outset that we have no sympathy with the movement. Naturally we have a deep feeling for the aged Archbishop in his disappointment, but beyond this, we have no false sentiments, for we have consistently opposed the granting of approval for this new Prayer Book. One thing we hope is that this document, when it reaches England, will be adjudged at its real worth. In our opinion it is frankly partisan. Some will sign it simply because they are sentimentalists—placing feeling and emotion before anything else. Others are bound to sign it, for the Commons' emphatic No, came as a rude shock to them. Already many of them have been "practising" the services contained in the new book, with their bishops' connivance. We, of course, understand these people! Somehow or other they hanker after mediaeval ceremonialism and the priestly conception of ministry; and this revised book greatly encourages and helps all this. Disappointed as they are, the furthering and signing of this communication will assuage their pent-up feelings and give relief! Besides, they will be in the swim. Frankly, we cannot see that the message will do any good, for the matter is in the hands of British Parliament—for which we are grateful. In any case, it would be well for these clerical sympathisers to take a leaf

out of the Archbishop of Canterbury's book, adopt the fine and noble attitude that he has adopted, and gracefully accept the situation.

A notable feature about this move is that it is to be signed by bishops and clergy. Are there no lay people? Have they no say? Or are the promoters afraid of a rebuke from this major portion of the Church? The whole thing is very illuminating—purely partisan, we have remarked!

One Hundred and Forty Years Old.

IT seems a far cry to January 26, 1788, when Captain Philip sailed into Port Jackson with his fleet of six vessels and founded the first British settlement in this great southern continent. A hundred and forty years is, in a sense, a long span in the life of a people, and yet as we think of the centuries of history of those little isles from which we have sprung, the period is impressively brief. This fact makes the growth and expansion of Australia and Tasmania all the more remarkable. Even North America, for the same period from its inception, cannot show a more phenomenal growth. This should be particularly gratifying, first as a tribute to the colonising and developing capacity of British peoples, and then as an indication of the wealth and productivity of these lands. We are justly proud of Australia, and of the fact that our institutions, so flourishing, are markedly British. We go further and boast ourselves as more British than Britain herself. May these things continue. Every institution and phase of life framed and modelled on British standards and yet developed on lines befitting these southern lands, will be all to the good. We at once confess our dislike to the influx of Southern Europeans to our shores. They know nothing of our British outlook and traditions, and the majority of them accept that form of the Christian religion which has never been loyal to the British Empire. There is needed a frank facing of the issue and a constant watchfulness on the part of our leaders. As a people we have before us an inspiring task. Great duties and tasks await fulfilment. Let us prove ourselves worthy of our great responsibilities, seeking to build up a God-fearing nation, British through and through!

The Bishop of Manchester's Remarkable Address.

DR. TEMPLE, Bishop of Manchester, has spoken with refreshing courage at his recent diocesan conference. He contended that because the Church of England claimed to represent the true order of the Church in England, they should be ready to welcome to their communion as a normal practice communicants of any recognised body. He even startled some of the members of the conference by insisting that "not only a Free Church Minister but any layman who should devoutly and not defiantly decide that it was right for him devoutly to celebrate the Holy Communion would effect a real consecration and through it the real gift would be given."

These contentions are nothing new to sound evangelicals, but coming from the quarter they have, they necessarily have caused a stir. It is, however, what we should expect of one who in earlier days had much to do with the Student Christian Movement and learnt therein a true catholicity. Doubtless, too, it is one of the early fruits of Lausanne. All we hope is that the Bishop's viewpoint, which is the Scriptural view-

point, will become the thinking of hosts of Anglicans the world over. The narrow, one-sided views of Anglo-Catholicism, through a clever propaganda and an air of authority, have too largely, and to the Church's hurt, gained a hold. Their paper, "The Church Times," through no end of money being available, is circulated far and wide, and, unfortunately, is looked upon as a sort of Bible by vast numbers of budding clergymen. Naturally, it is squirming and adopting its usual policy of hate, because anyone dares to differ from its teachings. Nevertheless Bishop Temple's strong meat is what we require. The New Testament and reason and Christlikeness are on his side.

