

The AUSTRALIAN CHURCH RECORD

For Church of England People
*CATHOLIC—APOSTOLIC
PROTESTANT &
REFORMED*

Vol. XV. 27.

[Registered at the G.P.O., Sydney, for
transmission by post as a Newspaper.]

JANUARY 3, 1929.

[Issued fortnightly.]

Single copy 3d.
9/- per year post free



Bishop Manning on Prohibition.

Books Reviews—"Boysie," etc.

Church of England Migration Work.

Correspondence.—The Appeal of St. John's Church, Campsie.

In Memoriam, Rev. R. J. Tuck.

Leader—New Year Thoughts.

Quiet Moments—Monotony, Grace L. Rodda.

"THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

General Editorial Communications: The Editor of "The Australian Church Record," and all news items: C/o St. John's Vicarage, Toorak, Melbourne, Victoria.

SUBSCRIPTIONS AND ORDERS—

N.S.W.—Sydney, Manager, 192 Castle-reagh Street, Sydney. Tel. MA 2217.

VICTORIA—Melbourne, Diocesan Book Depot, Miss M. D. Vance, Brookville Road, Toorak, or care of B.C.A. Office, St. Paul's Cathedral, Bendigo, Rev. W. M. Madgwick, Eaglehawk.

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

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The Bible Society rented a depot in Bagdad in 1881. This year it has opened a Bible House of its own in the main street. A circulation of over 14,000 books was effected in 1927 by colporteurs and aided mission workers.

The Dutch Church Synod, in Cape Town, by 211 votes to 71, condemned as heresy the Kenosis theory that Christ "emptied himself" of his divinity and became a finite being.

The newspapers direct attention to the Bolshevik development of aircraft and poison gas factories. The inhabitants of Moscow and Leningrad are being taught safety measures and the use of a special protective mouthpad.

The Victorian Society for the Prevention of Cruelty to Children reports that in 12 months the Society dealt with 445

cases of cruelty, which concerned more than 1,100 children. In 271 of these cases neglect was alleged, and in 146 cases the complaint was substantiated.

Matthew Wellington is the sole survivor of the small band of Africans who carried to the coast the body of David Livingstone, the explorer, who died in Africa. Wellington was presented to the Prince of Wales at a garden party during the recent Royal tour in Africa.

The Manchester Guardian says that had it been possible to collect the energy generated by the Etna eruption, Italy, which consumes 9,000,000,000 kilowatts of electricity annually, could have been supplied with electricity for four years.

Mr. Hoover said: "I come of Quaker stock; my ancestors were persecuted for their beliefs. Here they sought and found religious freedom. The glory of our American ideals is the right of every man to worship God according to the dictates of his own conscience."

The Soviet authorities, at an industrial centre 200 miles from Moscow, has ordered the conversion of a church into a cinema hall and workmen's club. Protesting clergy have been arrested and imprisoned, and will be tried for having spread ideas likely to produce disloyalty to the Soviet.

Recognizing that "there are a great number who, having lost the habit of attending at a place of worship, find it very difficult to start again," the Anglican clergy and Free Church ministers of Brightlingsea, England, have issued a combined appeal suggesting that Sunday next shall be observed as "Start again Sunday."

A new stage in the long progress towards Christian reunion was reached at Cheltenham when Archbishop Germanos, of the Greek Orthodox Church, stood with two of the foremost representatives of the German and Danish Lutheran Churches, and representatives of five British Free Churches on the platform of the Church Congress.

The British and Foreign Bible Society Committee has sanctioned the printing of the following editions:—5,000 Hungarian-Slovene New Testaments, 75,000 German New Testaments, 80,000 German Gospels, 13,000 Bohemian Bibles, 10,000 Hebrew Bibles, 20,000 Polish Gospels, and 10,000 Finnish and English diglot St. Luke Gospels.

The Westminster coroner, in recording a finding of suicide while of unsound mind at an inquest on Mona Eileen Watts, 16, who in a fit of pique

after a mild reproof about work, jumped 55 feet from a window of the Kodak Company's offices, Kingsway, said a wave of juvenile suicide seemed to be sweeping London.

The Church Army is arranging to open, equip and manage, a hostel for the training of young women and girls for domestic work overseas. An effort will be made to secure trainees from the same towns and villages and, after three months training, to settle them as near together as possible in the Dominions.

Two new dental motor vans have been obtained by the Education Department in Victoria for work in country districts. These vans will be used to reach country school pupils who live at places remote from railway lines. The staff of each van consists of a trained dentist and an attendant. It is estimated that approximately 3,000 children will be treated in each van during the year.

Christa Seva Sangh (the Society of the Servants of Christ) is a company of Indians and Englishmen living in close fellowship, having its home at Poona. Within it are two Orders—a Brotherhood following the Evangelical Counsels, giving their lives to prayer, study and active works, and an Order of Householders for married people, who desire to live lives of simplicity consecrated to Christ and His Service, while yet working for their own support.

"The Pope has sent peremptory orders to the Roman Catholic priests of Mexico to refrain from intervening in political matters. In future they must concern themselves solely with religion. The Pope's action follows an exhaustive inquiry into the recent disturbances in Mexico. He has received reports from Mexican Bishops and from other sources, and he has arrived at the conclusion, it is stated, that Roman Catholics, particularly the priests, concern themselves far too much with politics."—"The Morning Post," 8th August, 1928.

That illegal betting is considerably on the increase, that its increase is being helped to a certain extent by broadcasting and that hotel betting is an "absolute curse," were claims made by Police sergeant Deeley when he gave evidence before the Select Committee on Racing at Parliament House. "What is seen sometimes is enough to make one cry," he said. "Recently I saw a little girl aged 10 or 11 years, with scarcely enough clothes on to cover her, enter a shop and hand a slip of paper across the counter. On it were noted 14 sixpenny bets. That is a very painful phase of illegal betting."

The World Call to the Church.

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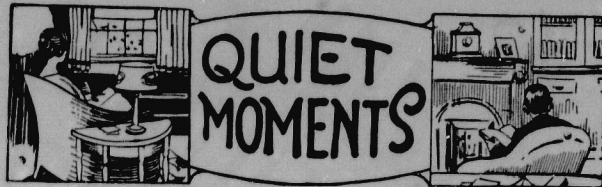
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MONOTONY.

(Grace L. Rodda.)

"If only it were less monotonous." How frequently we hear this remark. It comes at off-recurring intervals, like a mournful refrain, and refers, of course, to the daily task. The work upon which we are engaged. The allotted toil which we undertake to accomplish, either willingly or otherwise. As a matter of necessity or as a stern duty.

We feel that we could excel, or, at any rate, fill our position with satisfaction if only we could cut out the monotony. This it is, which turns duty into drudgery, robs us of energy, and plants discontent in the soul, where, under happier conditions, peace and joy would reign.

And it is perfectly true that monotony is capable of producing a deadening effect—of smothering the outlook and darkening the view.

We may enter upon the day's labour without enthusiasm and toil, without vision. 'Tis thus that work becomes a burden, the heart is heavy, and the moments are slow and monotonous.

Yet it is possible to alter all this, and to find in the humblest duty, sweet variety and pleasant change. The secret—if secret there be—consists merely in putting our whole soul into our daily work, and finding therein both occupation and recreation.

That this can be done is abundantly proved every hour of every day. Note the joyous and contented lives of so many whom we continually meet and greet.

Our allotted task may be a blessing or a bane, as we ourselves make it. Our daily labour may be tedious, monotonous and dull. Or it may be brimful of interest, and breathing of brotherhood.

Keble sings, in the words we know so well, and love so much:

"The trivial round, the common task,
Will furnish all we need to ask,
Room to deny ourselves, a road
To bring us daily nearer God."

And always "the vision splendid" may be seen. Alike from throne or cabin, from land or sea, from wide empire or from tiny hamlet. Vision, which will transform our daily duty from dull and unvarying drudgery, to bright interest and happiness. Nor need we seek a lofty plane to find this satisfaction.

"The sweetest bird builds near the ground,

The loveliest flower springs low,
And we must stoop for happiness,
If we its worth would know."

All nature teaches us not to despise the day of small things. We view with delight the glories of a modest wild-flower, when seen through the medium of a magnifying glass. Beauty and variety of colour and form are revealed, and who would think of associating monotony with this, or any other one of nature's superb specimens?

Monotony will be written out of existence, if we will but put the spirit of adventure into our daily toil. If we will endeavour to realise the beauty and

the glory that live in a task faithfully performed, in a duty honourably fulfilled; and accept each hour's work as it comes, in faith and hope and love.

Ruskin says: "God intends no man to live in this world without working, but it seems to me, no less evident that He intends every man to be happy in his work."

When we dwell upon the sweet diversity of nature, her innumerable blossoms, plants, shrubs, and trees, her wondrous and varied sea and land scapes, her glorious tints and hues, each one a picture of beauty in itself, we cannot believe that our Father intends His children to live day after day in the bondage of monotony. Nor to find the day's work burdensome or irksome.

"Rejoice always," writes St. Paul. And it is very evident that a rejoicing life will not be a monotonous one, however quiet and secluded the pathway may be.

And while it is true that monotony may exist in the life, and unhappiness may be experienced in the heart, of one who is receiving the plaudits and the acclamations of thousands—so may it be equally true that:

"The happiest heart that ever beat,
Was in some quiet breast,
That found the common daylight sweet,
And left to heaven the rest."

THE WORKER'S NEW YEAR'S PRAYER.

By William Luff.

Come with me, Lord, along the future way,
As with Thy first disciples Thou didst go;
And walking at Thy side, I shall not stray,
But joy Thy blest companionship to know.

Come with me, Lord, and should I meet the blind,
The halt, the lame, I shall through Thy good hand,
Bestow relief, and in Thy presence find
A healing touch no evil can withstand.

Come with me, Lord, and should the hungry throng
Of needy ones be gathered to my side,
Thy love will fill my hands, as with a song
I shall distribute what Thy hands provide.

Come with me, Lord, when I must launch away
Upon the storm-swept lake: so shall I sail
On waves that must Thy will and word obey,
Changing the tempest to a prosperous gale.

Come with me, Lord, and should demonic power
Dispute my progress—legions fierce and strong—
I shall in conflict know a triumph hour,
And with my Saviour conquering march along.

Come with me, Lord, so shall I vanquish death
The cross, the lonely sepulchre, and rise
Uninjured by the tyrant's icy breath,
To be with Thee for ever in the skies.

"I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."—Sir Isaac Newton (shortly before his death).

Bishop Manning on Prohibition.

(Bishop William T. Manning preached at the Episcopal Cathedral of St. John the Divine, New York, on "Say nothing but the truth.")

