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subject of sex in the purest style.

THE AUSTRALASIAN WHITE CROSS LEAGUE.

56 ELIZABETH STREET, SYDNEY.
W. E. WILSON, Hon. Secretary.

SALE OF WORK

A Sale of Work for the "Australian Church
Record" will be held on Tuesday, May 31st,
afternoon and evening, in the Chapter House,
Sydney. Mesdames A. E. Morris and E.
Bragg are Joint Hon. Secretaries. Details in
a later issue.



YOUNG RECORDERS.

Aims.

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

Toorak, Vic.,
May 12, 1927.

"Without some love you are not blest,
Without some work you find no rest,
Without some thought there is no light,
Without some prayer there is no might."

My dear girls and boys.

Have any of you ever been on a
camping trip? When I was a child we
used to go from my home up country
to the seaside every summer, quite a
big party of us driving and riding. We
used to take several tents and would
spend three or four days on the road.
We children just loved it—for the
grown-ups I imagine it was pretty hard
work. Sometimes we would stop in
one place for a day or so. I remember
once having our camp under some
trees near a river, beautifully cool, and
we had some lovely fishing.

We've all read and heard about men
making long journeys across this great
country of ours, in Africa, in all kinds
of places; journeys weeks and weeks
long, sometimes through unknown
country with many difficulties and
dangers to meet. On such a journey
people have to stop and rest every now
and then and get time to do all sorts
of things they can't do when travel-
ling.

I've just been reading a little article
by a man who says that on life's
journey we need to do just the same
thing. This journey that we are all
making, is too long to get done in one
stretch; we must have halts, and we
call these halts Sundays. Like any
other traveller we need to make the
best use of these halts so that we may
be ready to take up the working-day
journey again. Did you ever think of
Sunday like that? It is a different
kind of day to all the others. For you
young people, for instance, there is no
ordinary school-work. It is a day when
we have time to rest and chat to one
another, families can be together, and
we can all have a happy time. Specially
don't forget that it is God's Day, a
day when we can go to Church and
thank Him for His blessing, and ask
for help for the coming week.

Can you tell me, "What does every
Sunday remind us of?" and do you
know why we keep the Lord's Day and
not the Jewish Sabbath on Saturday?

I am, yours affectionately,

Aunt Mat

Correct answers to questions in last paper:

What are the days between Easter and
Ascension called?—The great 40 days.

What did our Lord do during these days?
—He showed Himself to be alive, and taught
the Disciples concerning the Church.

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

Whatsoever you find to do,
Do it well, with all your might,
Never be a little true,
Or a little in the right.
Trifles even lead to Heaven;
Trifles make the life of man;
So in all things, great and small things,
Be as thorough as you can.

Help the weak if you are strong;
Love the old if you are young;
Own a fault when you are wrong;
When you're angry, hold your tongue,
In each duty lies a beauty,
If your eyes you do not shut,
Just as surely and sincerely,
As a kernel in a nut.
(From the Children's Corner in Chester
Cathedral.)

CHRISTIAN ETHICS IN BUSINESS.

(Continued from page 11.)

employees were not seeking how they
might force capital to divide. The
agitators of unjust relationships be-
tween capital and labour found their
protests falling upon ears too busily
engaged at tuning in on the joyous
music of living.

Just as surely as you create a con-
dition whereby an employee can build
a beautiful home and surround himself
with up-to-date conveniences, you have
turned that man's attention towards
the artistic and idealistic things of life.
He will be too busy enjoying his work
and his home and in surrounding him-
self with the beautiful things of life
to engage in any negative practice.

Just a closing word to Capital:
You will find that good wages, low
selling, but large aggregate profits,
and non-restriction of man's output,
will all work out so that mass produc-
tion will find its full and satisfactory
solution. . . . In such practices
America will teach the world the joys
and blessings of a practical Christian-
ity."

THE WORLD'S BIBLE.

Christ has no hands but our hands,
To do His work to-day,
He has no feet but our feet,
To lead men in His way,
He has no tongue but our tongues,
To tell men how He died,
He has no help but our help,
To bring them to His side.

We are the only Bible,
The careless world will read,
We are the sinners' Gospel,
We are the scoffer's Creed,
We are the Lord's last message,
Given in deed and word,
What if the type is crooked?
What if the type is blurred?

What if our hands are busy,
With other work than His?
What if our feet are walking,
Where sin's allurements is?
What if our tongues are speaking,
Of things His lips would spurn?
How can we hope to help Him,
And hasten His return?

—Anon.

SUNDAY.

Sunday! Who can tell thy worth?
Glimpse of heaven, best on earth!
Treasure trove, out of seven,
Kindly by the Godhead given,
Given to be spent as well,
As human thought or tongue can tell,
Given by Infinity,
Fitting for Eternity.

A. Withers Green.

The AUSTRALIAN CHURCH RECORD

For Church of England People
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Vol. XIV. 11. [Registered at the G.P.O., Sydney, for
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MAY 26, 1927.

[Issued Fortnightly.] Single copy 3d
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Christian Ethics in Business.—Mrs. E.
Gough continues from last issue her
study of applied Christianity.

**Church Overseas and Australian Church
News.**

Illustrations.—Cobbity Parish, N.S.W., Cen-
tenary Celebrations.

Leader.—In default of Protest. A timely
article for Anglicans on their attitude
to Prayer Book Revision.

Prayer Book Revision.—Canon H. T. Lang-
ley, of Melbourne, concludes his criti-
cism, also interesting reports from Eng-
land.

Proposed New Constitution.—Mr. F. B.
Wilkinson's Minority Report.

Quiet Moments.—By Rev. A. Law, D.D.,
Devotional study on "The Little that
Jesus did."

"THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

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Rev. W. M. Madgwick, Eaglehawk.

TASMANIA.—Hobart, T. A. Hurst, 44
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Mr. C. H. Rose, 11 Raymond Street.

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Depot. Our Secretary, Miss C. Bayley,
is in attendance Monday to Friday,
from 10 a.m. to 4 p.m. Will our friends
and correspondents please note. Tel.
MA 2217.

Bishop Trower says Australia's Pa-
liaments are like comic opera.

British Cabinet have decided to con-
tinue the Legation at the Vatican.

The papers say that Lady Cook
"christened" the new light cruiser.
She did no such thing.

The first Air Force Chaplain in Vic-
toria has been appointed. He is the
Rev. F. G. Hughes, of Altona, near
the Point Cook centre.

"Silence for ten years," was a
request sent to the Presbyterian As-
sembly Moderator in Melbourne by a
member "Bored to Death" by certain
speakers.

A bookshop proprietor is prosecuted,
and rightly, too, when he displays
obscene pictures. But moving pic-
tures of naked women seemingly pass
the censor in Australia.

The Rev. "Bert" Hammond, on re-
tiring from the post of President of
the Australian Prohibition Council,
was presented with a nicely illumina-
ted testimonial.

**Sydney Clergy please announce Sale
of Work for "Australian Church Re-
cord" in Chapter House on May 31,
afternoon and evening.**

Rheims Cathedral has at length
been re-opened for use after its rav-
ages of war. "People of all creeds
and opinions felt the wounds of the
Cathedral as if they had suffered in
the living flesh," said M. Heriot.

A member of the Gundagai tribe
who, as representative of the original
aboriginal owners of the land, was
given a prominent place at the historic
ceremony at Canberra. He carried in
his right hand a small Australian en-
sign.

The British and Foreign Bible Society
has dispatched an adequate supply of
copies of the New Testament in order
to provide for the needs of the British
sailors and soldiers sent to Hong Kong
and Shanghai. The books will be dis-
tributed in co-operation with the
Y.M.C.A. and other workers.

"I know some women who, if they
had twins every year would be more
efficient than many members of Par-
liament," said Lady Astor in the House
of Commons. But the less efficient
men carried the vote against extend-
ing privileges to married women in
the Civil Service.

Pitt Street, Sydney, Independent
Church (Rev. T. E. Ruth) has decided
to devote ten per cent. of all collec-
tions to Home and Foreign Missio-
nary work. This offering is to be supple-
mentary to personal gifts, and, in no
way takes their place.

The "Sun" newspaper declares a
profit of £148,000. . . . Why cannot
Church papers show a profit? Because
people will pay 1d. a day or £1/6- a
year for a secular paper, and speak of
a modest nine shillings a year for
their church paper as if it were extor-
tionate.

As an outcome of the annual meet-
ing of Ridley College, Melbourne, a
well-known churchman donated £100
towards the Chapel fund; and also pro-
mised to give a further £10 for every
£100 received between this time and
June. Since this we have had another
£100.

Sydney Toc H. Padre, T. G. Paul,
says Sydney's underworld is 'worse
than London's'. Of course, he is to
be understood as speaking compara-
tively. He alleges 60 per cent. of pa-
rents are unfitted for their privilege,
and he is not far wrong. Forty per
cent. of the children have never heard
the Name of God but in oath, he says.

The attention of the police has been
directed to the display of liqueur cho-
colates which is being made by one of
the city confectioners. An analysis
has shown these to contain alcohol in
a quantity which is likely to create in
those who eat the chocolates a taste
for alcoholic liquors, if this had not
been acquired previously. This danger
exists especially for young people,
and it is very essential that if there
is a breach of the law police action
should be taken without delay.—
"Grit."

Former Senator Chauncey M. De-
pew is a very noted man in America
and has a world-wide reputation. He
is now 93 years of age, with every
faculty alert. His vast experience of
men and life makes anything he says
both interesting and valuable. The
New York "Times" reports him as
saying: "I state that from my experi-
ence of ninety-three years I am more
firmly anchored to the Bible than ever
before and believe implicitly in its
teachings and the God it portrays."

**A Sale of Work in aid of the funds
of this paper will be held in the Chap-
ter House, Sydney, on Tuesday, 31st
May, 1927. Official opening at 3 p.m.
by Mrs. E. Shaw. Mrs. Geo. Earp
will render vocal items. Luncheon 1
p.m. Musical items 8 p.m. Keep
this date free and come. Contributions
to any of the Stalls thankfully received.
Mrs. A. Morris and Mrs. E. Bragg are
the Joint Hon. Secretaries.**

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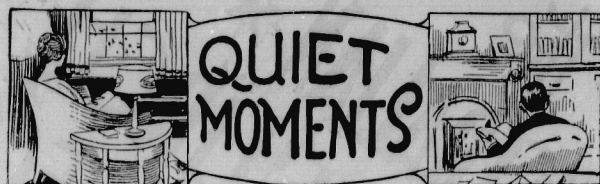
Its out-back Mission Hospital and out-back Children's Hostel, and its Sunday School by Post all express the Love of God.