Rev. Dr. Law in England.

THE CONFERRING OF A DECREE.

THE honorary degree of Doctor of Divinity was conferred on Thursday morning, October 13, on the Rev. G. A. Chambers, bishop-designate of Tanganyika. The simple yet impressive function took place in the historic library at Lambeth, in which the bishops of the Church throughout the world foregather from time to time. Besides the Archbishop of Canterbury (who was accompanied by his chaplain), his legal adviser, and the representative of the Registrar of Faculties, took part in the formal part. The recipient took the customary oaths, and knelt before the Archbishop to receive the document recording the degree. The power of the Archbishop to confer honorary degrees—mis-called Lambeth degrees, for they are in reality Oxford—dates from the founding of that University. A few personal friends and relatives of the new Doctor were privileged to be present, and as the only Australian besides Dr. Chambers, it fell to my lot to represent informally and unofficially C.M.S., and to write this brief account of a ceremony of interest to your readers and others. After the formalities the Archbishop descended from the dais and had a little chat with the members of the small audience, all of whom were presented to him.

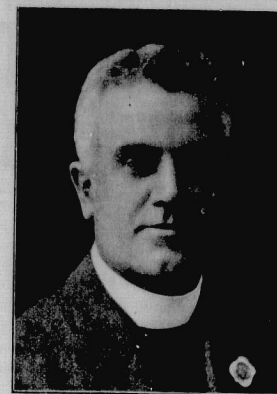
MY MISSION.

THE Colonial and Continental Church Society, which has engaged my services for six months, seems a very flourishing affair. It is headed by Rev. F. Bate, M.A., B.D., whose brother holds a distinguished engineering post in the Victorian Yallourn electricity works. "Col. and Con.," as it is familiarly termed, has branches in many parishes in England, being specially strong in its Ladies' Associations. Thus there are many centres of Australian interest and much knowledge of our Commonwealth, though one local secretary billed me, I am fain to confess, as coming from Melbourne, New South Wales! Now is that not rather severe on N.S.W. or on Melbourne?

I had my breath taken away literally and metaphorically in Gloucester Cathedral: I toiled up the steps to the triforium, worn by old monks' feet ascending to their chapels, where high altars indeed, they prayed for departed souls, just as some Anglicans want to do again to-day.

GLOUCESTER.

I WAS variously affected by the memorials over the remains in Gloucester Cathedral to King Osric (d. 729), Edward II., the great Jenner,



The Venerable Archdeacon Lamble, Canon of St. Paul's Cathedral, Melbourne, and Missioner of the Metropolitan Mission of St. John and St. James. Archdeacon Lamble was ordained deacon in 1900 and priest in 1901, becoming Warden of St. Columba's Hall, Wangaratta, and Domestic Chaplain to Bishop Armstrong in 1903. He subsequently became vicar of St. Stephen's, Richmond, going overseas as a chaplain of the A.I.F. The Archdeacon is a man of energy and devotion and is shaping a far-sighted and statesmanlike policy in his mission work. He was recently made Archdeacon of Carlton.

Dr. Parry, and another, a weird and recent one, of the vested figure representing the Church, presenting the soul of a former canon of recent years to Christ at the Gate of Heaven.

The first Sunday School I spoke to was in Gloucester, and was the lineal descendant of Robert Raikes' School, the first of all Sunday Schools, moved from the house to the Hall of St. Mary de Crypt Church, which is also famous as the place of Whitfield's first sermon, and I have preached where he preached, and near at hand was the very sounding board under which he thundered of wrath to come. This Church also possesses an old archway and door dating from 1080 A.D., just 20 years after William the Conqueror took England. By the way, my first address on behalf of "Col. and Con." and Australia was at Hastings, where William fought Harold. I am accepted it, or hoped it might be augury of spiritual conquest.