That is what I am going to try to do this morning upon a subject which is of great importance to the moral life of our country, which ought to be discussed with calmness and fairness, but which seems to excite in many people violent prejudice and passion—I mean the subject of the Prohibition Laws.

I hold it right to speak upon this subject at this time because it is a great moral issue directly affecting the lives and homes of our people.

There are some people who seem to hold the view—I get letters expressing that view, a good many of them; it seems to be reflected in much of our press—that any utterance against Prohibition is honest and courageous, while any utterance in support of it is either ignorant or hypocritical. Imputations of that sort are, of course, absurd. Opposition to this law is no infallible badge of honesty. Those who support it may be quite as honest as those who oppose it, and I cannot see that it requires any great degree of courage to denounce the Prohibition Law in the City of New York.

For my part, I can only tell you what I believe to be the truth about this question. Each one must form his own judgment, but each one of us is responsible for forming, so far as he can, a right judgment, and for helping thus to create a right public sentiment in this important matter.

Holds Eight-Year Trial Too Short.

I did not myself vote for the Prohibition Law and for some time doubted its advisability very strongly, but I have been brought by my own observation and inquiry to believe that it is bringing much benefit to our people as a whole, and will bring more in course of time. Eight years is an exceedingly short period for such an undertaking as this. For the sake of clearness, I will state my views on this subject under the following heads:—

First, Prohibition is the law adopted by the overwhelming majority of our people after long consideration and discussion, and, judged by its results on a whole, it is a good law. It is one of the greatest efforts towards moral and social betterment that have ever been attempted, and our action in making this effort is influencing the thought of the world.

Second, some great and serious evils have resulted from this law, but these evils are often exaggerated by those who oppose the law, and most of these evils are due not to the law itself, but to failure to serve and enforce it. Most of those who oppose and even disobey the law admit that it would be a benefit to our country if it were properly observed. What is now needed is not abandonment of the undertaking when we have only just begun it, but more earnest effort for enforcement of the law and more thorough and impartial investigation of the facts relating to it.

Declares Law Can be Enforced.

Third, the assertions that this law cannot be enforced come, most of them, from those who do not wish the law to be enforced, who never have wanted it enforced, and who admit that they hope to see it repealed on the ground that it cannot be enforced. As to the possibility of enforcement, I agree with the statement made a few days ago by Mr. Thomas A. Edison, that it can be enforced reasonably well if proper effort is made, and that it is already better enforced than some of our other laws, as for example, the law against narcotics and the law against hold-ups. I think Mr. Edison also gave tersely and truly the answer to the contention that this law should be repealed because it is an encroachment upon personal liberty. Mr. Edison said, as reported, what is civilisation anyway but a restraint on personal liberty? If liberty were to run wild we would have no advancement. Civilisation becomes better only as we curb liberty in the interest of the general welfare. Of course, we do it in everything.

Fourth, as to the actual working of the law, my work as Bishop takes me into every part of this City and my belief, based on observation and inquiry, is that hampered as enforcement is here from the fact that we have no State enforcement act, and strong as the sentiment against the law is in this City, the conditions are nevertheless better than they were in the old days before Prohibition was adopted. I see less drunkenness in the streets and public places, and my friends of the Salvation Army, who are in very close and constant contact with these conditions, tell me that in every department of their work they find great improvement as a re-

sult of Prohibition. And there is one part of their work that has entirely disappeared, and that is the picking up of drunks out of the gutter. To the plain people, who are the life of our country, I believe this law has already brought great benefit. It has done great things for the women and children in the homes of the wage workers of our land. I support it because of the benefits that it is bringing to the lives and homes of the plain people. And in those circles of society where opposition to the law has been most pronounced, there are, I think, some signs of a change of feeling. I believe that many of the younger people are beginning to consider this question in its wider aspects; the not unnatural wave of youthful revolt against it is, I believe, less strong. In the widest and most impartial inquiry that I know of as to the situation in our colleges, the inquiry made by "The Literary Digest"—not a biased organ—it was shown as clearly as anything can be shown by reliable testimony that there is not more drinking in our colleges but less than there was before Prohibition. My belief is that before long the attitude of violent opposition to this law will be regarded as an old man's view and that youth will take its natural place on the side of idealism and progress and of that which is for the greatest good of the greatest number.

Fifth, it may be that in course of time the Volstead Law will be in some degree modified. I think that is quite possible, but I doubt if the American people will listen to this until it is proposed by those who are known to be the friends of Prohibition instead of by those who are known to be its enemies. When this law is being satisfactorily observed and enforced this will perhaps be considered. At present our people feel, and not without reason, that the proposals for modification usually mean, and are intended to mean practical nullification.

Last, the Christian principle in the matter seems to me to be that expressed by St. Paul when he says—"If meat maketh my brother to stumble, I will eat no meat for evermore, that I make not my brother to stumble." St. Paul does not say that eating meat is a sin, or that there is anything wrong in itself. What he says is that if eating meat causes his brother to stumble he will eat meat no more forever.

In view of the misery that the drink evil has brought to our race, and of what mothers, children and fathers have suffered from it, in view of the admitted fact that its suppression would mean the reduction of poverty, vice, disease and crime, ought we not to wish to see Prohibition fully and fairly tried, and to use our influence to secure for it a full and fair trial? I believe that the American people as a whole are determined to give it such trial and that in the light of that trial there will be few who will wish to see the Eighteenth Amendment repealed.

Can anyone doubt that the full observance of this law would be for the moral and spiritual good of our people as well as their material good? Shall we not then do our part to secure its observance and willingly make such sacrifices of our personal liberty as may be involved for the sake of the common good?

English Notes.

(From our own Correspondent.)

"The Guardian."

The price of "The Guardian," the Church newspaper, has been raised from twopenny to sixpence. A better quality of paper is being used, and the paper itself has been enlarged.

It reports a still greater increase, despite the advance in price. Numerous congratulations have been received, with good wishes for its increased influence.

A reduction is made for the clergy, who must procure the issue direct from Head Office, in order to benefit thus. Another congratulation!

Final World Call Report.

The sixth and final report of the World Call has now been issued and it has nothing to fear by comparison with the "Five."

It is to be presented (D.V.) at York Minister, November 7th to 9th, devotionally.

The Bishops of Ripon, Lichfield, Blackburn, Chester, Manchester, Winchester, Salisbury and the Archbishop of York will conduct the various devotional meditations and exercises. "The Jewish World," "The Oriental Dispersion," "The Aborigines of Central and South America and the West Indies," "The Southern Pacific"—the contents of the 6th Report—will be so treated.

The Bishop of Salisbury will have for his subject "The Revival of Prayer." We can thus anticipate the subject of "Schools of Prayer"—a movement which must become part and being of the Church's life.

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NEW SOUTH WALES.

SYDNEY.

C.E.M.S. State Conference.

The C.E.M.S. of the Mother State is holding a Conference at Trinity Grammar School, Sydney, just as we go to press. Among the subjects discussed were "The Church—Her Historical Development," Ven. Archdeacon Davies; "The Church—Her Worship," Rev. W. G. Hilliard; "The Church—Its appeal to men," Rev. R. B. S. Hammond and Rev. E. Davidson (Toc H. Padre); "The Church—in Relation to Public Life and Politics," Hon. A. C. Willis, M.L.C.; "The Church—in Relation to Social Life," Rev. Dr. Micklem and H. Hibble, Esq.; "The Church—in Relation to Youth," Mr. P. J. L. Kenny and Mr. K. E. Trafford; "The Church and the Empire," Ven. Archdeacon Boyce; "The Church and the World Call," C.M.S. Representative; "The Church and the Call of to-day," Rev. H. N. Baker. Closing Devotions each day were taken by the Bishop of Goulburn.

An important feature of the Conference was the big rally in St. Andrew's Cathedral on Sunday, 30th December, when the preacher was the Rt. Rev. the Bishop of Swansea and Brecon.

Ordinations.

On St. Thomas' Day, 21st December, in St. Andrew's Cathedral, Sydney, the Most Rev. the Archbishop, ordained the following, the parish to which each is located is noted in parenthesis.

Priests.

C. W. Dillon (Castle Hill), F. E. Elliott (St. Mark's, Darling Point), V. S. W. Mitchell (Dulwich Hill), D. Morse (St. Peter's, East Sydney), A. A. Matton (St. Paul's, Sydney), K. F. Saunders (St. Michael's, Wollongong), C. W. Whonsbon-Aston (St. David's, Sydney), G. Williamson (St. Paul's, Wollongong).

Deacons.

E. Almond (Curate, St. Peter's, Cook's River), A. N. S. Barwick (curate, at Prospect and Seven Hills), H. G. Smirnov (Beggie, curate, at Eastwood), R. E. C. Bradley (St. Thomas', Enfield), A. H. Edwards (St. Bede's, Drummoyne), G. R. Mathers (Holy Trinity, Erskineville), E. L. Millard (St. Silas', Waterloo), J. F. G. Olds (St. Stephen's, Willoughby), S. G. Stewart (St. Paul's, Chatswood), E. G. Thorpe (St. Nicolas, Coogee), A. P. Wade (St. Alban's, Five Dock).

The Christmas Festival.

Large congregations and record attendances at Holy communion marked the Christmas Festival in Sydney. Preaching at the Morning Service in St. Andrew's Cathedral, the Primate said:—

The joy of Bethlehem had endured along the ages, and Christmas joy was world-wide. Christmas joy was celebrated alike in the crowded cities and in the lonely haunts of men. The Archbishop made an appeal for a perpetuation of the family life in the little home at Bethlehem. Christmas joy, he said, knitted together the members of families as nothing else did. Christmas always had through it a note of thankfulness, and this year there was a special purpose. The prayers of the nations had lifted a cloud of anxiety that existed regarding the health of the King.

Chatswood Church of England Girls' School.

The Tenth Annual Prize Giving of the Church of England Girls' School, Chatswood, took place on 17th December. Mr. G. W. Ash occupied the chair.

There was a large gathering of parents and friends of the school. The report of the Principal, Miss Elkington, showed that satisfactory progress had been made throughout the school.

The results of the Leaving and Intermediate Certificates Examinations were very good. Both entrants for the former had passed, and eleven out of twelve had passed the Intermediate.

The school had maintained its keen interest in the work of the Church's missions. Rev. Canon Beggie, who presented the prizes, congratulated the Council on the work of the school, which he considered filled a definite want in the suburb.

He commended Church schools to the attention of parents. During the afternoon parents inspected the class rooms that had recently been erected, and expressed their approval of them. Another gratifying feature of the year's work was the way in which the school had excelled in sport.

The Source of Peace.