We appeal to the people of the Church for this work of the Church.

Read our paper, "The Real Australian," 1/6 per annum. Send donation to—

Rev. S. J. KIRKBY (Organising Missioner), Diocesan Church House,

George Street, Sydney.



THE LITTLE THAT JESUS DID.

(By the Rev. A. Law, D.D.)

WHEN we examine the recorded acts of our Lord, and think of their marvellous results, we must be struck with wonderment at the small amount of things He did when on earth compared with some of the enormous operations of notable men. The writer of the Acts of the Apostles seems to hint at this when he speaks "of all that Jesus BEGAN both to do and teach." In the Variorum version the word began occurs in capital letters to mark its significance.

Our Lord did not WRITE one single word which has come down to us. It is legend alone which states that He wrote to the King of Edessa. The single account of His writing on the ground (St. John 8) is omitted from most of the best original manuscripts. Yet how many Books has He inspired? Gospels, and pseudo-gospels, Epistles (by the hundred more than remain), and whole libraries devoted to His Name. In the British Museum there are three times as many books concerning Jesus Christ than about any other person.

Christ did not TRAVEL, except on the one occasion in His infancy when the Flight into Egypt occurred. For purposes of peculiar propaganda it is held by some people to-day that the gap between the years of 12 and 30 is to be accounted for by a sojourn with the Essenes, an ascetic sect, on the banks of the Jordan. But there is abundant testimony that Christ's Life was broader than the mere ascetics. Again, of recent date, claim has been made by the Buddhists that Jesus spent some years in Tibet learning the wisdom of Gautama the Buddha. However many beautiful points of likeness may be discerned between Christianity and Buddhism, the vast disparity of the religions precludes the fanciful theory that Christ derived His Gospel from Gautama. But in place of His personal travel, His Word has gone throughout the whole world; and what must have seemed a fond imaginative prophecy has been fulfilled in the modern Pentecost whereby the Bible has been translated into 600 languages, and is being read by people of every land.

Christ did not BUILD. He was trained a carpenter, and all we have is a story, merely legendary, about a beautiful box He is supposed to have made. He did not even fashion the Cross of Wood on which He redeemed the world. He did say something, which His enemies twisted out of meaning, about erecting the Temple. But He referred to the Temple of His Body which He built again in three days. But how many marvellous fables have been erected to His Name: Cathedrals, Churches, Chapels, Hospitals, Schools,

The Greatest Truth in Holy Scriptures—the Personal Return and Reign of the Lord. Read for a sane and striking account of this neglected but fascinating subject "The Dawning of That Day," by Rev. H. G. J. Howe. Leading booksellers, price 1/1 posted, or from the Author, Christ Church Rectory, Gladesville, N.S.W.—Adv.

Institutions without number through Europe and even right across China and Africa. No other Teacher has ever been so commemorated.

Christ did little in the way of ORGANISING. Many Christians dispute the establishment of any rank or order in the Church, except the simplest spoken of in the New Testament. Even a bishop of the Church of England has questioned whether Christ meant to appoint Sacraments as obligatory. We need not just now discuss the matter. The point to be noted is that were all the grade and order, church and churches, Sacraments and rites, to be abolished to-morrow, the Name of Christ alone would suffice for the re-erection of new order and customs immediately in an universal extent. They are, in brief, beneficial for us and not for Him. He lives without them, not because of them.

Christ really TAUGHT very much less on certain important points than we might have desired. His reported addresses are for the most part very brief. There is the exception of the Sermon on the Mount, portion only of a commentary on the Decalogue. Even so, how little, how seldom, how parsimonious, how reticent, was He concerning just the very matters which interest us most and about which speculation is rife in and without the Church to-day. The Psychological Research Society, and noted individuals, have made much effort to establish communication with the Departed. But about that, and about Praying for the Dead, the One Person Who could have told us something, and SHOULD have said so, if we were to have known, uttered not one single syllable on these absorbing topics.

THE MINISTRY of Christ also was very partial. Though for a while "they had no leisure so much as to eat" this intense activity lasted but for a short span. Lecky, of all writers, Rationalist Press authority, bears witness that "in three short years or so Jesus of Nazareth did more by His words to soften and regenerate mankind than all the disquisitions of philosophers." Gautama taught actively for 50 long years.

After all this has been said what accounts for the influence of Jesus Christ? Not the quantity of His works but that ONE action of His in Rising from the Dead. His is the eternal distinction between being and merely doing. It is the hardest lesson in our own lives. Yet it is the secret of His transforming touch upon our life and action for it turns the poorest effort into the most glorious success.

Drudgery is the grey angel of success.—Garrett.

Never rail at the world, its just as we make it.—Swain.

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



Presentation to Dr. and Mrs. R. J. Campbell.

The Rev. R. J. Campbell and Mrs. Campbell, who returned from their honeymoon, were given a warm welcome by the congregation of Holy Trinity, Brighton, at a reception held at the Royal Pavilion. The presentation consisted of a beautiful oak casket of silver and cutlery, and a double tea service. There was also an album containing the names of between 200 and 300 subscribers.

Waking up His Audience.

Evidently Dr. Neville Talbot, Bishop of Pretoria, is maintaining his reputation as an unconventional bishop. Addressing a missionary gathering at Reading on Thursday of last week, he suddenly paused and said: "You are going to sleep. Please get up and shake yourselves." The audience immediately rose, and the Bishop, satisfied that they were all wide awake, smiled, and proceeded with his address.—Church of England Newspaper.

Leakage to Rome.

The Editor of the "Modern Churchman" has just made the very serious statement that no less than 12,000 persons are seceding from Anglicanism to Popery every year. The Church of England is becoming the chief recruiting ground for Rome.

Rev. T. C. Hammond.

Roman Catholicism in Ireland. The Power of the Priests.

The aim and object of the Irish Church Missions has been to wipe out the false teaching of the priests of the Church of Rome, and to show forth to the people in Ireland the love of God as it has been revealed in Christ. Preaching on St. Patrick's Day in the Church of St. Dunstan's in the West, the Rev. T. C. Hammond, of Dublin, said that Ireland was still in the sixteenth century; those mediaeval conceptions were still in force there. He showed the difference that existed between the religious systems of the great Latin communion, and the system of the Reformed Church. The Latin communion believed in salvation exclusively by sacrament. Then with regard to the attitude of the Church of Rome towards sin. The one who committed sin, said Mr. Hammond, was immediately exposed to the danger of

eternal perdition; and how was that evil to be remedied? Only by the sinner making full confession of all his mortal sins to a priest; and on the priest pronouncing absolution, he would be at once restored to the favour of God. But there yet remained a temporal punishment due to sin, which had to be expiated for by righteous works, the balance having to be cleared off by enduring the pains of Purgatory at death. Mr. Hammond showed that such a system was fruitful of very serious practical consequences. The people were bound to the chariot wheels of an ecclesiastical system, and they believed that their eternal salvation depended on their observing all the rules and ceremonies of that system, with the result that they were constantly filled with anxiety and dread concerning the future. But there was cause for thankfulness, for men and women in Ireland were prepared to-day, as never before, to listen to the higher call of God's pure Gospel.—"Church Record."

Jerusalem Memorial on Mount of Olives. Tribute to Anzac.

The Right Rev. Dr. Macinnes (Bishop in Jerusalem) dedicated the cemetery at Ramleh, where 1,885 British soldiers, including 60 Australians and 80 New Zealanders are buried. Field Marshal Lord Allenby, the High Commissioner for Palestine (Lord Plumer), the High Commissioner for New Zealand (Sir James Parr), Major-General Sir Edward Chaytor, and Brigadier-General Sir H. Dodds (representing Australia), and many of the St. Barnabas war graves pilgrims were present.

Lord Allenby unveiled the war memorial chapel on the Mount of Olives, designed by Sir John Burnet. Flanking curved walls, upon which the names of the Empire's missing are inscribed, are pylons bearing the Australian and New Zealand coats of arms. Inside the chapel is the mosaic gift from New Zealand, containing six figures, symbolical of victory, peace, patriotism, faith, humanity, and hope.

In unveiling this mosaic, Sir James Parr said that it was the good fortune of the New Zealanders to serve under both Lord Plumer and Lord Allenby, whose names were household words in the Dominion, which had sent 100,000 to the war. None of those troops were more efficient than the mounted men, who were fully entitled to their country's magnificent memorial mosaic.—Press Cable.

WHIT SUNDAY.

Together, one and all.
In patience they abide,
Disciples of their risen Lord,
That earliest Whitsuntide.

Ere He ascended high,
And clouds obscured His Face,
He gathered His disciples round,
And promised them His grace.

And lo! His precious gift,
His peerless, priceless dower,
He comes to fill the faithful soul,
With His almighty power.

—Grace L. Rodda.

THE HOME MISSION SOCIETY

(Formerly The Church Society of the Diocese of Sydney.)

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4 p.m., Cathedral Service; 5.30 and 6.30, Tea;

7 p.m., Organ recital, Dr. Haigh, Cathedral Organist;

7.45 p.m., Public Meeting.

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GRIFFITHS
TEAS



The New Prayer Book.

(By the Rev. Canon H. T. Langley, M.A.)
(Continued from last issue.)

Permission to use a special vestment for the Holy Communion can only be objected to on grounds of false doctrine. The chasuble has always been associated with the Roman type of Eucharistic doctrine. It is as idle to deny this as to plead (as some correspondents in the "Church Standard" recently) that the word "mass" is without doctrinal significance. All that can be said is that if men continue to teach the reformed doctrines concerning the Sacrament, the wearing of vestments will soon lose its significance, and be as colourless theologically speaking as the wearing of a coloured stole. Further, we find a stronger emphasis on Auricular Confession, by the provision of a form of confession to a priest. This involves a change from the purely pastoral ministry of advice and absolution contemplated in the longer exhortation in the Prayer Book, to a formal priestly act. Of sacramental absolution and the allied sacrament of penance the Prayer Book knows nothing, and if we love our liberties as a Christian communion we will not allow the latter a fresh foothold in our formularies.