There has lately come into the Editor's hands a photograph of the Archbishop of Canterbury sitting in the midst of the three bishops consecrated by him on last All Saints' Day. All are robed in plain cassock and surplice, very different from the gorgeous apparel worn by Australian bishops at the recent consecration of a cathedral.

Dr. J. A. Naim, Headmaster of Merchant Taylors' School, writing in the "Evening Standard," London, on "Class Consciousness in Education," describes the fashionable public schools as "the chief strongholds of social exclusiveness and nurseries of snobbishness. . . . Proficiency in sport alone confers prestige. Intellectual distinction by itself is despised." The schools, which were originally intended for the sons of poor men, are now too expensive for all but wealthy parents. Class-barriers are raised in youth which are never broken down in later life.



NEW SOUTH WALES.

SYDNEY.

The Proposed New Prayer Book.

Sydney papers have been publishing opinions of clergy bearing upon the rejection of the revised Prayer Book by the House of Commons. The Dean of Sydney says:—

"We may regret the action of Parliament in any particular instance, but why should we regret its acting within its constitutional rights as set forth in the Church of England Assembly (Powers) Act, and accepted by the Church itself? It was clearly never meant that the resolutions of Parliament should be simply a rubber stamp upon whatever the Church should present.

"Our regret is not that the Prayer Book measure was rejected by the Commons, but that the church authorities should have jeopardised what in many respects is an admirable revision by the incorporation of one or two very questionable and dangerous changes. The alternative order of the Communion contains words which to many of us suggest a change in the elements of bread and wine, which has no place in our present Prayer Book. Further, the provision for the reservation of the Sacrament, though for Communion only, and hedged round with safeguards, many of us feel will be abused, and there is ample justification for such misgivings in what has been going on in the church for many years past. The promise of the bishops that discipline will be exercised, though made in good faith, does not reassure us.

"It has been said that many of the members of the House of Commons who voted for the rejection of the Prayer Book measure are not members of the Church of England. It should not be forgotten, however, that many have been driven from the Church in years past by those very things which are now in dispute.

"The great work of revision need not be wasted. Let the Church authorities revise

the revision, removing the few objectionable changes, and no further difficulty should be raised by the Commons."

The Death of Mrs. J. M. Martyn.

The death of Mrs. J. M. Martyn removes, at the advanced age of 87 years, the widow of the late Rev. W. Martyn, for 28 years rector of Taralga, N.S.W. For the last 25 years she had lived in Sydney. Right to the end she took an active interest in all good works, especially the Sydney City Mission, the Ladies' Home Mission Union and St. Luke's Hospital.

Manly Babies' Home.

A philanthropic work lately started in Manly is the Church of England Babies' Home. It was established in July, 1927, and, in the few months of its existence, has more than proved its usefulness by the heavy demand constantly made upon it for accommodation. Manly is the first suburb to possess a home of this kind.

Babies are housed and cared for from the age of three months. The age limit is three years. The home began with two babies in residence, when a cottage was rented by the committee in Addison Rd., where the babies were admitted under the care of Matron Furnival, formerly sub-matron of the Children's Hospital. The home has now seventeen babies and a staff of three nurses.

BATHURST.

The Bishop's Acceptance of the See of Newcastle.

Writing to his diocese, the Bishop of Bathurst says:—

"Little did I think when I wrote my last letter, that the next would have to be concerned with my pending departure from the diocese. I have been making plans for myself and for the diocese for years to come of the work and the policies that one looks to be able to fulfil. I had been asked at different times if I might be nominated for

election by the Synod of Newcastle, and on each occasion had said, 'Certainly not,' as I felt that my work and place was in Bathurst and I could not see any need to contemplate removal.

"You can imagine, therefore, how astonished I was to receive the word of my election by the Synod of that diocese.

"My first impulse was of decided refusal, but, when I began to learn all the facts and to consult with people whose judgment I can trust, I began to see how it might be my duty to lay aside the purposes that I had cherished for the years to come, and to accommodate myself to a different view of my own future.

