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YOUNG RECORDERS.

Aims.

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

Toorak, Vic., January 19, 1928.

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

—J. Miller.

My dear girls and boys,—

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

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

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

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

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

I am, yours affectionately,

Aunt Mat

Answers to questions in last issue:—

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

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

AN IDEAL FOR YOUTH.

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

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

—H. A. Walter.

The Deposited Prayer Book.

NO ARMISTICE!

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

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

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C.M.S. Summer School.—Bishop Chambers
presided.
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Jottings.—World's News Items.
Leader.—Harvest Festivals.
Lord Iveagh's Bequests.—A Noted Protes-
tant.
People We Know.—At Home and Abroad.
Sir W. Joynson Hicks.—Reasons for Oppos-
ing the Revised Prayer Book.
Word or Two.—Topics of the Hour.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The World Call to the Church.

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Send a Donation to **The Bush Church Aid Society**, which stands for the ministrations of the Word and Sacraments in the far-off places of our own land.

Note.—In the remotest Western Area of New South Wales and along the Queensland Border where townships are only as dots on the spreading plains;

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

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

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

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

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

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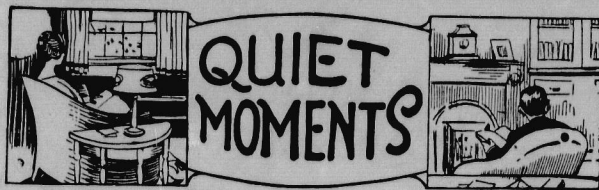
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THANKSGIVING FOR THE NEW YEAR.

(By Grace L. Rodda.)

"The full heart's a psalter, rich in deep hymns of gratitude and praise."

AS we stand upon the threshold of another New Year, it is well to recall the lessons of the past twelve months.

How often have we been taught that thanksgiving is a solemn duty?

Yes, and 'tis also a joyous privilege, and a royal road to happiness.

For, uplifting the soul in sincere and earnest thanksgiving to our Heavenly Father, we move into a clearer, calmer atmosphere.

We pass from the dark shadows of murmuring and discontent into the purer light of peaceful joy.

We need not, and should not, wait until we receive a large and looked-for blessing, before beginning to give our heartfelt thanksgiving to the Giver of "every good gift, and every perfect boon."

Rather let us remember the advice of Thomas à Kempis when he says: "Be thankful for the least gift, so shalt thou be meet to receive greater."

Nor are we able, definitely, to decide which is the larger, or which the lesser gift.

For even the smallest bounty, or what we may regard as such, may prove to be of great and inestimable value to us, and worthy of the heart's overflowing thankfulness, of the soul's unceasing and grateful adoration. St. Paul, in one of his epistles, says, "In everything, by prayer and supplication, with thanksgiving let your requests be made known unto God."

'Tis a wide scope, a wondrous vision. "In everything—with thanksgiving."

But we may feel assured that St. Paul had considered his words before writing them. That he knew what he meant, and meant what he said, when he used the word "everything."

Yet are we not all too apt to pick and choose?

To consider this, a blessing and worthy of thanksgiving.

Or that, well, if 'tis a blessing at all, 'tis surely too small to be mentioned, too trivial to cause any gratitude.

"The voice of thanksgiving" of which David speaks, is all too frequently "conspicuous by its absence."

While the voice of complaint is loud and persistent.

Yet the one is fragrant with sweet attraction, help, and strength and benefit.

And the other, in its raucous discontent, is hurtful and weakening and poisonous.

"The voice of thanksgiving" looks ever outward, upward, and onward.

The cry of complaint gazes inward and downward and backward.

For,
"Looking downward, still we find
Cause for tribulation,
Shadows fall athwart the way,
Gloom without cessation."

But let us try the truer way, the way of continual thanksgiving, and we shall soon begin to realise that

"Looking upward, still we view
Radiance in reflection,
Earthly glories symbolise
Heaven's divine perfection."

The new year, with its untrodden path is dawning at the present time.

The gracious and lovable gift of a fair white page, freshly turned in the book of life, is our own once more.

The opportunity to retrieve past mistake and frequent failure, is afforded us to-day.

Let us open our hands and our hearts to receive this "pearl of great price."

The present time, we are told, is the season for good resolutions.

Let us therefore resolve to take our joyful stand upon the platform of thanksgiving.

To welcome each bright morning with a heart of praise.