Prayers for the departed are re-inserted. Some forms of prayer and aspiration for the faithful departed are not contrary to the mind of Scripture, but the dangers, which moved the reformers to exclude that which cannot be explicitly found in Holy Scripture, are still with us. Combined with other contemplated changes in the administration of Holy Communion then is a loophole here for error both in doctrine and practice.

The most serious changes are those to be found in connection with the Administration of Holy Communion. To begin with, the very idea of an alternative Communion Office is contrary to that ideal of unity which the Lord's

Supper was intended to set forth and achieve. The Archbishop of Brisbane has already made a protest against this provision. It is a confession of despair. It is highly dangerous for two reasons—it compels the Church to make choice of an alternative, not on grounds of convenience or adaptation, but on theological grounds which will reveal our unhappy differences of doctrine and worship. There will be the High Church Order and the Low Church Order—all in the same church. What controversies are in store, as between pastor and people, and this party and that party. The Roman controversialist already has seized on the weapon provided to his hand. Has the Church of England any consistent teaching on the Sacraments? She is giving her people a "Take-your-choice Prayer Book." We will deserve all the ridicule and contempt which will be poured upon us for compromising on a vital matter. Personally, I would rather be called on to use a new liturgy, though I do not want any change in the existing order, than see the church worshipping with a dual office. The second danger of an alternative order is already upon us. We are told not to worry over the doctrine of the new liturgy, as no one is compelled to use it. Hence on the plea that it is only an alternative the whole question of the doctrine of the new order is being side-tracked. But this is only for the time. The question is bound to come up for decision on the part of any clergyman going to a parish when the new service has been adopted, or to a diocese where the Bishop brings pressure to bear on his clergy to use the new order as "the diocesan use." These fears are not imaginings. Strong central authority has already invaded the right of the clergy to choose when the Prayer Book now gives a discretion. Had the Church taken its courage in both hands and said, "A revision of the liturgy is needed. Here is a new service which will replace the old," there could have been no avoidance of the question whether the new book involves a change of doctrine.

Here one is treading on thin ice. It is true the Archbishop of Canterbury, the Bishop of London, and other eminent authorities have asserted there is no change of doctrine in the new book. But as we are all to exercise a discretion about its use, we must all form our own judgment on this vital question. The question seems to me to be one of words. Is an addition to the doctrine of the Sacrament a "change"? There is clearly an addition made to the use of the consecrated elements, and this, to my mind, involves a change and a very serious departure from the old doctrine. This unwelcome controversy which is forced upon us by the issue of the revised liturgy centres round two additions to the Prayer of Consecration in the restored "canon," both known by Greek theological names. One is incorrectly known as the "anamnesis," the other as the "epiklesis."

1. The "anamnesis" runs as follows:—"We do celebrate and set forth before thy Divine Majesty, with these thy Holy Gifts, the memorial which he hath willed us to make." The idea of this sentence is more familiarly expressed in the words of Bishop Bright's communion hymn—

"We here present, we have spread forth to thee."

Now, although this doctrine is popular and widely taught in the Church, can it be found in either the New Testament and the Prayer Book?

(Continued on p. 10.)

FLASHLIGHTS from the PAST

By
Rev. A. J. H. Priest

THE NORMAN CONQUEST.

THE Norman Conquest of England, after its opening devastation and bloodshed, was a great blessing to the country and had a profound influence upon the Church.

A Great Uplift.

There came a period of high ideals, of great ventures, and of great men. William I., Henry II., and Edward I., were among the makers of modern England; Archbishops, famous for learning and sanctity, such as Lanfranc, Anselm, Theobald, Thomas à Beckett, and Stephen Langton, led the Church to higher attainments. The Conquest brought England into the family of European nations, and into close touch with Continental ideals. The Normans were a vigorous race, only recently Christianised, and full of the zeal of new converts. In Normandy there had been established great schools of learning, where every effort was made to invigorate the Church.

England and the Pope.—William, before his invasion of England, had sought and obtained the blessing of the Pope on his enterprise, but he was not prepared to accept all the papal claims, though recognising the Pope as the Head of the Catholic Church. The great Hildebrand was putting forth claims which had never been made by any previous Pope, asserting his supremacy over all kings. When the Conquest of England was complete, Hildebrand demanded that William should pay homage to him for the Realm of England, but William stoutly resisted, and his words to the Pope are well worth recording:—"Homage to thee I have not chosen, nor do I choose to do; I never made a promise to that effect; neither do I find that it was ever performed by my predecessors to thee."

Subjection of the Church to Rome. Yet, while William rejected the Pope's claim to suzerainty over England, he took steps which brought the Church into subjection to Rome. At his request two Cardinals were sent to England by the Pope, who presided at a Synod at Winchester in 1070. This was the first time that the Pope's jurisdiction over the Church of England was admitted. For over 800 years it had been absolutely independent of the Church of Rome. Stigand, the Saxon Archbishop of Canterbury, was deposed, and Lanfranc, a Norman, appointed in his place.

Lanfranc. In his earlier life, Lanfranc was a rich Italian lawyer at Pavia. At the age of 35 he went to France and started a school at Avranches in Normandy, to which men came from all parts of Europe. Passing through a great spiritual crisis, Lanfranc joined as a simple monk, the small monastery of Bec, which, by his help, became a famous Abbey, filled with scholars. King William made him a friend and adviser, appointing him Abbot of Caen, and later, Archbishop of Canterbury. Lanfranc was then 66 years old, but by his piety and

learning he was well fitted for his work in England. While supporting the King in his refusal to pay homage to the Pope, the papal influence grew under his rule. All the English Bishops and Abbots were soon filled with Normans, usually learned and pious men. These were all accustomed to recognise the Pope as Head of the Catholic Church, and, as a result, power of Rome in England steadily increased.

Proposed New Constitution for the Church of England in Australia.

Minority Report of Sub-Committee, Sydney Diocese.

The Solemn Declarations.

It will be seen on referring to the proposed new Constitution that the Solemn Declarations with which the Constitution begins makes unalterable the essential character of the Church.

One of the Declarations says:—

"This Church will ever obey the commands of Christ, teach His doctrine, administer His sacraments of Holy Baptism and Holy Communion, follow and uphold His discipline and preserve the three orders of Bishops, Priests and Deacons in the sacred Ministry."

Another Declaration is:—

"This Church doth hold and will continue to hold the faith of Christ as professed by the One Holy Catholic and Apostolic Church from primitive times, and in particular as set forth in the creeds known as the Nicene Creed and the Apostles' Creed."

These Declarations, quoted and the remaining Declarations, show that the whole effect of the declaration is that this Church remains under the Constitution unalterably Christian, Catholic, Anglican, Protestant, and Reformed. None of the essentials of the Church can be altered under the Constitution.

It is necessary to point this out, as some allege that the Constitution in effect creates a New Church, and it will be seen how wrong this contention is.

Our Relations with England.

It will also be seen that there is no wish to relax the spiritual ties which bind us to the Mother Church.

The Constitution tends to strengthen our union and mutual loyalty. The Archbishop of Canterbury has no jurisdiction in Australia, and his judgments have no effect here, unless such judgments have been enacted under our Constitution.

The same may be said with regard to Ecclesiastical Courts.

The decisions of the Privy Council should only be cited as "a persuasive precedent," as the Church in Australia has no standing in the English Courts, and should not be governed by decisions of a Court in which the Church has no standing and cannot be heard.

Under the Constitution if an offence has been committed against the faith, ritual, ceremonial or discipline of the Church, a Diocesan Tribunal will try the case. If the offender be a Bishop, he will come before a Special Tribunal of Bishops, and there may be an appeal to the Supreme Tribunal, which consists of a Bishop, as President, three Bishops or Priests and three Lay Churchmen of high legal standing. This Tribunal will finally determine the issue and will not be bound by the decisions of any English Court.

This is as it should be.

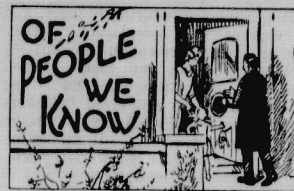
Alteration of the Prayer Book.

Subject to the Solemn Declarations hereinbefore referred to, our methods of worship may be altered by General Synod, and the Constitution state how this can be done, and safeguards are provided.

General Synod.

At the present time General Synod is merely a consultative body, and can only pass determinations for the acceptance or rejection by the different Diocesan Synods. The proposed Constitution places the General Synod on a proper legal basis. It will

(Continued on p. 12.)



Rev. Canon and Mrs. Cranswick, accompanied by their son, Rev. Geoffrey Cranswick, from Bengal, have returned to Sydney from Melbourne.

The Rev. Geoffrey Cranswick is at present an inmate of Clarnore Private Hospital, 248 Liverpool Street, recovering from an operation for appendicitis.

Mr. A. J. Dyer, of C.M.S., Oenpelli, was ordained deacon at Port Darwin last week, by the Bishop of Carpentaria. Rev. J. W. Ferrier preached the ordination sermon.

Miss K. Miller, of the C.M.S., Tanganyika Mission, who has been on furlough in N.S.W. for some months, is leaving for her station by the White Star "Suevic," on 3rd June.

Rev. R. J. Hewett, Deputy General Secretary of the N.S.W. Branch of C.M.S., attended the Armidale Synod in May. Great interest was evinced in the missionary cause by the clergy of the diocese.

Rev. W. G. Hillford, M.A., Rector of St. Clement's, Marrickville, Sydney, was married to Miss Duval, of Ashfield, at St. John's, Ashfield, on May 16th. Rev. Ainslie Yeates officiated.

The Rev. H. R. L. Sheppard was received by His Majesty at Buckingham Palace, when the King invested him with the Insignia of a Member of the Order of the Companions of Honour. An improvement in Mr. Sheppard's health is reported.

The Rev. Dr. Ivens is expected back from England shortly, on his way to the Solomon Islands, to obtain more material for his book on the languages and customs of the people of Melanesia. Mrs. Ivens is remaining in England while he is away.

The Rt. Rev. J. M. Steward, Bishop of Melanesia, has forwarded his resignation to the Primate of New Zealand because of ill-health. He sailed on Saturday from Kairoa by the Canadian Challenger for New York. This is the second resignation of the Bishopric after brief tenure.

The Bishop of Bendigo has appointed the Rev. D. Haultain vicar of the parish of Kyneton, a canon of All Saints' Pro-Cathedral. Bendigo. Canon Haultain was a student of Moore College, Sydney, was ordained in 1914 by Archbishop Wright, and was formerly Canon of Sale (Gippsland).