"When I placed before the council of the diocese the particular knowledge that had been sent to me of the situation at Newcastle, every member present began to believe that duty to the Church as a whole required my acceptance of the call of that Synod. This view was confirmed by the opinion of the Primate and of several trusted leaders of the Church, and as the Bishop of Newcastle, on laying down his See, had also expressed to me the hope that I might accept the charge of that diocese, I was naturally very greatly impressed by this weight of opinion and judgment.

Bush Brotherhood.

Advice has been received by Bishop Long that the Rev. T. D. Armour, Vicar of Orford, England, will leave London shortly to assume the office of principal of the Bush Brotherhood at Dubbo in succession to Bishop Wyld.

Mr. Armour will also be followed later in the year by the Rev. E. L. Marsden, a descendant of the famous Samuel Marsden, and a connection of Bishop Marsden, the first Bishop of Bathurst, who will also take up duty with the brotherhood. He is now vicar in a parish in Liverpool, England.

GOULBURN.

Religious Education.

Summer School at Canberra.

A summer school for women teachers of the diocese of Goulburn was held at Canberra during January 13 to 17. Rev. Canon Hirst, rector of Cooma, was chairman and acted generally as guide of studies, and Miss Radford acted as hostess. "Sunday School Teaching, its Aims and Methods," by H. A. Lester, was the text book used.

Missionary Work and Giving.

The Missionary Council has been devoting much time to the preparations for the Combined Campaign for Missions. On the grounds of (1) insufficient preparation and (2) the non-arrival of the necessary literature it was determined to postpone the presentation in this diocese from St. Andrew's side to the week commencing February 23. Some twelve local sub-committees were appointed and study circles arranged, and it was determined to make the presentation at 12 centres in the diocese. The Missionary Council accepted an assessment of £1250 for the A.B.M. and £250 for the C.M.S.

Home Mission Activities.

The Council of the Diocese has considered the various budgets and estimates for 1928. £3850 must be raised in all for Home Mission activities, to meet all commitments.

Annual Accounts.

The diocesan books of account were balanced punctually at the close of the financial year (December 31), and the usual printed summaries were available at the conclusion of the audit early in January. As compared with 1926, 1927 shows a considerable expansion in the capital funds held by the corporate trustees for various diocesan and parochial purposes and trusts. These now amount to £102,200, as compared with £91,461 a year ago. Revenue accounts show a shrinkage mainly in the Home Mission group. The Goulburn Diocesan Fund, and the Clergy Widows' and Orphans' Fund, and the Superannuation Fund together are overdrawn £1500—the result of heavy commitments which it was impossible to forecast or budget for. The position is not serious, though, and if the budget (£4000) for Home Mission purposes is realised in 1928 the temporary difficulty will be overcome. Contributions for missions show a very satisfactory increase. £1233 was raised for the A.B.M., £211 for the C.M.S., and £50 miscellaneous—total £1494. This is the highest figure attained by the diocese yet. As

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

VICTORIA.

MELBOURNE.

The Archbishop and the Rejected Prayer Book.

The Archbishop sailed for England on January 3 by the R.M.S. Moldavia. He will be absent ten months. Before sailing his Grace wrote to the diocese:—

"With all the authority of our office we earnestly ask none to avail himself of the Prayer Book's provisions to alter the services and introduce new usages, until the Church has fully authorised the book. If the usages have been adopted, we ask the clergy to discontinue them for the sake of peace and unity. We also believe the churchmen conscientiously opposed to the measure will not do or say anything to increase the difficulties. Self-restraint and self-sacrifice will be the truest loyalty, and the highest form of courage when the Church's well-being for many generations may specially depend on the things we do or refrain from doing."

Acting Metropolitan.

The Bishop of Gippsland will be acting Metropolitan in all matters provincial during the Archbishop's absence abroad.

The South-Western Spire.

There was a crowded gathering during the last week of December for the blessing by the Archbishop of the crowning-stone of the south-western spire of St. Paul's Cathedral. The service was short and simple. There was an exhortation: "Dearly beloved in the Lord: We are gathered together to place the crowning-stone of this western spire. First let us praise God's Holy Name for the mercy and goodness with which he has so far prospered our work, and let us further devoutly pray that He will, in His good providence, bless all who in any way contributed to its completion, and that He will protect from danger those who may be engaged on the building, and that He will send His blessing on our undertaking."