To lift the soul in deep and quiet thanksgiving at the close of each fair day.

To continuously cultivate a thankful spirit.

To endeavour, moment by moment, to live in the atmosphere of a truly grateful mind.

Thus shall we learn to know something of the "quietness and confidence" that shall be our strength, while steadfastly we adhere to the apostle's injunction,

"Giving thanks always for all things, in the name of our Lord Jesus Christ, to God."

THE SOWER AND THE SEED.

The seed has been scattered,
It falls to the ground,
Awaiting the season,
That ought to abound.

But that, on the wayside,
No harvest shall bear,
'Tis swiftly devoured,
By birds of the air.

While soil that is rocky,
No moisture can give,
Where "depthness" is lacking,
The germ cannot live.

And when there aboundeth,
The thorn and the weed,
They injure and poison,
And strangle the seed.

But ground that is fruitful,
Is heart that hath heard,
Whose deeds are abundant,
Who keepeth the Word.

"Take heed," is His counsel,
For we are the soil,
Rewarding—or wasting,
The husbandman's toil.

—Grace L. Rodda.

SUNSETS.

God, You need not make for me
Doctrines of Infinity—
Just a sunset in the west,
Never mind about the rest;
To my queries You reply
When You paint the evening sky;
Seems to me I know You best
By Your sunsets in the west.

—The Churchman.



Christ and Society.

In connection with The Halley Stewart Trust, Bishop Gore has been delivering a series of six lectures on Christ and Society at St. Botolph's Church, Bishopsgate, London. To each of the lectures the founder of the trust, Mr. Halley Stewart, J.P., now in his ninetieth year, has been present, and on each Thursday evening he has entertained to tea at the Liverpool-street Hotel, the Bishop, the trustees and their wives, and other friends. At this social hour last Thursday Mr. Stewart warmly thanked the Rev. Hudson Shaw and the rector and his churchwardens for placing St. Botolph's at the service of the Trust for these lectures, and spoke of the enthusiastic way the rector had worked for their complete success. Mr. Stewart also thanked Bishop Gore for his fine contribution to religious thought and to social problems in his lectures. It was announced that the lecturer next year would be Professor Gilbert Murray, and his theme would be "World Peace." At the close of the lecture on Thursday it was noticed how many visited the "shrine" in the north transept of the church, which has been completed and in which is placed the book containing the "Roll of Honour" of the Honourable Artillery Company, on which the light of an ever-burning lamp is thrown and every day a fresh page is turned.

York Thankoffering Fund.

York Minster thankoffering fund now stands at £11,560. The balance of the festival services (£308) goes to the fund, and a balance of £274 on the performance of Bach's "Mass" in B Minor is to be transferred to the window fund. It was pointed out by the Dean of York, at a meeting to wind up the anniversary accounts, that they were still faced with the needs of the minister fabric which would cost about £50,000.

£20,000 Gift for Clerical Stipends.

It was announced at the Bath and Wells diocesan conference that Sir George Wills, who last year gave £5000 towards increasing the stipends of the clergy of the diocese, had this year made a further contribution of £20,000 towards the same object. The bishop (Dr. Wynne Wilson), it was stated, had also contributed £1000 to the fund.

Forty Years as Blind Organist.

To have held the position of organist of a parish church for forty years is no mean accomplishment of itself, and when coupled with the affliction of blindness it becomes a remarkable achievement, but such was the record of the late Miss Mary Ann Keigh, who recently passed away at Thurning in Northamptonshire, and was affectionately known by her friends and fellow-workers as Mary Ann.

The Church and Spiritual Healing.

A recent issue of the "Lancet" prints the text of an important address delivered before the York Medical Society last month by Sir Farquhar Buzzard, K.C.V.O., M.D. (Oxf.), F.R.C.P. (Lond.), Physician Extraordinary to H.M. the King. The address was entitled "Medicine and the Church." Speaking of the attitude of the Church towards Spiritual Healing, Sir Farquhar said that the weight of authority in the Church was now against the claim to heal "organic" disease. Yet if spiritual healing could produce cures comparable to those of medicine and comparable to those of quacks in cases of "functional" disorder, why should the clergy not undertake that task? "My reply," said the lecturer, "would be: You will find a proportion of cases without faith, or without sufficient faith, in God, who will not respond to your ministrations. And, further, you will have some cures to your credit which are not the result of spiritual healing, but due to a faith which you have aroused, not in God, but in your own person, and you will not always find it easy to allot the credit to its proper source."