Captain T. F. Watson, who, for nearly fifteen months, has been addressing conferences and synods in Australasia on the advantages of the Duplex method of Church Finance, arrived home on April 14. It is interesting to note that no fewer than 388 meetings have been addressed by him and in all some 60,000 miles traversed.

Rev. J. W. Ferrier, General Secretary of the N.S.W. Branch of C.M.S., left early in May on a five months' tour. He will visit Oenpelli Aboriginal station in the Northern Territory, then proceed, via Singapore, to Ceylon and India, where he will visit the Australian C.M.S. Mission of Hyderabad, Deccan, where splendid work is being done among the girls and boys who attend St. George's Grammar Schools.

The Rev. Norman Mackenzie, formerly of Melbourne, and for twenty-six years a missionary of the C.M.S. in South China, has had to retire from the Society on account of continued ill-health. He arrived in Wellington, N.Z., early in February of this year, and on March 1st was licensed to the Assistant curacy of St. Mark's, Wellington. Mr. Mackenzie has now been appointed Superintendent of the Chinese Mission, and will commence his new duties on 1st July. It may be remembered that he was asked to take charge of the C.M.S. Chinese Mission in Sydney in 1917, and remained for one year.

Riverina Diocesan Synod.

(From our own Correspondent.)

The diocesan synod was begun with evening in the Cathedral on Wednesday, April 27th, when the Bishop delivered a statesmanlike and eloquent Charge on questions on the day, especially urging the acceptance of the new draft Constitution for the Church in Australia. Adjourning to the Synod Hall, the Synod was formally constituted, nearly all the clergy answering to their names, while there was a good representation of laymen. The principal business of the Synod was the new Constitution, which was debated at great length, the discussion extending over three sessions of the Synod. The acceptance of the new Constitution was moved by Archdeacon Kitchen, in a moderate speech, freely admitting the Bill's imperfections and faults, but urging its acceptance as the best they could get under the circumstances. The Rev. Geo. Laverack (Ariah Park) moved a "de-laying" amendment, which was seconded by Mr. Geo. Wells. The Bill was then discussed chapter by chapter and clause by clause. Eventually Mr. Laverack withdrew his amendment. The new Constitution was accepted with one dissentient. Another important question discussed was that of a Bush Brotherhood, the headquarters of which it was suggested should be at Hay. A resolution commending its foundation was passed.

It is proposed to divide the Barellan Parish, making Ardlethan the centre of a new parish. The Rev. Mr. Cotes (of Broken Hill) is rector-elect of the new parish.

The Rev. E. C. Kempe conducted a Retreat for the clergy, at Bishop's Lodge, after the Synod. Mr. Kempe is now conducting a mission at the Pro-Cathedral.

THE ASCENSION.

See the disciples,
Hast'ning with care,
"Unto the mountain,"
Jesus is there.

Ere He has spoken,
Final farewell,
Prescience of parting,
Falls like a knell.

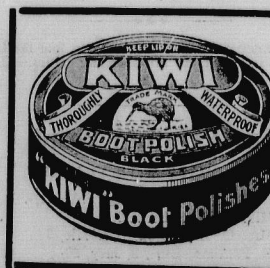
Hush! For He giveth,
Promise sublime,
"Lo, I am with you
"Always through time."

While He ascendeth,
Out of their sight,
Tenderly speaketh,
Angels in white.

This their assurance,
Joyfully giv'n,
"Jesus hereafter,
"Returneth from Heav'n."

Grace L. Rodda.

A fault which humbles a man is of more use to him than a good action which puffs him up with pride.—Thos. Wilson.



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O! Thou who art the Lover of men, let Thy Holy Spirit wait to meet with each one of us upon the threshold of the dawn, and lead us through this coming day.—Jeffery Farnol.

MAY—JUNE.

- 26th—Ascension Day. Holy Thursday.
 27th—Friday. The Venerable Bede, the great English scholar, born 670.
 29th—Sunday after Ascension. Appeal for funds for missionary work. The teaching of the day is expressed by the expectation. The disciples waited for the Promise of the Spirit. Batman visited Port Phillip.
 31—Tuesday. Union Day, S. Africa
 1st—Wednesday. St. Nicomede, who suffered in Rome befriending martyrs, and giving them Christian burial. He was scourged to death. West Australia colonised, 1829.
 2nd—Thursday. Garibaldi died, 1882. Naval battle, Jutland, 1916.
 3rd—Friday. King George V., born 1865. God Save the King.
 5th—Whitsun Day. The Feast of Pentecost. The giving of the Law turned the host of Israel into a Nation. It is only by obedience that we as a people can attain strength and prosperity. Whit may mean wit or wisdom given by the Holy Spirit, or it may signify "white," the effect of the Holy Spirit. Those to be baptised put on white robes. Lord Kitchener drowned, 1916. Ember Week. Boniface, Bishop and Apostle of Germany. One of many missionaries who went forth from Britain. He was slain by the heathen in the act of confirming.
 6th—Whitsun Monday.
 7th—Whitsun Tuesday.
 8th—Ice an inch thick, Melbourne, 1853.
 9th—Thursday. Next issue of this paper. Charles Dickens died, 1870. St. Columba, the apostle of Britain. Before St. Augustine arrived in Kent he landed in Iona and founded a centre of missionary effort, of more lasting character and more independent of Rome than Augustine's.



In Default of Protest.

(Contributed.)

ONE argument which is being freely utilised to-day in England, and which will be advanced to-morrow in Australia, to force a Revised Prayer Book upon an unwilling Church, is that the silence of the majority may be rightly interpreted as consent. But the absence of articulate protest does not by any means stand for acquiescence, as every student of history should know.

It is highly dangerous in statecraft to argue acquiescence from the seeming indifference of the multitude. Lulled by this false sense many a leader and many a policy have drifted to inevitable doom. The centuries are strewn with their wreckage.

This silence on the part of the great mass of the constituency does not mean willing acceptance. It may mean regrettable indifference, but such indifference may be merely transitory. It may mean also the calm which comes before the storm.

Anglicans are notoriously inert, and easy-going, and complacent. They put up with a tremendous amount of provocation from individual clergy, and from episcopal policies, etc. They either remain as indifferent onlookers at a game, or they quietly betake themselves elsewhere. It is the unnoticed dropping off in sterling membership which is to be feared most of all.

It might superficially be inferred that Anglicans rather like the things they submit to, were it not that all the time there is gathering way a consensus of conviction which is apt at times to express itself in an unpleasant, if not ruthless, fashion.

In England there was the Puritan revolt by which the too autocratic dominance of the Church's rulers forfeited the love and obedience of millions of people to this day. Many of the reforms then so proudly refused have subsequently been sanctioned without any loss to the Church's efficiency, save that irreparable diminution of numbers and interest through a tardy recognition of necessity.

The Methodists might still be Anglicans, contributing just that zeal we so evidently lack, and receiving just that balanced quietness they need, had it not been for the unwise and unbending attitude of the Georgian episcopate. Methodists are essentially Anglican, having never made any formal breach. Bishops, like Churches, have erred, as the Article states. In their corporate capacity they are just as subject to the weaknesses of dominant corporate bodies, as is any other order. From the days of the Arian supremacy among the episcopate to the erratic demonstration of our own day and generation, whereby bishops of 1927 contradict the studied deliverances of Lambeth of six years ago, we have this painful fact forced upon our minds. Yet we are asked to "trust the Bishops." How dare we do so any further than we have a right to do so?

That the Bishops are not the Church is demonstrated in the Ordinal of the present Book of Common Prayer, where it is provided that no priest can be ordained solely by the episcopate. Priests must join in an effective ordination by laying on their hands with the bishop's. This is just as true in doctrine, and it is of wide import. Priests and deacons and laymen too are deeply involved, and are equally responsible for the decisions of the Church upon cardinal tenets and practices. They must assert themselves regarding such momentous matters as an Alternate Prayer Book, which, admittedly, contains within its scope much that is highly controversial, and affects the fundamental character and life of the Church of England.

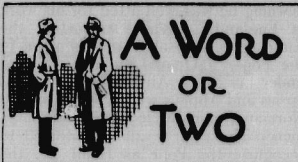
If Anglicans allow this most grave issue to be settled in default of protest they will richly deserve (to adapt a familiar comment upon an ancient disaster), "to wake up in the morning and find themselves—" What?

It requires very little ability to find fault. That is why there are so many critics.—O. W. Holmes.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

J. White, Esq., Glenelg, S.A., 11/-.
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 Mrs. C. H. Norton, Armidale, 1/-.
 R. P. Allan, Esq., Sydney, 20/-.



Celibate Clergy.

THE charming Bishop who recently visited us gave expression to his belief that he rendered better service as an unmarried man than he would have done otherwise. As far as juvenile clergy are concerned it is devoutly to be wished that there were a rule that they should not marry until after at least, five years in Holy Orders. The advantages need not be enumerated, except to say that they would better know what they were doing. But it is a fact that many of our modern church ills arise from celibate clergy. It has been asserted that the French Revolution might never have taken place had the clergy been married. It is undoubted that Rectories and Vicarages send a continual influence into the world which is of inestimable value to the nation. It brings an element of commonsense into the thought and action of a life which in celibate state might be very devoted and intense, but is not more self-denying in a large and true sense.

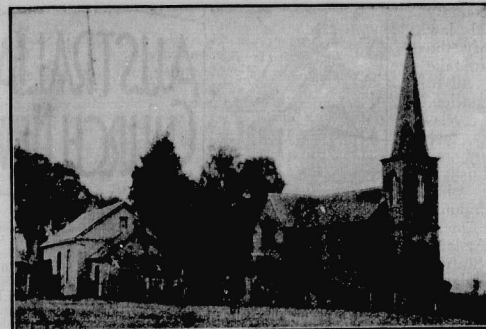
Out-of-Date Bishops.

BISHOP Barnes is always fresh in his remarks about his own order, as he is generally about everybody else's order, or disorder. He is of opinion that the episcopate is behind the times. We would not dare to venture such an idea, but it is not new. In the times of the Wesleys the episcopate failed, that is as a class, to meet in a true and Christian manner the uprising tide of emotional and evangelical conviction. The Church of England lost power for ever in consequence, and, perhaps, it is just because of that loss of sterling evangelical weight that we are so weak to-day in asserting the Protestant and Reformed religion. A bishop's is not an enviable position, perhaps it is an impossible one for any mortal to occupy satisfactorily. It is certainly not becoming easier to be a bishop and remain a Christian, as one Australian dignitary once complained.