BENDIGO.

The Rev. Canon Haultain, who recently accepted the rectory of All Saints' pro-Cathedral, has been unanimously elected to be Dean of Bendigo.

On Sunday, December 18, an ordination service was held at the pro-Cathedral, when Bishop Baker raised the Revs. J. Patterson, Moama, and W. Whiteman, Tongala, to the priesthood. Moama, though in N.S.W., on the Murray, is, by arrangement, served by the Bendigo diocese.

The appointment has been notified of the Ven. Archdeacon Herring, rector of St. Paul's, and Diocesan Registrar, to the Archdeaconry of Geelong, and organiser for the Home Mission Fund for the diocese of Melbourne. The appointment, however, does not take effect until the end of June, 1928.

WANGARATTA.

Ordination.

On St. Thomas' Day, December 31, the Bishop of the diocese ordained Messrs. W. Boydew and E. A. Leaver as deacons, and the Rev. P. R. Thomson, curate in charge of Bethanga, to the priesthood.

ST. ARNAUD.

Ordination Candidates.

The Bishop writes:—

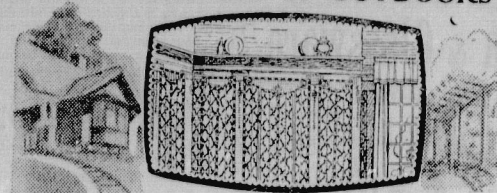
During November an invasion of St. Arnaud was made by a number of Deacons and Readers who were sitting for their examination. This leads me to ask that you will remember in your prayers all the clergy and candidates for Holy Orders on the third Sunday in Advent (December 11th), the day on which we pray each year for the Church's ministry. Many of them are doing fine work under difficult, and sometimes disheartening, conditions.

Finance.

The diocese wants 600 new shareholders at £1 per share to do what is necessary to carry on in this diocese, and the hope is expressed that the invitation will be largely and promptly responded to, not only in Australia, but in England.

I hate writing about finance, but the need is so urgent, and the opportunities to extend

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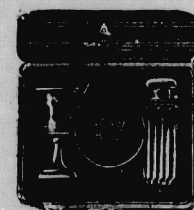
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YOUNG RECORDERS.

Aims.

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

Toorak, Vic., January 19, 1928.

"If I knew you, and you knew me,
And both of us could clearly see,
I'm sure that we would differ less,
And clasp our hands in friendliness,
If I knew you, and you knew me."

—J. Miller.

My dear girls and boys,—

Do you young people ever read the
newspapers? Or do your parents some-
times tell you interesting things about
what is going on in other parts of the
world? There are often wonderful
happenings to read about, quite different
to anything we know in Australia.
Why, just this Christmas there have
been extraordinary tales of what is
happening in England, and indeed over
all Europe. While we have been often
almost too hot, over there there has
been terribly cold weather, with bliz-
zards and snow. Trains have been
snowed up, roads blocked by snow-
drifts, rivers flooded. Motors by the
hundreds have had to be left on the
roads, hopelessly stuck, while the owners
struggled to the nearest shelter.
Some villages have been quite cut off
for days, no food, no supplies of any
kind could be taken to them. One big-
gish town, quite near London, was cut
off like that for three days; food was
very short, when finally a motor lorry
was forced through the snow and
brought relief. Such a big main road
—I have been on it several times—and
it sounds impossible that it should be
so blocked up. Any of you who come
from England must be very thrilled
and excited to know what has been
happening in your parts and to all
your friends.

Now we read that the thaw has set
in and that the rivers are terribly
flooded—people cooped in upstairs
rooms till rescued by boats, roads im-
passable to wheeled vehicles; business
men have to be ferried to their work.
It must be very terrible for all those
in these places. There is not only the
fear of damage to property, but even
danger of the loss of life from the in-
tense cold and the floods.