Preaching in St. Andrew's Cathedral recently the Dean of Sydney (Dean Talbot) said the world desired peace between the nations, and in industry, and it did well, but the only source of peace was the peace of God in the hearts of men. It was sometimes said that the promise of peace made by the angelic host at Christ's nativity had not been fulfilled, for there was no world, no social, peace, but the celestial choir did not promise a world, or social, peace while the hearts of men were estranged from God. They promised a peace of the heart, and the Christmas promise had been absolutely fulfilled, for wherever men had put their trust in God through Christ, they had possessed that peace. True peace was the peace of God, the legacy of Christ. The epistle of the day (Phil. iv., 7), with its notes of joy and peace, must have been appointed in view of Christmas. Might it make music in our hearts this Christmas time.

North Sydney Grammar School. Speech Day.

The Archbishop of Sydney (Dr. Wright) presided over the annual distribution of prizes at the Sydney Church of England Grammar School, North Sydney, recently. The prizes were presented to successful students by Sir Henry Braddon.

Mr. L. C. Robson, the headmaster, stated in his report that the enrolment for the year was 620. Many applications for enrolment had to be refused. Thirty boys gained the Leaving Certificate, and 70 the Intermediate Certificate. The general standard of work in the school was satisfactory in many respects, although there was room for improvement in others. The school's record in sport had been very gratifying. G.P.S. premier-ship were won in rowing and rifle shooting, while the cricket team was third. The other grades had also done well.

Cranbrook School.

Professor Peden presented the prizes at Cranbrook School recently.

Mr. Justice Harvey, who presided, paid a tribute to Professor Peden, who, he said, was second to none in the earnestness and value of his public work, but because he did not do his work in the limelight it was too little known. Speaking directly to those who were about to leave the school, he said that the world's greatest need to-day was sympathetic co-operation, and he hoped that they would bear that in mind, and use all the resources of character training that their time at Cranbrook had given them to strive for that ideal in their life's work.

The headmaster, the Rev. F. T. Perkins, in his report on the year's work, said that the number of boys enrolled was 323. Mere numbers meant nothing; what was important was the fact that an ever increasing number of boys of the type most desired were joining the school. Last year, 22 out of 26 boys passed the Intermediate examination, and five out of six the Leaving Certificate examination. This year 39 sat for the former and 14 for the latter. In sport they had done well during the year. At football they won five matches out of five—their first unbeaten record—and at cricket and rowing the school had acquitted itself well. They had purchased a speed boat to assist the rowing coach in training work. The work of laying out the extensive playing fields at Rose Bay would be commenced shortly.

Church of England Girls' Grammar School, Darlinghurst.

Mrs. Wright, wife of the Archbishop of Sydney, presented the prizes at the Church of England Girls' Grammar School recently.

Archbishop Wright congratulated students and teachers on the excellent results obtained during the year. To the parents present he specially commended the branch school at Bowral, which the Archbishop declared, was accomplishing equally successful work, and was ideal for those who desired that their daughters should be educated in the country. The importance of obtaining the leaving certificate was emphasised by the Archbishop, who declared that the necessary study was of great importance in training girls for the life beyond the school. He wished the girls to have courage to face the things that were hard. To quote Sir James Barrie in a memorable address, it was not victory that counted so much, but the struggle for victory that was so very important.

Mrs. Wright heartily congratulated the prize-winners before handing them their awards.

The report of the headmistress (Miss D. Wilkinson, M.A.) said the work as a whole had been very satisfactory indeed. Nine girls sat for their leaving certificates, and all were successful. One girl matriculated. Thirty-two passed the intermediate examination. Although examinations did not always adequately reflect the progress of a school, Miss Wilkinson said, "we have a profound disregard for cramming here, yet at the same time we do have a respect for examinations."

Cooyong School for Girls.

Bishop D'Arcy-Irvine presented the prizes at Cooyong School for Girls, at Moss Vale. He considered that the district had reason to be thankful for such a school as Cooyong, because Mrs. Mein and her daughter fulfilled all those requirements essential for the upbringing of young girls. In Mrs. Mein they had one who was peculiarly suited to the responsibility of looking after the young, and in Miss Mein they had a certificated, experienced, and successful teacher. During the year the girls have produced over 400 garments for those in need, and a sale of work recently held realised more than £35, to be added to their fund for helping to provide furniture for the proposed enlarged St. John's Church.

A.B.M.—Women's Auxiliary.

The annual meeting of the diocesan committee of the women's auxiliary of the Australian Board of Missions was held recently at the Blue Tearooms, when Mrs. Stone-Wigg (the retiring president) was in the chair. Miss E. Spencer, the secretary, read the report of the year's activities. The sum raised by the auxiliary was £1300, approximately. During the year the suburban branches had given loyal support to the auxiliary, and the Blue Tearoom and cafeteria had been conducted successfully, yielding a profit of £475. It was hoped to open the new missionary hostel at Epping next year.

In moving the adoption of the report, Miss Macarthur Onslow complimented the auxiliary on its progress. "It is all the more praiseworthy when one realises what a large amount of work is done by this small body of women, for it is a small body as opposed to the body of church people," she said. "The Anglican Church is, on the whole, apathetic towards missionary work. If the main body of a Church people can be brought to realise that in helping missionary work they are taking an active part in extending the kingdom of God, they will be interested."

Miss J. E. L. Cronin, the Federal Secretary of the women's auxiliary of the A.B.M., read a paper on "Home Base Work," which she had read previously at the annual interstate conference in Adelaide.

Rev. J. S. Needham, chairman of the A.B.M., conveyed the thanks of the board to the auxiliary, and spoke of the work in the Mandated Territory.

NEWCASTLE.

The Bishop on Gambling.

Recently a rector in the diocese addressed a letter to the Bishop of Newcastle as follows:—

"My dear Lord Bishop,—In connection with our parish finances, the wardens and council held a day's sport, and one item was the guessing of the live and the dead weight of a sheep, at 1/- a guess, a prize to the winner and the balance to Church funds."

"This procedure was considered to so closely border on gambling—and it is the ruling of the Church, through her bishops, that no gambling is permissible—that the rector, wardens and council resolved that your decision and direction be obtained whether such procedure at raising funds is permissible or otherwise."

"We will therefore be grateful if you will kindly publish your reply for the guidance of

(Continued on p. 8.)



The Rev. W. E. C. Barrett, rector of Sherwood, Queensland, has returned to his charge after a visit to England.

That great veteran of Bathurst diocese, Archdeacon Oakes, celebrated on St. Thomas' Day, December 21st, the 50th anniversary of his ordination.

The Rev. W. E. McIver, curate of Holy Trinity, Kew, has been appointed tutor of Columba's Hall, Wangaratta, and curate of Milawa.

Dr. Everard Claydon, son of Canon Claydon, of Hunter's Hill, has arrived in India from England, to undertake the post of assistant civil surgeon at Rawalpindi.

The Rev. C. H. Zercho, B.A., formerly assisting at Surrey Hills, Melbourne, has been inducted by Archdeacon Herring to Healesville, the parish of a popular hill resort.

Mr. Zwar, M.L.C., has undertaken to pay for instalment of electric light in Beechworth Church (Christ Church), Victoria, and meet the cost for the first year's supply.

During the temporary absence of the Rev. R. J. Thompson from the parish of St. Agnes's, Black Rock, Melbourne, his place is being filled by the Rev. F. G. Hughes.

The Rev. C. C. Barclay, of St. Mary's, Fitzroy, Melbourne, is going to take temporary charge of St. James' Cathedral, Townsville, from the end of January, during the absence of Archdeacon Molin in England.

A fine tribute has been paid to Miss H. N. Hall, the retiring headmistress of Tintern Church of England Girls' Grammar School, Melbourne. Her resignation has been caused by her marriage to the Rev. J. Redmond.

A pair of brass standard lights has been offered to All Saints', E. St. Kilda, as a memorial to the late Mrs. Purbrick by Mr. F. C. Purbrick, registrar of Wangaratta Diocese, and other sons and daughters.

The Rev. J. Carrington, who has been connected with the parish of Aberfeldie since its inception, has resigned, and will assist with the establishment of a new parish in Surrey Hills, Melbourne.

The Rev. Geo. Greene, of St. Martin's, Hawksburn, Melbourne, has resigned his cure in order to take a trip to England. Mr. Greene worked in Queensland before going to Victoria.

The Rev. F. H. Dillon, formerly of the B.C.A. Far West Mission, Ceduna, has been appointed rector of Kurratjong, Diocese of Sydney. During the last few months Mr. Dillon has been locum tenens at Seven Hills.

The Rev. C. J. Allen, rector of St. Mark's, Millthorpe, Diocese of Bathurst, and the Rev. J. Chivers, of Burwood, Sydney, will exchange parishes during the month of January.

The death of Mrs. L. Shepherd removes a former well-known worker for the Mudgee Parish, and one who for the past 20 years had been associated with St. John's Church, Parramatta.

The women's auxiliary of the Australian Board of Missions, on 21st December, entertained a number of missionaries, who are at present on furlough in Sydney. Among those present were Dr. and Mrs. Maybury, and the Rev. F. R. Bishop, of Rabaul.

The Rev. Kestell Cornish, who has been appointed vicar of the new district of Landsborough, Queensland, took up his duties there on 18th December. His place at Maryborough will be taken by the Rev. R. A. Munro, from Ipswich.

The Rev. Chas. Sumner, Curate of Kensington, has been appointed Rector of Kangaroo Valley, Diocese of Sydney. Mr.

Sumner is an old student of Ridley College, Melbourne, and laboured in the Diocese of Goulburn.

"The Diocese of Melbourne," says the Archbishop, the Most Rev. Dr. Harrington Lees, has suffered a very great loss through the death of Mr. Thomas Baker, of Mornington, Victoria. A generous and genial and exceedingly interesting character."

The death of Mr. G. T. T. Butler, at the ripe age of 84, removes a prominent churchman of the Inverell district, N.S.W. He was well known in the wool industry. Mrs. E. A. Thomas, of Chatswood, the well-known worker for the Church Homes for Children, is a daughter.

The Rev. E. C. Kempe, M.A., Head of the Community of the Ascension, Goulburn, has been appointed Vicar of Blyth with Ranskill and Barnby Moor, Bawtry, England. Mr. Kempe was formerly Head of the Brotherhood of the Good Shepherd, Dubbo, and has conducted many missions and retreats in Australia.

Mr. W. Victor Giles, Th.A., who has been connected with All Saints' Church, Moonta, S.A., for the past three years, has been appointed to the charge of the parochial district of Wedderburn, Victoria. He was for three years secretary of the Moonta High School Council, and also of the Moonta primary school committee.