The Modern Menace.

THE Moderator of the Presbyterian Church of Victoria has added himself to the number who consider the motor habit responsible for laxity in worship and ignorance among the young concerning the truths of Christianity. Another religious teacher thinks that very soon the "Listening-in" will become sinful because of the wrong teachings and even irreverent statements which are thus circulated. And we all are aware of the growing evil of the moving picture. What the clergy of the next generation will have to endure passes comprehension. Shall we not have to go about our work as if we were indeed ministering to heathen? The disregard for baptism save as a respectable custom, and the increasing paganism of weddings, make the heart sore. It is high time the Church set her house in order, and became more rigid in such matters as baptising and marriage. But it is small gain for individual clergy to make a stand. There must be a general tightening-up of the rules and practices

In April the celebrations of the centenary of the formation of the parish began. The Rev. Thomas Hassall was appointed to the Cowpastures on April 1, 1827. The Coadjutor Bishop dedicated the new Holy Table made from handsome cedar from the old seats and a table top from the home of the late William Goulburn Heath, a former Schoolmaster at Cobbity, in whose mem-



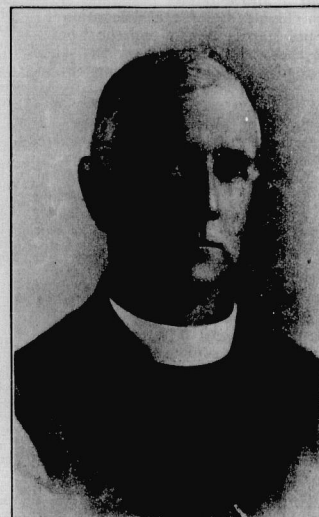
ST. PAUL'S, COBBITY.

Heber Chapel, opened by Rev. Samuel Marsden, November 30, 1828, and Church of St. Paul, Cobbity, (consecrated by Bishop Broughton, April 5, 1842.

Rev. Arthur Wellesley Pain, B.A., Second Incumbent of St. Paul's, Cobbity, 1868-1883. Later Rector of St. John's, Darlinghurst, 1883-1902; first Bishop of Gippsland, 1902-17; first General Secretary, Church Missionary Society of Australia and Tasmania, 1917-19. Died 1920.

Rev. Allan Franklyn Pain, B.A., Rector of St. Paul's, Cobbity, 1919.

During the one hundred years of its existence as a parish, Cobbity has had but four Incumbents, Thomas Hassall, Arthur Wellesley Pain, Herbert Allnutt, Allan Franklyn Pain. The present rector did much to ensure a successful observance of the Centenary. Descendants of the Hassall family came even from Brisbane and Adelaide. Although on the Sunday of the special services there was a copious rain, the attendances were large.



REV. ALLAN FRANKLYN PAIN, B.A.,

REV. ARTHUR WELLESLEY PAIN, B.A.

if we want to impress people with any sense of the real value of religious ordinances.

Ascension Day.

THIS great Festival receives but scant notice from the vast majority of members of the Church of England. This is partly because it is not associated with a public holiday. Yet it is of undoubted importance in our personal as well as ecclesiastical life. It tells of the crowning act of our Lord's earthly tenure, of the junction of Heaven and Earth, and of the reality of Christ's Return. Its spiritual significance is important, too, for it is not only fact, it is also symbolic of man's ascension. There are those who, like the Bishop of London, believe the world is getting better. We could wish it were possible to agree with them. But it will in the end be perfect, for despite defects and sins prevailing among men, the Gospel of Jesus Christ bespeaks the elevation of redeemed mankind.

New Canon.

The Rev. H. S. Begbie, who has been elected Canon of St. Andrew's Cathedral, Sydney, in the place of the late Canon Belingham, is one of the best-known clergy in Australia.

The new Canon, who is well-known as an efficient Evangelist and missionary, has conducted many successful missions, and not a few are in the ministry of our Church as the direct result of his preaching and influence.

Trained at Moore College, Canon Begbie has been rector of important parishes in Victoria and N.S.W. At present he is rector of St. Stephen's, Willoughby, N.S.W.

This paper joins with his many friends in congratulating him on his well-deserved appointment.

Christian Ethics in Business.

(Continued.)

(By Mrs. E. Gough.)

Just as the recording of moral overcomings by the individual forms the conscience of the individual, or, in other words, the determining impulse of the will in the choice of good and evil, so in the conscience of a nation the religious, moral, liberty-loving annals of that nation make for the deliberative choice of its people, for the Law of Righteousness with God; the Law of Justice and service to man.

The five great factors that have evolved the individual and the national conscience of the Republic are:—

(1) Religion the basic principle of American Law. The natural and logical outcome of the beliefs of the Puritan Englishmen and women that sought refuge in America in 1620. Puritans, those Pilgrim Fathers and Mothers that preached, practised, lived, the pure elemental doctrines of Jesus Christ.

The Sermon on the Mount and the Golden Rule was to them the whole Law and the Prophets.

Is it any wonder, founded on such principles, that the Constitution embodies: "Every individual has the right to life, liberty and happiness"? Is it not a fitting thing that in the National Anthem its people have voiced down the centuries should echo: "And this is our motto, In God is our trust." On their coins, their medium of exchange for service rendered (for that is what

money really is the world over) on them, "In God is our trust" is minted.

(2) Fearless disregard of consequences whenever the Republic has recognised a national danger. The Revolutionary War with England is the first instance. In 1765 the English Ministry attempted to impose taxes on the American colonists. To that incident the world is indebted to the unsailable argument "that there should be no taxation without representation." "In God is our trust" was their slogan—they were secure in the might of Divine Justice.

An English army was despatched to enforce the law. In 1773 the first blood was spilt. In 1783 the last British soldier embarked at New York. The United States of America was recognised as a nation.

The next great national danger to be averted by recourse to arms was the Civil War between the Northern and Southern States over the slavery question. There has never been a more terrible ordeal in the history of any nation than the Northerners' determined resolution to cleanse America from the national and racial degradation of slavery. Their Puritan ideals and traditions impelled them to declare war on their southern brethren. The war had its beginning in 1860 and was fought to the bitter end in 1865 when the Southern Army capitulated.

By a stroke of the pen, as a War Measure, slavery was abolished. "Every individual has the right to life, liberty and happiness," had been an ideal striven for—the charter made it Law.

(3) The almighty dollar a secondary consideration when some moral law necessary to cleanse and purify the conscience of the nation had to take its place on the Statute Book and to be enforced. The whole nation, shocked and sobered by the revelations of the conscription census, rose to its highest moral achievement and voted Prohibition. Habit, social usage, vested interests, loss of revenue—what did any or all of them avail against the righteous judgment of the American people? The Eighteenth Amendment was written into the Statute Book and became the law of the land.

Does the sobriety of the nation account in a great measure for the abounding prosperity that has set the world agape and has prompted Australia to arrange for a delegation to go and learn the why and the wherefore and to be prepared, if needs be, to spend £10,000 in the finding out.

(4) The extraordinary post war outcropping of pure Christianity in America as an every-day, everywhere application of the Christ principles in the New Testament, the Sermon on the Mount and the Golden Rule democratised into the most paying propositions that were ever applied to business methods.

The delegation will have to acknowledge and contact the Christ influence in business methods; they cannot escape or ignore it. The great captains of industry have adopted it and as an unerring law, a dynamic force that is lifting commerce and industrialism into an expansion hitherto undreamed of. It is doing even greater things. It is with its application of the Golden Rule binding the employers and the employees in one aim and purpose, the brotherhood of man.

The slogan of industrialism in America to-day is: "Service is the essence of religion."

Just as the nation has answered that world-old question—"Am I my brother's keeper?"—by passing Prohibition and making it the Eighteenth Amendment of its Constitution, so does that slogan declare the basis on which employers and employees can stand shoulder to shoulder and prove that the law of giving and receiving is a definite spiritual law that acts and reacts in a perfect and unerring proportional ratio.

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NEW SOUTH WALES.

SYDNEY.

St. Peter's, Burwood East.

Young People's Church.

An interesting development of Church life has taken shape in this parish in the inauguration of the Young People's Department. The rector having nominated three boys as his lay curates, summoned the Easter Vestry Meeting of the Young People on Sunday, 24th April, when boy Churchwardens and Church Committee (boys and girls) were duly elected, the keenest interest being evinced by all. These with the lay curates constitute the Advisory Board of the Young People's Department, and subject to the overruling power of the adult Churchwardens are permitted to administer the finances. The first young people's church service conducted entirely by themselves was held on Sunday, 1st May, at 3 p.m., when the address was given by Gordon Bamford. This service takes place on alternate Sunday afternoons. At the second service on the 15th May, the speaker was Arthur Kershaw.

Hurlstone Park.

Mothers' Day.

Or Mothers' Day the Sunday Schools of all denominations in the district united in a Children's Service, which was held in the Canterbury Picture Building, the following schools taking part, viz., C. of E., St. Stephens, Hurlstone Park; St. Paul's, Canterbury, Methodist, Congregational, and Baptist. H.P. Rev. Davies presided, Rev. Smith led in prayer, Rev. M. K. Jones, of Trinity Grammar School read the lesson, and Rev. Lloyd Dunstan, Secretary, Young Peoples Union, C.M.S., delivered the address.

It was most inspiring to see more than 1,000 scholars and their teachers from the various schools marching to the place of meeting in witness for the great cause of Christ and the Church. 400 boys and girls from St. Stephen's followed their beautiful Sunday School Banner.

Rev. Lloyd Dunstan, in a breezy manner, gave a most appropriate address on the word "Mother," and was attentively listened to throughout. The hymns were sung heartily and each school responded to the roll call by singing separately. It was a happy service indeed.

As one looked on that sea of bright, young faces and thought of the possibilities of the future, it was more than ever realised that in Christ is the power that can make a new world, and that Sunday School teachers can give the ideals of Christ to this generation.

St. Paul's, Chatswood.
Convention.

The annual King's Birthday Convention will be held in the above church on Monday, June 6. There will be sessions morning and afternoon. The Rev. H. G. J. Howe will preside and well-known speakers will give addresses. The Convention provides a splendid way of spending the holiday and friends are asked to bring their picnic baskets. Hot water provided. The Rector of the parish, Rev. D. J. Knox, issues a cordial invitation to churchpeople and their friends to be present.