Then away in Hungary I see that the
cold has been so terrific that even the
wolves have been unable to live, and
have come into the towns to try and
find food. Wouldn't that be queer and
frightening? And did anyone tell you
about some children in Germany. Seven
of them were playing in the thick ice
in one of Germany's big harbours.
Suddenly it gave way and the swift
current carried the ice-floe out to sea.
Many attempts were made to rescue
them, but in vain. It got dark, rockets
and searchlights were used, the cries
of the children could be heard. A
battle ship and a number of tug boats
went after them, and after several
hours got them all off safely. Isn't
that an experience to have? A real
nasty one, not one any of us would
hanker after!

I do think its good for us, young
and old, to try and learn what is hap-
pening to other people in other distant
parts of the world. We speak differ-
ent languages, we live different kinds
of lives, but underneath we are much
the same. We all start as boys and
girls, learning to walk and talk, going
to school, growing up to be men and
women of our different countries. The
more we know of course the more in-
terest and friendship we feel—the little
poem above says just that.

There are still two more questions I
want to ask you about Epiphany. Can
you tell me how many Sundays there
are after Epiphany, and why some of
them only are used?

I am, yours affectionately,

Aunt Mat

Answers to questions in last issue:—

The word Epiphany means the manifes-
tation, or showing, of Christ to the Gentiles.
The festival of the Epiphany comes on
January 6, twelve days after Christmas.

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

AN IDEAL FOR YOUTH.

I would be pure, for there are those who
trust me;
I would be true, for there are those who care;
I would be strong, for there is much to con-
quer;
I would be brave, for there is much to dare.

I would be a friend to all the friendless;
I would be giving and forget the gift;
I would be humble, for I know my weakness;
I would look up—and laugh—and love—and
lift.

—H. A. Walter.

The Deposited Prayer Book.

NO ARMISTICE!

We have been urged, says the "English
Record," to declare an "armistice" in our
discussions on the Deposited Book and by
accepting the Book give the Church a long-
wished opportunity for advance. We remem-
ber what took place during the deliberation
of the Bishops on the Book. Silence was
interpreted as unwillingness to interfere
with the introduction of strange customs
into the services of the Church, and law-
lessness spread instead of ceasing to ad-
vance. When deep convictions that cut
down into the heart of the religion of the
Church are concerned, those who hold
them cannot keep silent or cease from
using every legitimate weapon to prevent
the Church they love losing its Scriptural
character. Let it be remembered that a
very great number of honest, loyal and
intelligent Churchmen and women are con-
vinced that the Book changes doctrine in a
mediaeval direction and prepares the way
for the sacerdotalisation of the Church they
love. They cannot in any way accept this sac-
erdotalisation and mediaevalising of their
Church. They are in duty bound to resist
it and the real meaning of an armistice is
the granting of an opportunity for those
who believe in the restoration of mediaeval
doctrine to have their way and to dig them-
selves in. This we cannot accept as right.

Verily methinks
Wisdom is oft times nearer when we stoop
Than when we soar.
—Wordsworth.

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Jottings.—World's News Items.
Leader.—Harvest Festivals.
Lord Iveagh's Bequests.—A Noted Protes-
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People We Know.—At Home and Abroad.
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Word or Two.—Topics of the Hour.

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"Safety First" is a motto we all
know. It is suggested that it be
changed because as a title it lends it-
self to satire. Some even say it tends
to "self first."

The Avon Dam, which will impound
47,000,000 gallons for the Sydney
water supply, is now completed after
five years' work, and has been handed
over to the Metropolitan Water Board.

£4,000,000 is to be spent at the
Mount Isa Mines, Queensland, in the
treatment of low-grade ores. Treas-
ure units for this purpose are to be
erected progressively.

The Commonwealth Medical Authori-
ties state that Australia is in the
unique position of possessing more
radium per head of population than any
other country in the world.

English is now a compulsory lan-
guage in the great College of the
Church of Bulgaria in Sofia, where
hundreds of young Bulgarians are
trained for the ministry of that Church.