The Rev. H. K. Gordon, B.A., M.C., recently vicar of Glen Innes, N.S.W., has been appointed vicar of Brampton, Speke, with Cowley, Exeter. Mr. Gordon will be remembered for his chaplaincy work with the Light Horse in Egypt and Palestine, and in earlier days as a deputation for the British and Foreign Bible Society.

The Rev. Geo. Gilder, St. Bartholomew's, Burnley, Melbourne, has accepted the invitation of the Victorian Prohibition League to undertake twelve months' engagement with them, with a view to active temperance work amongst Church people. He will continue to live at the Burnley Vicarage, but the detailed work of the parish will be discharged by a curate.

Archdeacon Martin dedicated last Sunday an oak prayer desk in St. Oswald's, Haberfield, Sydney, in memory of the Rev. S. E. Maxted, who was killed at Fleurbaix, in France, in 1916, while serving as a chaplain of the A.I.F. Mr. Maxted will be remembered as Bromby Prize-winner of Trinity College, Melbourne. He was also a B.D. of London University.

We notice in the C. of E. Messenger, Melbourne, that at the last meeting of the Victorian Committee of A.B.M., the Archdeacon of Melbourne, on behalf of the members of the Committee, presented Canon E. S. Hughes with an enlarged photograph of the final scene of the pageant, "Australia and the Call of the World," as an expression of appreciation of his successful labours in connection with the undertaking.

A special parade service of the St. John Ambulance Brigade was held in St. Andrew's Cathedral on Sunday morning, December 30. The Primate was the preacher. The congregation included Sir John Prescott Hewett, M.P., his daughter, Mrs. Atkinson, Major Colin Macrae, and Lady Margaret Macrae, delegates from the London headquarters of the association. Some 300 members of the brigade attended the service.

The death of the Rev. Harry Bryant, rector of St. Paul's Church, Burwood, took place on Christmas Eve. He had been rector there for 32 years. Born at Kent, England, in 1867, Mr. Bryant's first curacy was at St. Edmund's, Deer Park, Durham. From Deer Park Mr. Bryant proceeded to St. Hilda's

Church, Darlington, England, and while at this church he was appointed rector of St. Paul's Church, Burwood, in 1896.

Articles for the poor, sent to Archdeacon Boyce, were distributed at St. Paul's, Redfern, on Christmas Eve. Help was given to 220 families resident within the parish, and including about 1150 men, women and children. On Christmas Day the income from the legacy of the late Mr. James Farr was distributed. His will had named that day as that on which the money should be given. The sum of £21, and it was divided as he desired among cases of illness with poverty.

Professor Peden, M.L.C., a leading member of General Synod, and Chancellor of the Diocese of Newcastle, has been appointed President of the Legislative Council of New South Wales. Professor Peden is Dean of Faculty of Law at the Sydney University, and is a Fellow of the University Senate. He is 58 years of age, and was educated at the Sydney University. It was in 1898 that he was admitted to practice at the Bar, where he worked up a large practice in Equity Jurisdiction.

The Rev. Allan Webb has returned from the Solomon Islands to Riverton, S.A., and is well. Instead of a Scout "Welcome Home," he buried a fine scout lad who died in the Adelaide Hospital. The Scouts and Girl Guides formed a guard of honour, and four Scouts carried the coffin from the East-West train to the hearse at Riverton railway station. The first Scout and scout boy who has "passed on" in the rector's time at Riverton and the whole town did honor to the lad.

English Notes.

Rev. N. Haviland.

We hope shortly to welcome the Rev. N. Haviland to these shores. Mr. Haviland has done excellent work in the past eight years in the Far West Mission, Diocese of Willochra. He will, we are sure, have a wonderful story to tell. His first narrative will be given at the Autumn Meeting of the Colonial and Continental Church Society, in London, on 18th November.

St. Martin's, Birmingham, Dinner Hour Services.

The programme of preachers arranged by the rector of Birmingham for his Dinner Hour Services is a truly Catholic one. People of all denominations attend these services in large numbers. On more than one occasion last season numbers were unable to gain admittance.

Comprehensiveness.

Dr. Major's address to the Modern Churchman's Congress described as the most conspicuous characteristic of the Anglican interpretation its comprehensiveness. Practically every variety of interpretation of the Christian Faith which fell short of Roman Catholicism on the one hand and professed Unitarianism on the other had its place in the English Church. That comprehensiveness might have been due partly to the political exigencies of Tudor times, but it was not fair to represent it as being dominantly due to political opportunism. In England more than in any other Evangelical or Protestant nation reforming zeal was leavened by the spirit of Renaissance humanism, and by a sense of the continuity of Church life. This comprehensiveness, at which their opponents sneered as a fatuous effort to house three religions under one roof, might not at times be a very comfortable proceedings, but it was an immensely profitable one. The interaction of competing or even conflicting interpretations of the Christian Faith within the Church contributed powerfully to needful and fruitful theological development.





Whosoever the search after truth begins, there life begins, whosoever that search ceases, there life ceases.—Ruskin.
 "In the beginning was the Word."—John's Prologue.

JANUARY.

- 5th—Saturday. Constitutions (16) of Clarendon passed, 1164, checking the power of the Pope in England. This led to the murder of a Becket.
 6th—Sunday. Epiphany, Twelfth Day. The Manifestation of Christ to the Gentiles. The old date of Christmas in the Eastern Church. Called the Day of Lights. May we be lighted from above.
 7th—Monday. Begins a week of Prayer for the Church of England in its Prayer Book difficulties.
 8th—Tuesday. St. Lucian. A learned teacher opposed to the Sabellian heresy. His only answer on the rack was: "I am a Christian." This was in Antioch where the disciples were first so named.
 9th—Thursday. Penny Post introduced, 1840.
 13th—1st Sunday after Epiphany. This day we are reminded of the relation between knowing and doing, that our deeds may be consistent with our knowledge.
 15th—Tuesday. British Museum opened, 1759.
 17th—Thursday. Next issue of this paper.



NEW YEAR THOUGHTS.

A New Year's opening is an opportunity for retrospect and new resolve. Each year that ends has its own story of joy and sorrow, of failure and success, of triumph and defeat. A reverend and discerning eye will find something to be thankful for in all of these experiences. If our triumphs have encouraged us, our defeats have deepened us, which is something better, and all things work together for good to them that love God. The man who lets Life get on top of him is always its slave, unduly swollen by its material rewards, or hopelessly embittered by its recurring disappointments. But the man who has let God put him on top of Life is its master and its king. He is the rider and he commands his horse, and he turns not in his seat though all the fates may snarl and bark at his horse's heels. He can say with St. Paul "As chastened yet not killed, as sorrowful yet always rejoicing, as poor yet making many rich, as having nothing and yet possessing all things." And each New Year he can look back upon another year with its ups and downs, its bitter-sweet, and see God through it all and sing:

"I know not where His islands lift
 Their fronded palms in air,
 I only know I cannot drift,
 Beyond His love and care."

Not only backward, but forward, should be our thoughts at the threshold of the New Year. And in thus looking forward our attitude should be that of resolution and resolve. It is a time of new beginnings. We put the old failures, whether of character or of circumstances, behind us and we start out upon the New Year with purpose, and above all, trust in our God. One of the

great arts of life is to know the things to remember and the things to forget. We should try and forget our own failures and defeats, and the injuries that others' malice or thoughtlessness has done us. We should try and remember our blessings and our achievements—the things that God has done for us, and the things that God has suffered us to do. These are the things—the positive things that we are meant to carry on into future, as the material out of which the blessings and achievements of future days will come. Every one of us has something in us, some capacity, some grace of character, and something we have done last year that has been not altogether failure. And every one of us has been given something, some blessing, some protection for which we can thank God. If we would only begin to think, we would begin to thank. Be thankful, and be hopeful. And even if last year has seemed to bring us only sorrow, the sorrow of bereavement it may be, let us try and have the sweetness and the bravery even to thank God for that. After all, if we can only smile on sorrow, it hath no more dominion over us. It hath lost its sting and its defeat.

"Come then sorrow, sweetest sorrow,
 Like an own babe I clasp thee on my breast.

I sought to leave thee,
 And deceive thee,
 And now in all the world I love thee best."

One thing of which we are persuaded is that the apostolic injunction: "Let this mind be in you, which was also in Christ Jesus," expresses the needs of the hour—whether they be individual, ecclesiastical or national. The scandal of this age, as of every Christian age, is not a world, but Christians—a Church which has forgotten Christ. Not till we remove that scandal can we lift the world one inch upon its upward way. It is the Christians of to-day who, first of all must hear and answer the appeal of Christ. Far too often Christ has never been born in the hearts of those who bear His Name. Hence to the members of the Church to-day there can be no more appealing exhortation. "Let this mind be in you, which was in Christ Jesus." We are living in a world that has well nigh won the Church that was sent to conquer it, because the men and women of the Church have closed their hearts to Christ's appeal. The world to-day lacks the mind of Christ and God's people are largely responsible. The call, therefore, comes to those who love the Lord and His Church, to go forth and valiantly witness by word and deed.

Christians are in the world to represent not the world's mind, but the mind of Christ. Worldliness and worldly, carnal ways of doing Christ's work, raising funds, carrying on parochial activities, are the devitalising miasma of church witness and activity in this day of grace. Can we not heed the Apostolic words: "Let this mind be in you, which was also in Christ Jesus"? Could not our New Year resolution be just that—that is our answer to the appeal of Christ. Nothing more is needed for the world's recovery, for the happiness of those we love, and those who love us and need our love, than that! But nothing less will do. The world expects it of us—of us who have been sealed with Christ's Name on our foreheads, who have been baptised into His Name, and pledged to be His faithful soldiers and servants to our lives' end. Unfortunately, the world is not getting our faithful witness. Obviously, of course, the world has not the mind of Christ. It never had it.

The world is enmity against God. But it is in this world Christ would have us shine. We Christians are meant to go out and turn the world upside down by the logic of Christ's life and appeal. We are meant to be mighty forces for God and righteousness. There is the challenge. It is a great task—a glorious opportunity. Let us be up and doing. Let this year find all of us a little nearer to the mind of Christ than we have ever been before. Let all bitterness and wrath and anger and clamour and evil speaking be put away from us, with all malice. And let us be kind to one another, tender-hearted, forgiving one another, even as God, for Christ's sake, has forgiven us.

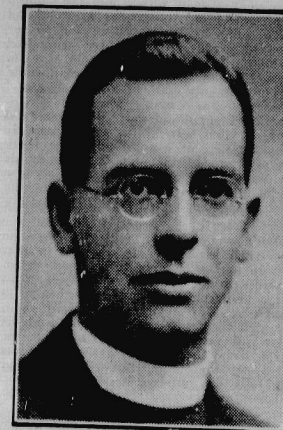


Hints to Hostesses.