GRAFTON.

Foundation Stone of New Church.

Beautiful autumn weather smiled upon the large and representative gathering that met in Gladstone in the Macleay River District, for the laying of Foundation Stones of the Church of St. Barnabas on 2nd May, by the Lodge Bishop of Grafton. The Vicar, who is also acting architect, is the Rev. C. J. Chambers. Visiting clergy were Revs. Canon Ware and Grey and Franklin, Harris-Walker, and Evans.

At the appointed hour the building committee led the procession of clergy from the Masonic Hall to the Church site, where the vicar requested the Bishop on his own behalf to unveil the stone laid by the late Bishop Drutt, on a previous and less suitable site. The Bishop, in appropriate speech, performed the ceremony, and was then presented by the vicar with a polished maple mallet, mounted with silver plate and suitably inscribed, and requested to lay the Foundation Stone of the Peace and Victory Memorial Church of St. Barnabas, the son of Consolation. The service as a whole was beautiful and the Bishop's impressive address was interesting and helpful. It led hearers from the story associations of the earthly church to the eternal and heavenly. A generous repast was awaiting all who came, in the Masonic Hall, which received faithful attention and some fine speeches were made.

The speech for the ladies specialised the unexpected presence of Miss Dennis (now a Sydney resident) who had made the beautiful drawings upon which the building was proceeding.

The vicar and Miss Dennis acted as architects and Mr. F. C. Sweeney, of Taree, was contractor.

The amount contributed at the stone was considerably over £200.

SMITHTOWN.

In connection with the Bishop's visit was a very interesting, quiet service—the reception into the Church of a Convert from Rome. The service was held at St. John's, Smithtown, and the form of reception the Order of Confirmation. This is one of quite a number of such during the vicarage of the present vicar.

VICTORIA.

MELBOURNE.

His Excellency the Governor (Lord Somers), in unveiling a portrait of Archbishop Lees at the Chapter House of St. Paul's Cathedral. The portrait, which was painted by Mr. John Longstaff, shows Archbishop Lees in his robes, seated in the presidential chair, which he occupied at the Australian Church of England Congress two years ago.

Dr. Alexander Leeper, who presided, explained that it had been considered fitting that the memory of such an important congress should be perpetuated, and there was no more suitable memorial than the portrait of Dr. Lees, who, as president of the congress, had shown invariably such courtesy and understanding in the midst of a great diversity of thought and expression. His summing up of the papers at the end of each session had been a masterpiece of skill and kindness.

"I have read the report of the congress," said Lord Somers, "and realise from it that the portrait has been presented as an expression of loyalty. As I move about in this country I realise more and more the esteem in which Dr. Lees is held.

The twenty-first annual meeting of the Victoria Missions to Seamen was held in the main hall of the Central Institute, at 4 p.m. on 31st March.

Lord Somers presided; and in moving the adoption of the report, said that the report showed that an enormous amount of voluntary work had been done. This voluntary work was a peculiarly British characteristic. As to men, after the monotony of ship's life, they feel they must go on the bust. Let them go on the bust, but be ready to see that they do not get completely busted.

Admiral Napier seconded the motion, speaking of the connection between the navy and the mercantile marine. What the navy owed, what the country owed, to the mercantile marine for the perfectly splendid work done throughout the war. In spite of being torpedoed time and time again, back the men came to do their bit in mine sweepers and unpleasant tasks, and to carry on the work of supply.

Mr. Swanton, in moving the election of the committee, spoke of the social work that was done. Mr. P. E. Potts, in seconding this motion, spoke of his personal experience of the work.

The Archbishop, moving the adoption of the report of the L.H.L.G., and election of the L.H.L.G. committee, spoke of the natural instincts of man, the society of women and desire for refreshment. The loneliness of the sailor's life showed plainly the use and needs of clubs such as the Mission endeavours to provide.

This motion was seconded by Commander Langford, who related some interesting experiences in his early sea life.

Ridley College.

The seventeenth annual meeting of Ridley College was held last Saturday afternoon, at the College. The meeting was presided over by the Bishop of Bendigo, in the absence of Archbishop Lees.

The Principal (Rev. E. V. Wade, B.D., B.A.) in presenting the report, drew attention to the fact that a block of land adjoining the College had been purchased at a cost of £2,100, as a site for the proposed College Chapel. Of this sum £300 had been paid when the contract was signed, leaving a balance of £1,800 to be paid. He estimated the value of the whole property at about £25,000. Against this, however, was to be set the fact that the Council had had to borrow £6,000 in order to complete the buildings, which give accommodation for 36 students, and were now saddled with a further liability of £1,600.

Canon Lambie, in seconding the adoption of the report, referred to the splendid work being done in the mission field by old students of the College.

The Rev. R. H. Simmons, an old Collegian, in a forcible speech, pointed out the wonderful spirit of fellowship amongst the students at Ridley, and emphasised the need for a devotional atmosphere in such a place as Ridley.

The Bishop of Bendigo, in a delightful speech, traced the rise and fall of empires pointing out that each empire that had climbed to power had come down from its pinnacle as a result of self-indulgence and luxury. We in Australia stood at the threshold of our history, and as we help to build up the religious life of Australia, so we were helping forward not only the Kingdom of God, but also the nationhood of Australia.

The Sale of Gifts was arranged by Misses Taylor and Somerville. Both they and their helpers did yeoman service for the Sale of Gifts, the receipts of which totalled £25.

A special session of the Diocesan Synod has been convened for 20th June, when the new Constitution will be discussed.

BENDIGO.

A Retreat for the clergy of the Bendigo Diocese was held at Kyabram during the week, beginning 2nd April. There was a goodly number of men present, including the Bishop. The Rev. Frank Lynch conducted the sessions.

QUEENSLAND.

BRISBANE.

(From our own Correspondent.)

Rev. J. W. Ferrier, of the Church Missionary Society, called in at Brisbane on his journey to the Oenpelli mission and Ceylon. He was present at the marriage of his daughter to St. Victor Woolley, which took place at St. Paul's Church, at East Brisbane. He also called on Rev. W. J. and Mrs. Gerrard, old friends of C.M.S., at their beautifully situated country-seaside home at Ormiston.

The various diocesan committees are meeting and considering the final shaping of their reports for presentation to Synod, which is to meet on 14th June next.

This time Synod will meet in its own building, St. Luke's Mission Church having been adapted for that purpose. Members of Synod will not now have the long wait from Synod debate to Synod tea. The saving may not be in the interests of digestion, but perhaps it will be in the best interests of the Church's business.

Reports of various parish Easter meetings appear in the press from time to time. Some do not appear at all. When all is considered, there is no great ground, if any, for elation. Generally speaking, from the warden's point of view, there is a struggle for bare existence, whilst in many cases definite retrogression is shown. It may not indicate spiritual poverty, but it probably does.

The new Constitution is "being noticed." There has not yet been any considerable thoughtful interest pro or con. One hears expressions strongly for and equally strongly against the measure from persons who have not read it, or attempted to procure a copy.

Several rectors have had the matter specially brought before their congregation in a definite manner. One lay member of the recent Convention has addressed several meetings on the new Constitution and we believe further meetings are yet to be held.

It is understood that it is proposed Synod should proceed to the consideration of other new legislation. Whether this is, at present unknown, but it would not be wise for Synod to legislate too actively in view of the alterations with the probable adoption throughout Australia of the new Constitution.

SOUTH AUSTRALIA.

ADELAIDE.

Farewell Social to Rev. Dr. Milne.

The love and esteem in which the retiring Precursor of St. Peter's Cathedral (Rev. Dr. W. S. Milne) is held by all those with whom he has been associated, were amply demonstrated at a recent social gathering when a large number of past and present chorists met to do him honour. Dr. Milne has been Bishop's Vicar and Precursor of St. Peter's Cathedral ever since his arrival in South Australia, in 1890, and has filled many other important offices for the Church of England in the diocese of Adelaide. His decision to relinquish active work in Adelaide and to leave with his wife for Melbourne, where he will reside with his son, has occasioned great regret.

The Dean of Adelaide (Very Rev. G. E. Young) presided at the social, and among those present were Archdeacon Russell, Canon Murphy, Dr. J. H. D. Drummond, and Messrs. G. W. Halcombe, S.M., J. M. Dunn (Cathedral Organist) and F. A. Lake-man.

Mr. Dunn explained the object of the gathering, and happy speeches were made by various gentlemen representing past and present chorists, the wardens, and others, after which Dean Young presented the guest with a large framed photograph of the Cathedral Choir.

Dr. Milne expressed his deep appreciation of the tributes which had been paid him.

An excellent musical and elocutionary programme was provided by various gentlemen.

Visit of the Bishop of Mombasa and Mrs. Heywood.

Early in April two distinguished visitors from overseas were welcomed in Adelaide—these were the Rt. Rev. Dr. Heywood (Bishop of Mombasa) and Mrs. Heywood, who, at the invitation of the Primate of Australia, had come to this country to put before the friends and supporters of the Church Missionary Society, the scheme to make Tanganyika Territory (once German East Africa) an Australian Diocese, with an Australian as its Bishop.

After long and serious consideration, and much prayer for divine guidance, the C.M.S. of Australia and Tasmania, have agreed to accept the challenge from the Parent Society, London, recognising it as a call from God to extend His Kingdom, and the evangelisation of the peoples of that part of Africa will henceforth be an Australian responsibility.

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THE NEW PRAYER BOOK.

(Continued from p. 4.)

In the sentence above quoted, "memorial" is given as the equivalent of anamnesis. This is the word which the translators of the A.V. and R.V. consistently render as "remembrance."

"This do in remembrance of me." The outlook of this word is towards man, not towards God, and the character of the Holy Communion Service is at once altered when the elements are offered as a memorial before God, as contrasted with the idea of an eating and drinking of the same as an act of remembrance to the Church.

Why do we object to this additional idea? Because historically it was this development which led to the memorial feast becoming a sacrificial offering to God of Christ's body and blood for the sins of the living and the dead. Thus the mass supplanted the Lord's Supper, and is now supplementing it in the kind of worship which prevails without authority in many Anglican Churches.