Expert examiners estimate the quan-
tities of salts deposited in the Dead
Sea, as many millions of tons—chlor-
ides and bromides! The supply of pot-
ash is considered inexhaustible.

A stone cist or coffin containing what
is believed to be the remains of a
mother and child of the late Neolithic
or the beginning of the bronze age,
somewhere about 2000 B.C., has been
unearthed in Aberdeenshire, Scotland.

The following figures summarise the
British import and export trade during
the past three years:—Imports, 1927,
£1,241,000,000; 1925, £1,327,000,000;
exports, 1927, £709,000,000; 1926,
£653,000,000, 1925, £773,000,000.

The Quarantine Site, at North Head,
Sydney, is valued at £3,000,000.
Strenuous efforts are being made to
have it resumed. It could be con-
verted into the finest playground in
Australia.

Over £200,000,000 are deposited in
the Savings Banks of Australia. Surely
this is an indication of prosperity.
There are just on four and a half mil-
lion accounts, averaging £33 per in-
habitant.

York Minster is the paradise of the
student of old glass. It has ancient
glass in 109 windows most of them
complete. This glass has been won-
derfully, almost miraculously, pre-
served.

A gift of the princely sum of 250,000
dollars for a building, and an annual
income of 50,000 dollars for the College
of Preachers of Washington Cathedral,
has been announced by the Bishop of
Washington, Dr. James E. Freeman.

During the past year 186 Christian
Unions have been at work in Great
Britain, 72 in Men's Colleges, and 114
in the women's, with a total mem-
bership of over 9000. There are also 66
Theological Colleges associated with
the movement containing 1900 stu-
dents.

Sir W. Joynson Hicks is appealing
for £100,000 to create a new model
Borstal Institute in England, based on
new ideals, in order to convert bad
boys and girls into honest beings. He
contends that short terms of impris-
onment only create gaol-birds.

Professor Spooner, of London, says:
"Some people think if they get so
accustomed to noise that they no longer
notice it, it is harmless to them.
That is a fallacy, for although noise
may not be heard, the nerve-force suf-
fers, and noise, whether heard or not,
is the most inveterate thief of health."

Among the reforms ordained by Mus-
tapha Kemal in Turkey are the aboli-
tion of polygamy, the enforced regis-
tration of marriages, new civil and
criminal codes of law, complete reli-
gious freedom on reaching one's ma-
jority, the suppression of slavery and
the fez.

Nauru, situated in the Pacific Ocean
some 2250 miles from Sydney, is a
small coral island about four miles
across, which has one of the largest re-
serves of high-grade phosphate rock in
the world; it averages 85 per cent. pure
phosphate, and has anything from
100,000,500 tons to 200,000,000 tons
in sight.

Twenty years ago over 100,000 en-
thusiastic Free Thinkers walked in
procession through the streets of Paris.
At their recent congress in the same
city there were never more than 300 at
any single meeting, and not a man of
science in Europe supported the con-
gress. No wonder the exponents of
Rationalism are discouraged!

The new Cathedral at Johannesburg,
South Africa, will cost, when complete,
upwards of £100,000. The All Souls'
Memorial Chapel, built in 1922, in mem-
ory of 8000 men who gave their lives in
the War, cost £12,500. The main
building will cost, it is estimated,
£81,000, of which £46,000 is in hand.
The building is designed to be in the
increasingly fashionable Byzantine
style with a campanile.

A customer one day suggested to the
late W. H. Smith, founder of the great
publishing and printing firm in Eng-
land, which bears his name, to knock
off sundry odd farthings from his ac-
count. "Knock off the odd farthings!"
exclaimed Smith; "why, my dear sir,
this firm has been built up on odd far-
things."

The annual report of the British
Ministry of Health is distinctly encour-
aging. Until 1870, of every thousand
children born in Britain, 157 died
in infancy; since then there has been
a steady reduction in the figures, until
last year they had fallen from 157 to
70. And for those who survive, the
length of life's journey has been in-
creased in proportion.