THE Archbishop of Melbourne has been giving some timely and pertinent suggestions to hostesses, which have been reprinted at the request of an anonymous mother during the holiday season. But what is thus of special importance when jollity engenders licence is really required all the year through. We wonder why we so quickly lose touch with our young confirmees of the best type, and why there are so many empty seats in church. The Pocket Flask, which the Archbishop denounces, accounts for a great deal more than we can prove. What is, of course, wanted is just as stated, namely, a finer example by people who profess and call themselves Christians, and who will not be afraid of epithets such as Puritanical, or Wowsery, or Straight-laced. After the damage is done many a sorrowing mother and repentant daughter or son learn too late that it would have paid, even in hard cash, to have kept a more stringent attitude towards certain pleasures. But it is because "everybody does it" that the weaker people follow like sheep. Recently a mother who moves in a high circle of society related to us that it was almost impossible for her daughter to find friends among her own class, because she was expected to join in certain social conventions of drinking and smoking, which held no interest for her. A price always has to be paid, and this applies to our religious convictions regarding truth, as well as to standards of social behaviour. A little leavening of a good kind of strictness, stopping short of mid-Victorian prudery and unnaturalness might impart a flavour to an age which is quickly losing its self-respect with the lowering of those standards which, after all is said, are necessary to constitute moral tone in our public and church life.

Giving Presents.

WHILE we do not wish to discourage those who distribute gifts at the season now past to their friends and relatives, for it is quite necessary to furnish token of regard, even to those with whom we have much to do, if only to shew that familiarity has not bred contempt, yet there is also something rather fine in the heroic action of a person who last Christmas diverted a sum of money to the Unemployed Fund which had been intended for private and family gifts. Perhaps



IN MEMORIAM OF
 Reginald James Tuck

Who Died in Christ, 26th December, 1928.

It will be retorted that it is a case of "this ye ought to have done, and not to have left the other undone." Still, it is good to know that someone has taken the advice to give to those who cannot give in return. Maybe, there is more of this kind of charity exercised in Anglo-Saxon circles than is dreamed of. We often wonder if the streams of charitable giving, so often abused, no doubt, which percolate through our social state, and not only at the stated times of Christmas or some tragic call, are not accountable, in part, for the slow growth of Bolshevik doctrine in our civilisation. There could hardly have happened such dreadful upheaval as Russia saw had the wealthy thought more of the poor. If the people have not bread, it is only to be expected that they will agitate until they get it. The lack of sympathy and of common sense which wonders, as in the historic instance why the starving folk failing to get bread, cannot "eat cake," is only excelled by those who have plenty and shew no kindly regard towards others less well off. Some of our clergy, for example, must have had a hard time at Christmas, and the Old Year saw too much on the debit side with most of them, even when there was no absolute poverty. It is hard to get the machinery of the church going in individual cases which may not be officially qualified to receive benefaction, and besides this, Church funds are not in such a state that adequate help can be rendered every deserving person. The Church does much need to enlarge her funds, such as the Clergy Provident Fund, which is altogether too impoverished to supply a decent retiring allowance to men who have given all their lives in the cause.

Romanism in U.S.A.

A STARTLING series of articles in "The Atlantic Monthly," commencing early this year, has attracted considerable attention. Their startling nature is found in the fact that such a journal, which cannot fairly come under the "odium theologicum" ban, deals plainly with Roman institutions, yet treats the subject with evident sympathy and a desire to establish truer ideals in the Church of Rome. There have been the usual kind of rather scornful replies, but such form no adequate answer. And we may well wonder whether it is possible for Rome to reform without eliminating her individual existence. But we see no signs so far that Rome is relenting. Rather is she drawing her cords tighter. One article refers to Roman Schools as wrong in effect and mistaken in policy. It certainly makes a point when it says that Rome does not bother much about schools except in Protestant countries, which is a tribute to the reality and effectiveness of our Protestantism. We may leave Rome to decide on her own policy, but it is interesting to note that much of what the critic has to say against Roman methods can equally be put in opposition to Protestant Church Schools. This is where a balance of view is required. Some definite instruction there must be for the youth of a Church. We cannot but admire Rome's self-sacrifice in the provision of schools, though we have no sympathy for her cry for a separate grant for their support. Our Prime Minister gave a gentle rebuff to the deputation which sought after the dazzling display of the Eucharistic Congress to influence him in this way. If the Roman Catholic people wish separate schools, they must be content to pay the extra cost. It cannot be recognised as a penalty, as their leaders so insistently complain.

Surely the brotherhood of the Church on earth is the poorer through the tragically sudden home-call of Reginald James Tuck. A sore blow it has been, and in the bafflement of faith, and in the perplexity of sorrow, our hearts cry out—Why? But the purposes of God we know not now, but through His love and providence we shall know hereafter. Safe in His keeping we leave our friend and brother; yet do we thank Him for all that his brief life meant to us who knew him.

The memories that we shall ever hold of Reg. Tuck are wistful indeed. The writer first met him in England early in 1924. The impression then made will never be forgotten. An alert, keen-eyed, young man, with a particularly engaging smile, who for some time had served in that great organisation, the Church Army, had realised the Call of God to work overseas. The claims of Australia were upon him; and so it was with no small pleasure that towards the end of that year one welcomed him to our shores and to the work of the B.C.A.

Within a short time he became a student in training in Moore Theological College. Of his life and influence there others can write more fully, but the evidences of his effective witness for Christ and of the reality of his spiritual work were manifest throughout. He showed no mean powers in debate and sport as well and in the end successfully passed his examinations.

During his College course he undertook work as a Catechist in the parish of Wahroonga, under the Rectorship of the Rev. Stephen Taylor. There, was something unique about his service there. It commenced within a few days of his arrival in Australia, and continued without intermission in the same parish until the completion of his diaconate, when he was ready to proceed to a Bush Church Aid Field. The parish that welcomed him to Australia was the parish that farewelled him, and sent him forth to do the big work for God out-back. That early ministry at Wahroonga proved singularly rich in spiritual blessing. We know of much young life in that parish definitely brought into the joy of the Lord and grafted into the fellowship of Christ's Church. Many there, will rise up and call him blessed.

His work in his mission district, Werri-mul, in the Diocese of St. Arnaud, Victoria, has, sadly, been too brief. It represented a real challenge to him—a big area of mallee scrub country not long opened up for wheat farming, with scattered selectors in pioneer stage of life, all of whom were suffering the loss and depression of a drought year. Yet was the work congenial. In a letter he once designated the district as "Little England." He found that many of the selectors were British migrants. In this he had a wonderful approach to them. He was one of them and a brother by birth and by faith. That his ministry was telling among them his Bishop, perhaps, is the best witness. The last issue of "The St. Arnaud Churchman" contained the Bishop's impressions of his first confirmation visit to the district. The earnestness as well as the number of confirmees, their spiritual interest, their desire to serve God, were all marks of a ministry true to the Word of God and the high ideals

of our Church. His work was not without many difficulties. We call to mind a racy and captivating address which he gave in April last to a large audience of B.C.A. friends at the Chapter House, Melbourne. It rang with spiritual earnestness, yet underneath it was an element that showed that the ministry at Werri-mul placed great strain on physique and patience, and called for tremendous faith and hope. It was here that those qualities of character that marked him from earlier days began to show themselves. There was a fine aggressiveness about him. Sometimes it was a little pronounced, but it was mellowing with time and the boldness of the flesh was being transformed into a boldness of the Spirit. There was a downrightness of conviction that manifested itself in his sermons and messages. Evangelicalism was not to him a set of opinions to be changed by whim, but a clear-cut truth with the authority of God behind it. He delighted to expound it and to stand up for it. And then there was withal a willingness to learn and to be led. One letter of his will always be treasured; passion, indignation, protest, were its terms. After its dispatch other views occurred to his mind, and away went a following telegram, imploring the recipient to return the letter unopened. The telegram came too late to fulfil its purpose, but the incident proved to be fruitful in happy understanding, and his next letter showed a beautiful, manly, teachable spirit, effective in cementing more firmly a fellowship ever to be cherished.

But words cannot fully appraise human life and action. Yet is this little tribute of affectionate memory penned. And while remembering him as called away from us, we think of his parents, who will sorrow in loneliness in England, for one whose face they shall behold in the flesh no more. To them deep sympathy will be extended, also to those here with whom he had become linked by the tender ties of affection and deep regard. May God the Consolator comfort them in their sorrow!

And is that strong young life ended? Will all that promise of useful service remain unrealised, because of the tragic accident? Are we left with such dreary conclusions? We turn to the heartening Word of God: "His servants shall serve Him." (Rev. xxii. 3.) Life and service are not ended. In that wonderful presence the best things in the life of Reginald James Tuck are now being used as they could never be used on earth. He is "with Christ." So above the dirge of our "miserere" triumphs the strain of our "Te Deum." Our hearts are lifted up and we can thankfully say "We praise Thee, O God!"—S.J.K.

THE VOICE OF THE YEAR.

I asked the New Year for some motto sweet,
 Some rule of life by which to guide my feet;
 I asked and paused: it answer soft and low—
 "God's Will to know."

"Will knowledge then suffice, New Year?"
 I cried;
 But ere the question into silence died,
 The answer came:—"Nay, this remember too—
 God's Will to do."

Once more I asked: "Is there still more to tell?"
 And once again the answer sweetly fell:
 "Yea, this one thing, all other things above—
 God's Will to love."

"The present outlook for Palestine" is promising. Announcement has just been made that the Standard Oil Co. would utilise Haifa as a centre for its oil transportation. The British Government has also promised to begin construction work on the Haifa Harbour, which will afford employment for innumerable men. The award of the Dead Sea concession to Moses Novomeysky and Major Tullock, and the present visit of these two engineers in Palestine to make a thorough study of the methods of extraction of the chemical deposits in the Dead Sea and of the transportation facilities, gives assurance that actual work on the project will be opened within the next six months. The Government, through Lord Plumer, has also outlined a programme of public works, including afforestation, which will require a good proportion of Jewish workers.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

N. B. Newland, Esq., Kensington Park, Adelaide, 13/-.
 Rev. W. H. Irwin, St. Peter's, Adelaide, 21/-.

Australian Church News

(Continued from p. 4.)

all Church people in the diocese in the 'New-castle Diocesan Churchman.'

The Bishop's reply:—

"There is only one entirely commendable method of church finance; and that is by direct giving."

"Gambling is perhaps the most harmful national vice of Australia. Everything that tends to encourage or excuse it should be eschewed by patriotic citizens. I do not think that guessing the weight of a live sheep could be technically included in a definition of gambling. It may be more aptly described as cruelty to dumb animals, judging from the carcasses of sheep that have been so exhibited. The right attitude is not to see how close you can sail to the wind, but how wide a berth you can give the whole sordid business of financing churches and charities by appealing to the instinct if not the actual practice of gambling."