2. The "epiklesis" or "calling upon" is an invocation of the Holy Ghost upon the communicants and the elements. It runs as follows in the new liturgy:—"And with thy holy and life-giving spirit vouchsafe to bless and sanctify both us and these thy gifts of bread and wine that they may be unto us the body and blood of thy Son our Saviour Jesus Christ, to the end that receiving the same we may be strengthened and refreshed both in body and soul."

The fact that similar invocations are to be found in early Eastern Liturgies is not sufficient reason for us adopting words which, as they appear here, are open to the serious objection. Not only do we ask the Holy Spirit to bless inanimate objects, but we are placing emphasis on the wrong thing. The spiritual Presence of Christ is in the Sacrament. We want the Holy Spirit's power to enable us to discern the Body of Christ, and to feast on Him after a heavenly and spiritual manner. We do not ask for a change in the bread and wine, but for a change if need be in ourselves to discern the Presence which, according to most sure promise, is there to be realised and appropriated. I know that many have interpreted the language of the Bible and Prayer Book to connote Christ's Body and Blood as present in some ineffable way in or with the objective symbols. But the point of our objection here is this: never in our reformed Prayer Book has language been used which compels us to admit such teaching as a matter of Church doctrine.

Then along with this new form of words come the provisions for the reservation of the Sacrament. It is no quibble to ask if this "Sacrament" can be reserved. The Sacrament is the whole service of eating and drinking the consecrated food. This is another new feature of the Prayer Book as revised. Some of the elements may be reserved to be conveyed afterwards to the sick in the parish. Apart from the obvious fact that in all cases where the sick person is *compus mentis* it is possible to have a short service and consecrate the sacrament in the sick room, reservation does seem to imply some inherent virtue or grace in the consecrated bread and wine as such, and the stern injunctions against extralitururgical use of the consecrated elements which the Bishops have adopted, prove how real is the danger of superstitious use of the elements so reserved.

In view of these objections it is hardly possible to yield to the desire to let the new liturgy go through in its present form as part of the revised Prayer Book. We must make our criticisms now in the spirit of truth and love, and labour and pray for a prayer book we can all use in a worship which is "in spirit and in truth."

The English Review, March, 1927, in its Current Topics, said:—"The attempt at this date to reconcile divergent parties by changes or additions in a permissive Prayer Book seems more likely to accentuate than to compose their differences. The Book we have is the 'Book of Common Prayer,' and should remain so, unadulterated with permissible concessions to this party or that. Men given to change, as the Preface declares, put their own private interests above that duty they owe to the public. The Bishops cannot side with the extremists, and what authority they might and ought to exercise they have often of late omitted to use. The delegation of decision to Parochial Councils seems likely to lead to frequent bickering. The whole question of alterations and alternatives will not be settled till the summer, when wiser counsels may prevail. Certainly a minimum of changes seems necessary or expedient."



(By Frank Lynch.)

Question 1.—Should our clergyman preface the Bible Lessons in Church with remarks of his own?

Answer.—I think so! An authoritative book of such prefatory explanations is to be issued in England. If you asked some folk in our pews whether they quite followed the lessons, their answer would be "How can I, except someone shall guide me?" (Acts viii., 31.—the eunuch to Philip).

For my part I quite commonly give a word of explanation, not only of lessons, but of psalms and hymns, or any part of our services. It is a splendid method and opportunity of teaching. It is liable to abuse, as in the hands of long-winded men, but that does not nullify the use. I have never heard a complaint against my custom herein.

Question 2.—Is a great amount of communion linen needed at a celebration?

Answer.—No. I often, when away from my own church, find so many pieces of linen, that I am bewildered, and, if I get a chance, quietly put about three quarters of the quantity quite out of my way!

On the contrary, there is sometimes too little linen. Practice and custom have prescribed the proper pieces. I consider these articles necessary: a fair, white linen cloth covering the Table; another small, white linen cloth or corporal under the vessels; another "fair linen cloth" (second corporal) to cover unconsumed consecrated elements; a small cloth, the purificator, to dry the vessels after they are cleansed.

There is no need of a coloured "burse" or of a coloured "chalice-veil," or of a stiff "pall."

Of the four simple things I name the first and third are in the rubrics.

Simplicity should be the feature of our Communion Office. The fantastic additions of various kinds which one sees in some Churches drive one to think by contrast of the divine simplicity of the First Institution. (Matt. xxvi. 26, 27.)

(To be continued.)

Of all virtues Love is the one that we can least afford to let go untended.—Rev. E. F. Russell.

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Lawrence, Prince of Mecca. Although this book, which Angus & Robertson, of Sydney, have supplied us with, and sell at 6s., is a romantic, and romantically written, history of secular exploit during the Great War, it furnishes religious contact, for it shows that the fierce Mohammedan Arab quite willingly obedient to the rule of a Christian Chieftain. More than that, the Arab attempts to exalt this wonderful young man, whose personal prowess and far-seeing policy worked towards securing Allenby's success. The somewhat digressive style of the book is just a little trying at times, for those who wish to get straight at the historic facts, but David Roseler, the author, evidently knows his subject, and the intimate acquaintance which he shows of the geographical conditions, and the excellent illustrations and simple maps of the chief scenes of the marvellous guerilla warfare, waged on behalf of our Empire's forces, make the book, which the Constable Company, of 89 Castlereagh Street Sydney, have printed well worthy of acquisition by any library or home.

The Christianity of the Epistles.—Canon Robinson has here, under the auspices of the Student Christian Movement, published a series of brief "introductions" to eight Epistles of the New Testament. Messrs. Angus & Robertson, Sydney have the little book, of 128 pages, at London price of 3/6. As it states, it provides an attempt to discover the writer's message for his own times, and to present it in a useful manner for group and private reading. As such the book may be commended. The Canon begins with the Epistle to the Galatians, as probably to be now accepted as the earliest of the New Testament writings, being composed before the Council of Jerusalem, and about A.D. 49. This is pre-eminently the Epistle which the Church of to-day needs to study.

The Story of the English Prayer Book.—A most timely work by Dyson Hague, of Toronto, Doctor of Divinity of Wycliffe College, and lecturer in Liturgies and Ecclesiastical History. As Bishop Knox had a hand in the proof reading, we are further assured regarding the quality of the contents. Messrs. Angus & Robertson have sent us the copy, and they sell it at 6s. The arrangement of the work is excellent, and the arguments are clearly marshalled. The book should take rank with the best which are procurable, and should help fill the gap caused by the perversion of "Evan Daniel," and such like turnings towards the extreme "Catholic" position, with which our young candidates for ordination are impregnated, for lack of other and broader treatment, and we wonder why so many of the rising generation of clergy are tending to extreme error, and at the end of each chapter are very suggestive "points for discussion," as for example, "Whether the more drastic alterations and additions have always tended to edification and progress?" While we are being lulled to sleepy acquiescence by garbled statements that we should accept our own proposed revision because the American Church has done similarly, it is at least interesting to find a scholar brave enough to question the consistency of the American Church in claiming to have kept to the Church of England standards in the change it made in the Communion Office. He boldly suggests the Canadian Revision, which we know is moderate and not retrogressive like the proposed English one, as the ideal for the whole Empire. "We must not change the character of the Church of England." Yes, we hope that Dr. Hague's work will bear fruit in Australia.

The Religion of the Lord's Prayer.—This is a little devotional book of 140 pages, from the pen of Edwin M. Poter, supplied to us by the Methodist Book Depot, Sydney, and it sells at 3/6. It is suggestive and fresh in its presentation of a familiar theme, and is not only meditational, but also contains much evidential argument in support of the truths underlying the Lord's Prayer. It is deeply spiritual in its setting, as shown in one of the concluding paragraphs. "In the presence of Jesus praying, all objections to prayer, whether scientific or philosophical, or practical, fall to the ground." Here is a fine expression as a sample: "The man who prays 'Thy kingdom come, Thy (and a printer's error has here escaped notice) will be done,' bares his own breast to all the commandments of God." He provides a not well known story of Dr. Johnston withdrawing objection to a friend throwing snails over a wall, when he was informed the neighbour was a dissenter. How the Lord's Prayer abolishes our small distinctions!



Clerical Dress.

Viator writes:—

As a suburban rector who has taken the daring step of scrapping the clerical collar except for Sundays and special occasions, it was with great interest I read your article in the last issue. In fact, this very subject was being discussed at the lunch table when my eyes lighted upon the paragraph in question. It must be freely conceded at the start that what suits one minister may not suit another, for natural dispositions and temperaments vary very much. But I doubt not that the absence of the clerical collar will be an immense help to many of our number in aiding them to discard that appalling professional manner which is such a hindrance to getting at the hearts of the people, and so often erects an invisible but real barrier between the minister and the men of his parish.

If the clergyman is more of a Christian man and a friend among his people and (in manner at least) less of a professional parson, one of the greatest evils in the Christian Church, he will not find himself any the less recognised as a true ambassador of Christ. It is well that it was made clear that there is no rule apart from obsolete canons, binding upon this subject, for many are under the impression that some solemn vow is violated if the cleric dresses like ordinary men. Incidentally, may I add, Let the rector become like a big brother amongst his young people, take a live interest in their recreations and join with them in any wholesome fun and frolic, and I believe he will find that the problem how to hold our young people will be solved without resorting to questionable experiments such as introducing dancing into our Sunday School buildings; and he may have the further joy of leading many of them to realize that our blessed Lord satisfies as well as saves.

C.M.S. Blind Boys' School,
Foo Chow, China.

Mrs. Matthews, wife of Dr. H. O. Matthews, of the C.M.S. Hospital, Foo Chow, who has just passed through most trying experiences during the recent trouble in that city, writes of the brave stand taken by the boys of the Blind School. She also says:—"Last week end was set apart by the Government as a three days' celebration of the anniversary of Sun Yat Sen's death. All the schools were ordered to attend the gathering at the South Park on Saturday. The Blind Boys' Band was, of course, in request, and whereas no other schools had food provided, or their entire travelling expenses paid, this was done for the Blind Boys' Band. They played the Dead March in Saul, and apparently it made a 'hit'! Some of the Cantoneses 'Red' leaders were heard to remark that it brought tears to their eyes as they stood, bare-headed, in remembrance of their dead hero, Sun Yat Sen. They also told the boys that their band was truly a great asset to Foo Chow. All this at a time when Christian schools are in so much disfavour, is rather surprising. Their rendering of the Dead March is certainly excellent, especially the rolling of the drum in the very solemn part, but one hardly expected it to produce tears in Cantonesse eyes! And the boys have taught themselves this piece from the braille notation, without outside assistance. I wish you could hear them play it."