Josephine Butler Centenary.

A committee has been formed to organise celebrations for the Josephine Butler Centenary. A service will be held in Westminster Abbey on April 25, followed by a demon-

stration the same evening in Westminster Central Hall. Mrs. Butler was born on April 13, 1828, at Millfield Hill, Northumberland. She married in 1852 the Rev. George Butler, then engaged in tuition at Oxford. From an early period Mrs. Butler, moved by what she believed to be a divine call, devoted her energies to the moral elevation of her sex. She established homes for "fallen women," and received many of them into her own home. At the end of 1869 she engaged in the agitation for the repeal of the Contagious Diseases Acts which gave legal sanction to vice. It was not, however, until 1883 that the Acts were partially repealed and totally repealed in 1886. She died in 1906, after a noble life of self-sacrifice.

Munificent Donation to Bromley College, Kent.

Bromley College, Kent, was founded in 1666 by Bishop Warner of Rochester. The buildings, attributed to Sir Christopher Wren, provide homes for 40 widows of clergy of the Anglican Communion who have been left in reduced circumstances. In response to an appeal for further endowments, an anonymous donor has contributed £30,000. This will enable 15 pensions to be restored and other extension work to be begun.

A Brilliant Son of the Parsonage.

Dr. D. G. Hogarth, President of the Royal Geographical Society and Keeper of the Ashmolean Museum, Oxford, who recently passed away, was like a large number of other brilliant and famous men, a son of the parsonage. He was the eldest son of the Rev. George Hogarth, incumbent of Barton-on-Humber, Lincs. During the War Dr. Hogarth wielded a powerful influence in bringing in the Arabs on the side of the Allies. When the full story is told it will be found to be one of the most remarkable in our history. Dr. Hogarth's outstanding contribution towards the defeat of the Turks in Palestine and the Near East never received due recognition.

Huxley and The Bible.

In a confirmation address recently, the Bishop of Llandaff (Dr. Hughes) said, "I knew Huxley, and I asked him point-blank one day what he thought of Bible reading in schools. 'Most decidedly,' was his reply, 'it is incomparable for beauty of language and as literature, and its influence in the formation of character is immeasurable.'"

Twenty-five Churches Fund.

£70,000 has now been raised for the Bishop of Southwark's Twenty-five Churches Fund towards the £100,000 required for the erection of new churches in South London, particularly in the rural areas being developed by the London County Council.

THE WHEAT AND THE TARES.

Openly, the seed is sown,
By the righteous Son,
Secretly, the tares are brought,
By the evil one.

"Master, shall we root them out?"
Hear the servants cry,
"Mingling with the fruitful wheat,
Pois'nous tares are nigh."

"Nay! together let them grow,
Till the harvest day,
Then the wheat shall garnered be,
Tares be cast away."

Thus our Lord a warning gives,
Counsel kind and clear,
Thus, within our soul, His word,
"Judgment draweth near."

—Grace L. Rodda.

As everyone knows, Mr. H. G. Wells has his own ideas of Utopia, and is sometimes surprised to find that other folk have theirs. At a public dinner he once fell to discussing with his neighbour some question of world-betterment, when the latter declared, "I maintain that we shall never make progress until all water used for drinking or culinary purposes is boiled at least one hour before use." "Ah," said Mr. Wells, "I presume, then, that you are a physician?" "No," replied the other, "I am a coal merchant."

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N.S.W. C.M.S. Summer School.

A NOTABLE feature of the N.S.W. C.M.S. Summer School, which assembled at Austimmer, January 14-21, was the splendid attendance of young men. These were housed in tents and the large men's hut at "Kewick." Bishop Chambers presided and on the opening Saturday night, the rector of Austimmer, the Rev. L. Parsons, extended a cordial welcome to all members of the School. The Rev. C. H. Nash, M.A., of Melbourne, gave the morning Bible Readings on St. Paul's Epistle to the Colossians, as also the closing meditations each evening. In both studies Mr. Nash gave those present a veritable feast of fat things. He opened up the Epistle in an impressive and illuminating way and showed Christ in all His pre-eminence in power and glory. The meditation each evening centred round Human need. First for Companionship and then for joy, and he showed how the Lord Jesus Christ met the need of the learned Nicodemus as also the woman of the Well of Sychar. Each morning the Study Book, "The New Africa," by Donald Fraser, engaged the Discussion Groups, the objects of discussion as well as the topics for discussion having been carefully prepared beforehand. The leaders had their groups well in hand, with the result that the Finding each morning were cogent and enlightening. On the final morning the whole School met as a Combined Group, the members facing the Call of Africa as it is to-day and what their individual response should be.