BATHURST.

Ordination.

The Rt. Rev. the Bishop of Bathurst held his first ordination on St. Thomas' Day, 21st December, in All Saints' Cathedral.

Sunday Desecration.

The Bishop Speaks Out.

The Bishop of Bathurst (Rev. Dr. Crotty), addressing a large company of men at the Communion breakfast at Holy Trinity Church, Orange, declared that the predominating thing in the pulses of individual lives was worship, which was being upheld by the Church.

Other societies stood for other aims, such as social service, but most of the good that they accomplished was lame and of the kid-glove variety. The Church, however, was standing for the principle of getting a man upon his knees so as to get him properly upon his feet.

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The average man with whom the Church had to deal loved to see the Church, and liked to hear its bells ringing and to see other people going; but resented being told that he must worship and should go to Church. Ethics and morals, that man would say, were the only matters that counted, and that religion was a man's own affair.

He (the Bishop) did not believe, and did not think, that any golfer would honestly think, that they were worshipping the Deity when playing golf on Sunday. Their minds were centred on the little white ball because they thought that if they were examining the heavens the other chap would be inheriting the earth.

"Don't ever join the four-wheelers," he admonished his hearers. "Those in that class go to church only three times—when they were in the pamp to be christened, in the car to be married, and in the hearse to be buried." The steady, patient churchman, seeing all the faults of his Church and his minister, kept going because of what the Church stood for. That class of man was logical, but the "four wheelers" was neither flesh, fowl, fish, nor red herring.

"Lowering of Morals."

Had it never struck his hearers, the Bishop asked, that the present age was going through a lowering of morals and a loss of refinement, which was the despair of every thoughtful man of to-day. It was a greatly advanced world in so far as machinery was concerned, but there was no increased comfort in real life. The important thing in the world was not what happened outside, but that which happened inside of the people.

GULBURN.

Ordination.

On the Feast of St. Thomas, A. & M., the Bishop of Goulburn, in his Cathedral, ordained the following:—

To the Diaconate: Martin, Geoffrey Ernest, To the Priesthood: Revs. F. Johnson; C. Johnson; H. W. Palmer; G. B. Thompson; H. H. Kyte.

Appointments.

Johnson, Rev. F., General license; Johnson, Rev. C., Assistant priest, Albury; Palmer, Rev. H. W., Assistant priest, Junee; Thompson, Rev. G. B., Assistant priest, Cathlamet, but temporarily in charge Berridale; Kyte, Rev. H. H., Authority to officiate, temporarily in charge Barmadman; Martin, Rev. G. R., Deacon in the parish of Young.

Inter-Diocesan.

Cutcliffe, Rev. Edgar M., Th.L., Priest-in-Charge of Nundle, Diocese of Armidale, to be Priest-in-Charge, Berridale.

CRAFTON.

Work for Missions.

The Grafton Diocesan Missionary Committee met on the 5th December, and made arrangements for the next Easter School, which is expected to be very successful. The Rev. J. Needham (A.B.M.) will be in charge.

Arrangements were also made for the visits to the Diocese of Bishop Halse on the Bishop's Crusade, and of Rev. L. M. Dunstan (C.M.S.) who comes especially for the children.

The Rev. E. R. Harrison, from Japan, has been addressing the principal centres of the diocese with blessing to all.

The Parish of Central Macleay has decided to install the Duplex Envelope System. The P.D. of L. Macleay has already started it.

VICTORIA.

MELBOURNE.

The Advent Ordination.

On St. Thomas' Day in St. Paul's Cathedral, six deacons were raised to the priesthood and seven others were ordained deacons. The Rev. Dr. Law, vicar of St. John's, Tarrak, preached the occasional sermon. The Revs. T. E. Jones, W. T. Fleming, W. E. Melver, J. Nash, A. E. Winter, and G. G. Tymms, were ordained priests, and Messrs. R. Kerdell, H. Host, Sindley, F. Porter, T. Cowx, M. C. Batterbee, and M. M. Waugh were made deacons.

Ridley College Makes Progress.

The 173rd meeting of the Council was held in the Cathedral buildings on 11th December, the Bishop of Bendigo presiding. The opportunity was taken to bid farewell to the late secretary, Mr. F. R. Adams, secretary of the College, who is leaving for Tasmania, and to welcome his successor, Mr. John Byatt. The monthly financial statement was accepted as satisfactory, but it was hoped to clear off the anticipated small debit-balance on the year's work by a special appeal to the friends of the College, which was now in progress. Principal Wade was congratulated on the excellent results obtained by the students at the recent Th.L. examination, the number of passes being the highest on record since the establishment of the College. Two special courses of five lectures each, on "Comparative Religion," by the Rev. A. Law, D.D., and on "Prohibition," by Mr. John Byatt, given during the last term were much appreciated by the students.

St. Mark's, Fitzroy.

A new side chancel in St. Mark's Church, Fitzroy, was dedicated last week by Archdeacon Herring in the presence of His Excellency the Governor (Lord Somers) and a large congregation. The vicar of St. Mark's (the Rev. R. G. Nicols) believes that work among young people will be effective only if it is on a definite religious basis, and the new chapel will be used by societies and clubs connected with the church for monthly devotional services. It is built of carved and polished blackwood under the old gallery, and adds greatly to the beauty of the interior of the church.

Church Schools.

Prize giving and speech making have been the order of the day in and around Melbourne now that the schools have closed for the year.

Firbank Grammar School.

Need for Religious Training.

Emphasising the need for spiritual teaching in the schools, the Archbishop of Melbourne (Dr. Harrington Lees), who presided at the annual prize distribution of the Firbank Church of England Grammar School, at St. Kilda Town Hall, said that the aim of the Anglican Church Schools was to produce fine Christian men and women. Every-

body could not be a scholar, but there was no reason why every boy and girl that went through the schools should not be at least well educated. All things should be arranged in their right proportion, so that things that mattered were not overlooked. They were all proud of the Firbank School, and year after year they became more convinced that the work they were doing was benefiting the community. "In our Anglican schools," he added, "we have something that will be a monument long after we are gone."

Harbour Lights Guild.

At the central institute of the Seamen's Mission, Flinders St., the twenty-first anniversary of the Ladies' Harbour Lights Guild was celebrated. Mrs. Harrington Lees, who was accompanied by the Archbishop of Melbourne, was the chief guest of honour. She was received by Lady Fraser (president), Miss Ethel Godfrey (hon. secretary), and the Rev. and Mrs. Weller. The central hall of the institute had been decorated with bowls of orange and purple flowers, and a feature of interest was a splendid birthday cake, built on nautical lines and illuminated with 21 candles, which was the gift of Captain Derham.

Miss Godfrey explained that the guild was formed on December 4, 1906, at a meeting in the Melbourne Town Hall. It commenced with 27 members, and now had a membership of 1500, divided into 52 branches in various parts of the State.

Acknowledging the very valuable assistance given to the mission by the guild, Mr. Weller said that the work was ever increasing and extending, and more members were needed. He hoped that they would be animated by the same fine spirit that had carried the older members through the last 21 years.

Bazaar for Aborigines' Work.

To assist missions to the aborigines in the northern portions of Australia a bazaar was held at All Saints' Church, East St. Kilda, last Saturday afternoon. Although the bazaar lasted only from 3 o'clock until half-past five, more than £52 was realised. Lady Howse opened the fair. A display was given by the Girl Guides and Boy Scouts. The Rev. J. Jones (vicar) in thanking Lady Howse, said that such a function could not be really successful without the presence of scouts and guides, because the scout and guide movements were becoming so closely interwoven in the work of missions, even among the child races. Missionaries realised what a potent force guides and scouts wielded in the interests of missions.

BENDIGO.

Memorial to the late Mrs. H. A. Langley.

The year 1928 marks the 25th anniversary of the formation of the Mothers' Union in the Diocese of Bendigo, and the Diocesan Council of the M.U. has conceived the happy idea of marking the occasion by some memorial to the late Mrs. Henry A. Langley, wife of our first Bishop, and foundress of the M.U. in this diocese.

All members of the Mothers' Union (past and present) and other friends have this opportunity of helping towards this objective of perpetuating the memory of such a loved and enthusiastic worker of the M.U.

It is desired that all subscriptions be sent, as soon as possible, either to Mrs. Gordon Moore, 96 Moore Street, Bendigo, or to Mrs. B. F. Lamb, Sternberg Street, Bendigo.

ST. ARNAUD.

Progress in the Diocese.

The Bishop writes:—
"On the material side may be mentioned the dedication of the very pretty little church of All Saints', which has just been erected at Lascelles. The people are justly proud of it, and the work is a credit to both the architect and builder. Its external appearance is very attractive, while the interior conveys an impression of spaciousness and dignity quite remarkable in a small building."

"The three services on the opening day were all inspiring; this was specially so at night, when the Church was thronged, and a number of people stood upon boxes outside, and took part in the service through the opened windows. May the Church mean a new development of interest in spiritual things."

"On the spiritual side, a number of confirmations, notably at Tarrango and Werri-milla, in the well-known though newly-settled Millewa country, give ground for great hopefulness. It was rather a thrilling experience to realise that this was the beginning of the harvest, because the first confirmations ever held in this area were taking place."

"That they were a most promising lot of candidates is shown by an episode that occurred. At Werri-milla a young man was riding in some ten miles to be confirmed; when about two miles from the township he was thrown from his horse and rather badly hurt through the horse kicking him. Even the enthusiastic Mr. Tuck was doubtful as to whether he would be able to be presented. Not so the candidate! He had his injury bandaged, managed to get to the service, which was held in the State School, and insisted upon kneeling for the laying-on-of-hands, though obviously in pain."

"That sort of thing is most encouraging, and makes us feel that real spiritual building is proceeding."

QUEENSLAND.

BRISBANE.

Advent Ordination.

The Archbishop of Brisbane held an Ordination in his Cathedral on the 3rd Sunday in Advent, when Wilfred Lancelot Harmer (St. James', Toowoomba), James Alan George Housden (St. Paul's, Ipswich), were made deacons; and Revs. Eric Lefroy Cassidy (St. Paul's, Ipswich), George Redmond (Charleville Bush Brotherhood), Charles Henry Ware (St. Andrew's, South Brisbane), were admitted to the priesthood.

The preacher was the Rev. R. E. Sutton, Vice-Principal of St. Francis College, Nundah.

The Queensland Church and Migration.