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King's Birthday.

(Monday, 6th June, 1927.)

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Interval for Lunch.

2nd Session—2.15 p.m. to 3.45 p.m.
Interval for Afternoon Tea.

3rd Session—4.15 p.m. to 5.15 p.m.

"Hymns of Consecration and Faith" will
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SALE OF WORK

A Sale of Work for the "Australian Church
Record" will be held on Tuesday, May 31st,
afternoon and evening, in the Chapter House,
Sydney. Mesdames A. E. Morris and E.
Bragg are Joint Hon. Secretaries. Details
in a later issue.



YOUNG RECORDERS.

Aims.

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

Toorak, Vic., May 26, 1927.

"The world is so full of a number of things,
I am sure we should all be as happy as
kings."

—R. L. Stevenson.

My dear girls and boys,
Isn't it a good thing we don't all
want to be and do the same as one
another? Nearly every one of us has
some special hobby, something we like
to do better than anything else, and it
is really quite difficult to find another
person who wants to do it in exactly
the same way. At school you'll have
your favourite game for lunch hour; do
all the others want the same? or do you
have great arguments as to what it
shall be? All of you to whom this letter
is written are still going to school,
but you do have free times and holi-
days to spend as you like. What do
you do? I suppose some of you go to
the pictures whenever you can, and
there you do sometimes see wonderful
things. They can show us people and
places we can never hope to see in
real life. Some of you like to find a
quiet corner and read, and so get an
idea of the wonders of this world.
Some of you are wanting to be on the
move, you walk or garden or ride or
motor, all the time learning new things
about the world close around you.
Whatever you do you can be learning
all the time, lovely learning about some
of the numberless things that fill the
world.

Soon comes the question of your job
in life—each of you perhaps choosing
differently from your next-door neigh-
bour in class. It would be interesting
to know of ten boys or ten girls in a
class what each meant to do. I know
quite a small boy whose father has a
place up country. He said one day,
"What a sheep is to dad, an engine
is to me," so he is quite certain that
his job is to be with machinery. It's
grand to be quite sure of what we
want to do, like he is, but not all of
us are built like that. Any way, what-
ever you choose work at it hard, be
interested. "Whatsoever thy hand
findeth to do, do it with all thy might"
is advice given hundreds and hundreds
of years ago.

The longer we live the more inter-
esting we ought to find our life. Why,
every day we are finding out something
new, we can't help ourselves.

Ascension Day is just passed, the
day on which we remember our Lord's
Ascension into Heaven, forty days
after His Resurrection. What is an-
other name we sometimes call it? Will
you read the account of the Ascension
in Acts and tell me where you found it.

With best wishes to you all,

I am, yours affectionately,

Aunt Mat

Answers to questions in last issue:—

What does every Sunday remind us of?
Easter, our Lord's rising from the dead.

Why do we keep the Lord's Day, and not
the Jewish Sabbath on Saturday? Because
the early Christians gave up the Jew's Sab-
bath, and kept the Lord's Day.

RED INDIAN CAMP AS IT IS TO-DAY.

(Exchange.)

Tomahawk, war-whoop, scalp! Was
not that our old idea of the North
American Indian? But as I was cross-
ing Canada last year I saw a real
Indian encampment.

The camp was close to the Canadian
Pacific Railway line, between Edmon-
ton and Calgary. Six handsome cars
were standing there with bright Indian
blankets stretched between them. In
this new fashioned wig-wam the dusky
squaws were cooking breakfast in a
frying-pan, while the braves, dressed
in cowboy style, were lounging near-
by and enjoying the cheerful smell of
steaming coffee.

What a flash of bright colours the
encampment made, for the Indian has
lost none of his love of brilliant col-
ours. The men wear the brightest of
red or green handkerchiefs round their
necks, and as for the squaws, they
think nothing of appearing in a crim-
son blouse, a magenta skirt, with a
scarlet shawl wrapped over their
heads. They love all shades of red.
Perhaps a motor-car is rather a come-
diant after a dashing pony, but it has
advantages.

MINORITY REPORT OF SUB- COMMITTEE, DIOCESE OF SYDNEY.

(Continued from p. 5.)

be elected and proceed in the same manner
as before, Dioceses being represented ac-
cording to the number of their clergy. The
General Synod is given fuller powers, and
reference to the Constitution what these
powers are will be seen, but such powers are
very restricted.

For the good of the whole Church in Aus-
tralia, Churchmen will approve of giving
General Synod fuller and more complete
powers than they now have under the pre-
sent Constitution.

Diocesan Synods.

The powers of a Diocesan Synod under the
Constitution are fully set out and will meet
with the approval of Churchmen.

The proposed New Constitution allow us
a General Synod, which will represent and
express the Unity of the Church in Aus-
tralia, with a secure legal status, with a fairer
representation of dioceses, and with more
expansive jurisdiction.

It gives the Church the power of adding
to our forms of worship, new services, and
improving such services. It gives the
Church power to interpret for itself any
doubtful provisions of our Prayer Book.

This Constitution will enable the Church
to meet difficulties in the future, and under
the guidance of the Holy Spirit will be an
instrument to be used by the Church for the
glory of God and the advancement of His
Holy Church.

The Primate, every Archbishop and every
Bishop in Australia approve of the new pro-
posed Constitution and this should help and
guide us in coming to a decision.

The final resolution passed by the Con-
vention should inspire us.

(Signed) F. B. WILKINSON.

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For Church of England People
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Church News—At Home and Abroad.

Flashlights from the Past—King Versus
Pope. By Rev. A. J. H. Priest.

Cippisland Synod—The Bishop deals with
the Proposed New Constitution and Prayer
Book Revision.

John Tillotson, Archbishop of Canterbury.
By Rev. D. J. Knox.

Illustrations—St. Stephen's Church, Ivan-
hoe, Melbourne.
Bible presented to Commonwealth Parlia-
ment by the Bible Society.

Leader—Simple, yet Difficult.

Opinion on Books and Question Box.

Quiet Moments—"Is Religion Dying Out."
By Rev. A. Law, D.D.

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and correspondents please note. Tel.
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The foundation stone of St. John's,
Canberra, was laid 86 years ago.

A clergyman in Victoria has given up
the ministry to become a farmer.

Britain has now under one million
unemployed, for the first time since
the Great Strike.

There is a parson in St. Arnaud dioc-
ese living in a canvas vicarage among
new settlers who are similarly habited.

A reptile authority in Adelaide has
died of snakebite. The "old hurt"
kills even clergy.

Why are not Voluntary Religious
Teachers accorded complimentary
tickets to children's displays and in-
vited to other Day School functions?

A recent medical report on a well-
known candidate for Africa stated that
he is "able to love in that country."
Not so far out, in this instance.

Bishop James, of St. Arnaud, con-
ducted the first communion service on
the extreme northern border of South
Australia and Victoria.

A letter was recently delivered at
Daylesford posted in 1910 at Sale!
When this paper is late do not blame
us!

Bishop Cranswick would prefer many
Prayer Books rather than two. For
some people one offers enough diffi-
culty.

The Religious Motion Picture Founda-
tion, formed in U.S.A., seeks to
provide suitable cinema shows for
Sundays.

Mr. Hogan, the new Labour Premier
in Victoria, has not been much blessed
by Archbishop Mannix's effusive bene-
diction.

In Australia the number of acciden-
tal deaths in every 100,000 persons, in
1907, was 64, and in 1925 only 52 per
cent. In America in 1907 it was 103,
and in 1924 it was 76.

"Perilous precipitancy," quite a good
alliteration used by the Archbishop of
Canterbury. But it does not yet ap-
pear that the English bishops have
freed themselves of the charge.

Superstition dies hard. A motor car
is supposed to have fallen over a 40
feet high cliff, because it passed a
funeral in a certain place in England.
But fancy a newspaper head-lining this
important piece of news!

The secretary of the Council of
Churches said it was considered that
the Gipsy Smith Mission failed be-
cause the appeal did not go deep
enough. Was it not that it went too
deeply into the pocket?

"Religious Services" came low in
the wireless plebiscite in Victoria. On

a prior occasion it came abnormally
high due to the inclusion of "Pleasant
Sunday Afternoons." Is P.S.A. now
not "religious"?

The population of the world is about
1,660,300,000. The average age of
man is about 33 years. About 57,374,-
758 die annually. Nearly 908,520 die
weekly. About 5310 die hourly. Almost
90 die every minute. About three die
every two seconds. Six persons have
died while you have been reading the
above.

Bishop Maxwell-Gumbleton, formerly
of Ballarat, and now in England, writes
to Mr. R. G. Radcliff that he is trying
to interest certain Home Anglican
circles in the claims of the new Dio-
cese of St. Arnaud, and he hopes that
sufficient money will be raised to cre-
ate a capital fund that will enable the
diocese to be independent.

"The church opening here was a
very showy high church affair, with
crosses, altars and candles, incense
and sanctuary lamps everywhere. It
did not appeal to me a bit, and it's
the first time I've seen those weird and
wonderful mitre-business the bishop's
adorn themselves with on top of their
vestments. The state of affairs irri-
tated me beyond words."

In order that fathers and mothers
may see how their children are being
taught, different schools in Buffalo
(U.S.A.) are holding one-hour demon-
stration sessions in the evening. The
demonstration shows all the classes in
session for one hour, and the parents
are at liberty to go from one class to
another to learn how the children are
instructed.

During May four diocesan synods
considered and voted on the question
of the adoption of the proposed new
constitution for the Church in Aus-
tralia. They were those of Armidale,
Riverina, Tasmania and Gippsland.
The voting was all but unanimous in
favour. At Gippsland the synod rose
and sang the Te Deum directly after
the vote took place.

The annual public meeting of the
Melbourne College of Divinity, for the
conferring of Degrees, will be held in
the Chapter House, at St. Paul's
Cathedral, Melbourne, on Tuesday,
June 14, 1927, at 8 o'clock p.m. The
President, Rev. Professor A. E. Albin-
ton, M.A., B.D., will preside. An ad-
dress will be delivered by Rev. J.
Ernest James, B.D. (Hons. Lond.),
Minister of the Independent Church,
Collins St., Melbourne, on Claudius of
Turin.