The Church of England Immigration Council has been in existence for three and a half years, and the last half-yearly report, which has just been issued, provides a magnificent testimony of the grand work which it has been able to accomplish in a comparatively short space of time.

The total nominations effected since the formation of this body number 1573, of whom 1217 have arrived, 108 having landed in Queensland during the last six months. Of the latter number 90 per cent. have come out to work on the land. Of the 1217 migrants nominated, and helped on arrival, 844 had since returned for further help and advice. These, together with 1580 cases of help and advice afforded to other migrants who had not been nominated by this body, brought the total of cases dealt with in the three and a half years to 3541. Much of the work of the council was caused by immigrants nominated by other people who failed to find work for their nominees. Full-paying passengers who had come to Australia without making sufficient inquiries as to the prospect of employment also gave the council much anxious work. Another important phase of the council's work is the after-care of the migrants—particularly of the farm lads. In this respect the clergy are doing magnificent work. A great deal of correspondence is involved, and, where possible, the information thus gathered is passed on to the parents in England. One clergyman, writing from the country recently, reported in one letter upon 21 lads.

Council of Youth.

The Council of Youth has recommended that a council of youth, to consist of youths representing the various parishes in the metropolitan area, be formed to discuss and advise as to the best methods of working among the adolescent of the diocese.

New Church at Oxley.

The Archbishop of Brisbane, Dr. Sharp, has just dedicated a new Church, which has been erected at Oxley. The ceremony had been deferred for some time in order that the rector, the Rev. W. E. C. Barrett, who was on a visit to England, might be present. The Church is on an excellent site, about half a mile from the Oxley Railway Station, and on the main Oxley Road. It is 58 feet long, 22 feet wide at the nave, and 32 feet over all at the chancel end. The cost, excluding the land, has totalled £803. The Church Building Committee hope that it may be clear of debt within a couple of years at most.

C.E.M.S.

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Conference, to be held January 26, 27, and 28. Papers will be read on such subjects as: "The historic position of the Church; The use of the laity in the Church services; The duty of Churchmen in relation to industrial unrest; Old English Church Music; Social work for the Church of England Men's Society; Science and Religion; The Duty of a Churchman in relation to politics; The care of our Youth; The Church and the Press; The value and necessity for meditation and silence."

SOUTH AUSTRALIA.

ADELAIDE.

New Hall at Camden.

Last Friday evening the Bishop of Adelaide opened a new church hall at Camden. The hall was dedicated to St. Francis of Assisi, and will measure 48 feet by 24 feet. It will accommodate about 180 persons, and will be used for church and social purposes. It will be associated with St. Peter's, Glenelg, of which the Rev. H. R. Cavalier is the rector.

Ordination.

On St. Thomas' Day, 21st December, in St. Peter's Cathedral, by the Bishop of Adelaide, the Revs. H. E. G. Shepherd, H. B. Wilson, and G. W. Thompson, were ordained priests, and Messrs. G. K. Walton, E. A. Burden, G. C. H. Mellowship, G. Cornish, and E. G. Radcliffe were ordained deacons. Mr. J. H. Cawle was ordained for work in the diocese of Willochra. All the candidates have taken the Th.L. diploma. The sermon was preached by the Rev. Canon Hewgill, rector of St. Andrew's, Walkerville.

Industrial Sunday.

At the invitation of Sir Wallace Bruce, a meeting of the heads of all churches was held recently, when it was unanimously resolved to make Sunday, February 17—the Sunday before the Peace in Industry Conference resumes in Sydney—an industrial Sunday. On this day special references to the need for unity in Australian industries will be made in the churches.

It is expected that the movement will be taken up in the other States.

WEST AUSTRALIA.

The Need of a Bishop.

The North-West Diocese is still without a Bishop. The matter is receiving the attention of the Archbishop of Perth, who writes: "Nothing has yet been settled. It seems strange, but the North-West is passing through a period of unrest. We do not know whether it will be taken over by the Commonwealth or not, or whether a great effort will be made to develop it from our own side, or whether the indications of finding oil, gold, etc., which have been prospected for, will turn out to be of great value or not. No one can say. This all makes it difficult to determine what the Church should do. I look round to see who I thought amongst us would be the best to do pioneer work, and I thought the Rev. C. L. Riley was best fitted for various reasons for doing it. I asked him if he would go, but all his friends said that he was more fitted for town work than for outback, and that it would be a pity if he left Perth just at the present time; and as he did not feel any particular call for native work, he refused my request. And now I have to start again and find a man. It will not be so difficult, I think, as it was to start with, when those asked thought they had nothing behind them if they went north."

TASMANIA.

Crusade for Simplicity.

Sermon in St. David's Cathedral.

"The time would seem to be more than ripe for a crusade for simplicity in public and private life," declared Archdeacon Whittington, in a striking sermon at St. David's Cathedral recently.

He said an alarming spirit of extravagance seemed to be intoxicating all departments of life. Undoubtedly it had its origin in the great war, with its colossal expenditure. After more than a decade it could not be said that the process of rehabilitation had made much progress.

On the contrary the temper of reckless expenditure appeared to have got like new wine into the blood of the people, infecting their outlook on all sorts of subjects, not alone in connection with financial issues, but in the tone of literary productions. The

organisation of social relations and the conduct of almost all the machinery of civilisation, a lack of restraint and reserve, and the indulgence in amazing liberty that might fairly be called unbridled licence, could be found in all directions.

Warn Governments.

The Governments of the world needed to be warned, especially in the outlying parts of civilisation, not to crown the cities with palatial buildings, and to discharge the responsibilities of governing by appointing boards and commissions of highly-salaried officers, but to address themselves to development of natural resources of the several countries, so that attractions could be offered for settlement of widely-spreading populations.

In the domain of private life the same necessity for avoiding costly luxury existed. The homes of the rich should manifest the charm and beauty of simplicity, both in construction, equipment, and the hospitality dispensed in them, thereby enabling their owners to take a larger part in advancing projects of national importance, and setting to all classes the example of responsible stewardship in the use of material possessions, instead of tempting others by unlovely and vulgar extravagance, to cry for a larger share of worldly goods, in the form of exorbitant wages, that they too might make a big show in the world.

Schubert's Centenary.

The Cathedral Organist, Mr. J. Scott-Power, has just given a very fine organ recital in St. David's Cathedral as a tribute to Schubert, who died one hundred years ago.

Of the twelve items on the well-built programme, six were taken from Schubert's works, namely, the unforgettable "Serenade," a group of three waltzes, the Minuet and Trio from the fourth Sonata, the Andante con Moto (from the unfinished symphony), the March in E flat, and the beautiful Cradle Song, most expressively sung by Mrs. Fred Grant. The "Romance" from Wieniawski's Violin Concerto, played by Mrs. Grant and Mr. Scott-Power, was wonderfully orchestral in its effect. Other organ solos were the stirring Prelude and Fugue in C minor (Bach), the delicate Adagio from the Pathetic Sonata (Beethoven), the ethereal Angelus (Karg-Elert), a movement from a quartet by Haydn, and a dainty trifle by Holms, "A Song of Sunshine," played at the wish of one of the congregation.

The Church of England and Migration

A meeting of the Migration Committee, appointed by General Synod, was held recently in the Church House, Sydney. The Archbishop of Brisbane presided, and there were present the Bishop of Riverina, the Bishop of Gippsland, Canon Bleby, Adelaide, Canon Gamsey, Dr. Micklem, Major Coulter and Mr. W. E. Wensor, Sydney, and Canon Garland, Brisbane (Hon. Secretary). The committee had satisfaction in recording that the Clergy generally throughout Australia pay considerable attention to the welcome of immigrants and so far as possible do their best to link the new arrivals with the Church. It was decided that when notices of meetings were given in future to the Chairman and Secretary of the Migration Committee, the Diocesan Bishops should be requested to see that substitutes are provided where necessary. Reports were received that the boats carrying immigrants were met regularly at Sydney and Brisbane on behalf of the Church. It was decided to ask all Migration Councils, or where none exist, the Diocesan Bishops, for a report as to what is being done in welcoming immigrants at ports and also as to what is being done in the Dioceses in commending immigrants to the Clergy of the parish in which they settle. The proper Church authorities are to be earnestly requested to form in each State a Migration Council linking with the Church of England Council of Empire Settlement, London. Dr. Micklem reported that an inter-church Migration Council had been formed in Sydney, including representatives of the Church of England, Roman Catholic, Presbyterian and Methodist Churches; the object being to pool information and to make a common approach to the Government where necessary.

The Archbishop of Brisbane stated that the Queensland Government was furthering Immigration, and particularly in connection with the work done by the Church of England Immigration Council of Queensland. Canon Garland reported that representatives of Lord Lovat, Under Secretary for Overseas, and his department, looked to the Churches as the best organizations for promoting Immigration.



S.O.S. Call from St. John's Church, Campsie.

Urgent Appeal to all Churchmen.

The Rector and Church Council write:—

No church in the Sydney diocese has suffered such a terrible disaster and loss as the Church of St. John's, Campsie. In less than an hour hundreds of parishioners who gazed, stunned at the sight of God's House in flames, saw their well-appointed, beloved Church reduced to ashes, the self-denying labor of love of seventeen years, consumed by the ruthless fire.

Without doubt the cause was the fusing of the electrical connections. What was once a well-appointed brick church capable of seating over 300 worshippers, complete with pipe organ, soldiers and parishioners' memorials in solid oak and brass, erected during the faithful ministries of Rev. Andrew Colvin, and the late Rev. Reginald Noake, B.A.—all is now a blackened, charred mass. To show the fierceness of the fire, even the Church records, stored in the iron safe, are charred and desolate.

Is there not an urgent call in all this terrible loss and tragedy to every Church in the diocese to help their fellow churchmen of St. John's, Campsie, in this calamity? IT IS OUR S.O.S. call to you to stand by us in our deep distress at this Christmascene when other congregations are gathered together in comfortably appointed churches, while our Lord's House lieth waste, in ashes and desolate.

We leave the method of showing your sympathy to your earnest and urgent consideration. As former parishioners of St. John's, during seventeen years, are now members of many Churches in the diocese, we feel we have many friends who would help if opportunity (perhaps in the form of a retiring collection or otherwise) were given.

£3,000 over and above the insurance money will be necessary to restore and complete the new St. John's. "Whether one member suffereth, all the members suffer with it."

Commendation of Appeal by the Archbishop of Sydney.

I commend the appeal to the rector and churchwardens of Campsie. They have sustained the grievous loss of their new Church and its fittings through the disaster of a fire.

It was a very great effort for this Parish to erect the building, and to pay for it. Therefore, it is an overwhelming task suddenly to have to face the cost of re-erection, and at present prices.

The building that has been burnt is insured at £2,200, and the furniture at £300. I trust that the different parishes in this diocese will give some assistance to their brethren in need.

In long pre-Christian centuries the valley of the Tigris and the Euphrates saw the beginnings of the Bible story. By about 500 A.D. the complete Bible, translated into Syriac, was in use among the Christian Churches there. In the 8th century the Arab city of Bagdad was founded on the Tigris, and since the days of the Abbaside Caliphs the valley has been dominated by the Koran. The Bible and the Koran are still both read by the people of the Rivers, but in modern Iraq Moslems outnumber Christians by thirty-three to one.

In a few English churches may be seen a small doorway with no exit, by the side of the usual north door. This is called "The Devil's Door." It is said to have been placed near the font, within sight of the newly baptised, who, on renouncing the devil, might the better realise his departure through this symbolical exit.



Boysie, by Isabel Cameron, published by the Cornstalk Publishing Co., Price 2/6. Our copy from Angus & Robertson, Sydney.

Earlier volumes by Isabel Cameron like "The Doctor," and "Gorry," were full of charm and uplift, and therefore had record sales. Boysie, the latest volume from the same pen, will be no exception. It is delightful in the extreme. Throughout the pages there are flashes of humour, yet tender and understanding sympathy. It is clear that the authoress loves Scottish boy life, and these chapters on a high-spirited, five year old, Scotch lad, are touching and inspiring. The chapters entitled "The Menagerie Arrives," "Boysie and the Baby," "Boysie Joins the Scouts," are good—in fact so are the whole 114 pages. Buy the volume and give it to a friend.

Miss Billy, by Constance Mackness, published by the Cornstalk Publishing Co., Price 4/6. Our copy from Angus & Robertson, Sydney.

Constance Mackness is a favourite. She knows Australian country life, its young people and their doings, and writes with interest and power. Miss Billy is no exception. It is a volume to give away to girl friends or to put on the shelves of a school library. The scene is laid with a station family, and the work of a tutor against the children. The care-free, open air life of an Australian station scintillates through the pages. There are the station hands, the movements with the live stock, the school, and book interests and the ever changing contacts with various friends—all tending to make the pages glow with interest and vim. Altogether it is a lively account of genuine station life, with its extraordinary interests, doings and escapades. Of course there is a love story—so much so that from start to finish—that is, from Mortondale Station—until husband and wife, "Billy Boy and Willa, as the principals become, steam out through Port Jackson Heads, bound overseas, there is not a dull page. In love with life, in love with love, in love with one another, their future is bright with radiant hope.

Anxiety puts us quite unnecessarily on the wrong side in our accounts with life. Our actual troubles are generally bearable; it is those that never happen which take the buoyancy out of life." So says Dean Inge in one of his characteristic contributions to the "Evening Standard."



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YOUNG RECORDERS.

Aims:

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

Toorak Vicarage, 3rd Jan., 1929.

"Be Thou my Guardian and my Guide."

My Dear Young People,

To-day our letter is going to be about roads. Did you ever think how interesting they can be? Every road leads somewhere, and every one is different. The very youngest of you knows a good deal about them; there's the road to school and the road to Church, and your favourite road for a ride or walk. They are of all sorts, good, bad, straight, winding, uphill, downhill, country roads, town streets, and sometime our road is quite a lot of these things, one after another.

I am going to tell you about a very wonderful road I once drove along. It was in early summer, in Europe, and we were driving, not in a car, but in an old-fashioned buggy, with two horses. We drove along this road for three days, stopping each night at some little inn.

First our road led through lovely valleys, the fields just full of flowers, the kinds we grow out here in our gardens, daffodils, forgetmenots, daisies, pansies, and many, many others. We constantly crossed lovely little streams and passed through tiny villages tucked in below the hills. Gradually we began to climb, not a steady climb up over a pass, then down again into a valley, but we were getting higher all the time. On our last day we began to climb in earnest, up and up and up, our road always twisting and turning. Sometimes we got out and walked and took a short cut straight up the mountain, sometimes we waited to give the horses a breather, and to gaze out over the surrounding mountains and down into the valley we had left far below us. We picked the mountain flowers, lovely blue gentians, which we saw for the first time in our lives, and pale anemones, and when we got higher still, right

in the snow, how surprised we were, to find little fringed violets. At last we got to the top of the highest driving road in Europe, and wasn't it cold! Here the road was cut out of the snow, gangs of workmen had been clearing it for days, and we discovered that we were one of the first parties to get over that year. It was wild and barren country up there. On our way down we would every now and then find that the road was roofed over, this to keep the avalanches of sliding stones from injuring passers-by. It was not very long before we were down in another valley and had reached the little village where we planned to stay for some time. It was a wonderful three days.

I expect you've all heard people talking of the 'road through life,' sometimes it is as varied and as wonderful as ours of which I have been telling you, sometimes this road through life may seem rather dull, but there always is really lots of interest to be found if we keep our eyes and ears open.

On our journey we had a guide in the driver, who knew the road so that we didn't run the risk of losing ourselves, as people easily can do. It's the same in this journey of life, we have a Guide who has travelled this road in front of us, you all know who that is, He whose birthday we have just been keeping. We all make good resolutions for the New Year, let ours for 1929 be to follow in His footsteps, then, whether we are climbing steep mountains or passing along lovely valleys or across huge plains we can't go wrong or get lost.

At the very end of one of the Gospels Jesus Himself says: "Lo, I am with you always," will you find this for me.

With every good wish for the New Year.

I am, affectionately yours,

Aunt Mat

The Best Investment for the New Year!

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away towards the interior of Australia THE DIVIDENDS are not pounds, shillings and pence, but—

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Appeal is made especially for the New Children's Hostel to be built at Mungindi, on the Queensland Border. The motto is "Keep our own children for our own Church!"

£200 Required.

Remember also the Aeroplane Ministry, the Bush Mission Hospitals, Mission Vans, and far-extending work of the B.C.A. Padres.

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Vol. XV. 28. [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

JANUARY 17, 1929.

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General Editorial Communications: The Editor of "The Australian Church Record," and all news items: C/o St. John's Vicarage, Toorak, Melbourne, Victoria.

SUBSCRIPTIONS AND ORDERS—N.S.W.—Sydney, Manager, 192 Castlereagh Street, Sydney. Tel. MA 2217.

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"Antidisestablishmentarianism." This word has not yet broken into the dictionary, but it means the state of being opposed to the disestablishment of the Anglican Church.

Feed the sheep instead of trying to amuse the goats. The less knowledge and piety a church has, the more clubs, societies, oysters, ice cream and fun it takes to run it, and the faster it runs from God.

"What was the decisive step by which Queen Elizabeth proclaimed to a watching world the side on which she would be found? It was on Christmas Day, 1559, when, rather than witness the elevation of the Host, she ostentatiously quitted the chapel."—Quoted by Sir W. Joynson-Hicks.

"It is rather platitudinous to shout that Evangelicals have their place.

They are there, have been there, and are more remarkable for tame submission to episcopal commands than for open rebellion against their Dioceses and the law of this Church and Realm."—"Record."

Population statistics are always interesting, and the report just issued shows that the population in England has increased during the year 1927 by 0.4 per cent. The birth rate was the lowest on record and fewer children were born than when the population was only half what it now is.

St. Paul's Church, Covent Garden, London, was crowded during a recent Sunday afternoon, when "The Passing of the Third Floor Back," the late Mr. Jerome K. Jerome's play, was performed on a stage, complete with footlights and spotlights, in front of the altar by a company organised by Mme. Ginnet, a member of the circus family.

From 53 applicants Mr. E. C. Butler, of Dandenong, was selected by the finance organisation committee of the Presbyterian Church as financial organiser for 12 months. Faced with a serious deficit in the money required to carry on Church enterprises, the finance committee made a number of recommendations to the commission of the Assembly.

A total of 42,551 pupils attended 185 schools in the Roman Catholic Archdiocese of Melbourne in the year ended November 1, 1928. The total number of pupils in 142 primary schools was 36,083, and those in 43 colleges and high schools numbered 6468, according to the annual report submitted by Archbishop Mannix. Nearly every parish in the diocese now has at least one new school erected in recent years.

The shepherd of Pitt-st. Church, who sat in the porch one day last week waiting for thousands to drop on him even as manna from Heaven, had his faith justified. Mr. Ruth expected £5000 and nearly £6000 clinked into his begging-bowl before nightfall. In all £45,000 is needed to pay for the new Church House. The largest sum brought to Mr. Ruth during his vigil was £100; the smallest two shillings—this from an elderly working woman.

A comment on the ease with which divorces can be obtained in South Africa is manifest when we find that one in every three marriages in Johannesburg is doomed to be dissolved in the Divorce Court. The divorce returns for the Rand, compared with marriages

in the past four years, are as follows:—
1924, 864 marriages, 349 divorces;
1926, 938 marriages, 378 divorces;
1927, 980 marriages, 340 divorces;
1928 (to date), 1006 marriages, 285 divorces.

Trustees of the Public Library, Museum, and National Gallery, decided at their monthly meeting recently to buy for £52/10/- a single page of the Mazurine, or Gutenberg, Bible of 1450-1455. The Bible was the first book printed, and only one copy of it is now in private hands; the last copy sold for £23,000, and is now in America. The Rev. Sr. E. H. Sugden stated that the offer of the leaf came from Messrs. Maggs Brothers, booksellers, of London.

Mr. G. E. Peart, secretary of the Victorian Joint Council for Religious Instruction, regards the year's achievement as the most successful since the work began. Over 200 additional schools have been opened for instruction since March last, and the number of instructors has materially increased. There are now fully 2300, of whom 875 are in the metropolitan area. One instructor in South Gippsland reports the deep interest taken by the parents, teachers and children in the Bible lessons given in the State Schools.

An almost miraculous change of wind has saved Palestine and Syria from a destructive visitation of locusts. For months past the Government has anticipated the spring plague, and elaborately prepared to combat the invasion. A vast swarming advance guard suddenly appeared near Petra, and as the wind was drifting steadily to Palestine the defence was immediately mobilised, including batteries of flame guns. Then the wind veered and turned the invaders in the direction of the most barren and rocky part of the desert, where they are condemned to die of starvation.

The Bishop of St. Arnaud is the first Bishop in the Church who has insisted on a faculty being necessary for the admission of the "Fiery Cross" into a church for twenty-four hours! The programme was therefore disbanded for the time being, and many (?) Churchpeople are very disappointed. The Bishop of Gippsland, feeling that forewarned is forearmed, has copied his Victorian brother, and before any move had been made to bring the Cross to his diocese announced that a faculty would be required for its introduction to each church, so complains a certain paper. "A.C.R." applauds the Bishops in their action, which is strictly legal.