The evenings were distinctly inspirational, the addresses being given by missionaries from the field—the Rev. A. J. Dyer, on the Call of the Australian Aborigine, the Rev. J. W. Ferrier on work amongst the Outcasts of India, the Rev. S. Wick, on the Present Outlook in China, and Bishop Chambers on the Appeal of Tanganyika.

On the closing morning the whole School assembled for the Administration of the Lord's Supper and re-dedicated themselves to the primary work of the Church that is the extension of Christ's Kingdom throughout the world. The Sunday saw the visiting Leaders and Missionaries addressing various congregations in the district.

Bishop Chambers, in his sermon in the Church at Austimmer, dealt with Africa's challenge to Australia. The Australian Church, he said, was trying to fulfil Livingstone's plea: "Do carry on the work which I have begun." There was a leper settlement at the mission, and it was hoped to erect an up-to-date and well-equipped hospital, to act as the centre for the heading of people affected with the disease, as well as the headquarters for the mission's medical work throughout Tanganyika. Four doctors and workers of all kinds were required.

At the afternoon meeting on Austimmer Beach, the Rev. Alfred Dyer, one of the pioneer missionaries in the Northern Territory, told the assembly how the one-time Government cattle station of Oorah had become a missionary station. Following a report of an officer of the Commonwealth Government that he had seen an infant aborigine being eaten, two alternative methods of stamping out the practice had presented themselves, namely, a strong police force and missionary work. The Government had, therefore, handed over the station to the Church Missionary Society, together with the cattle. Three years ago Mr. and Mrs. Dyer had taken charge, and now had a staff, including a cattleman and his wife, who was a nurse, and three young missionaries. Mr. Dyer mentioned three aboriginals who were occupying position demanding a considerable degree of educational capacity—one in charge of the State Museum, another a draughtsman, and the third a Church of England clergyman.

The school was, unquestionably, a spiritual and mental tonic. The story of its heart searchings, dedications, and reconsecrations will only be known in heaven, while the next year or two should, as a result, witness many young lives going forth to missionary work overseas.

"The question of one day's rest in seven (and by rest I do not mean recreation) is of the utmost importance not only to the physical but to the mental condition of our people. I agree that Labor is more interested in this than any other section of the community. We are getting altogether too superficial and too thoughtless, and unless we can pull ourselves up and accustom ourselves to getting inspiration from the deeper silences that lie within us neither as individuals nor as a nation shall we be able to face the great problems that modern civilisation places before us."—Ramsay MacDonald.

A Harvest Hymn.

"We Plough the Fields and Scatter."

(By the Rev. S. C. Lowry.)

As the time of Harvest Festivals is now with us, a notice of the most popular of Harvest hymns may be appropriate. It seems likely, though this is mere guesswork, that if a referendum could be taken as to the favourite hymn for Harvest-tide the popular verdict would be first "We plough the fields and scatter." Its popularity is probably not so much due to the words, which are not remarkable, as to the stirring, if somewhat boisterous, tune to which it is commonly sung, and to the fact that it has a refrain which, to the type of people who crowd our churches on these occasions, is generally welcome.

Both the hymn and the tune are German. The original words were written by Matthias Claudius (1740-1815), a literary man and friend of Goethe. In his youth he became a free thinker, but a severe illness in 1777 brought back to him the faith he had lost. The verses occur in a sketch which represents a small farmer celebrating the jubilee of his occupancy. His neighbours come to congratulate him. After dinner and the drinking of the host's health, one of the guests says, "Shall we not have our peasant's song?" Whereupon they all join in singing the verses written by Claudius. Each stanza was sung as a solo, all the company joining in the chorus. "It can scarcely be called a hymn," says Canon Julian in his great Dictionary of Hymnology, "though it has passed into a few German hymnals principally for use in schools."

The translation, which is a free paraphrase of some of the stanzas, was made by Miss J. A. Campbell in 1861.

The tune, by J. A. P. Schulz, first appeared set to Claudius's hymn in 1800 and was introduced to this country in a hymn book of 1847. It has the distinction of being one of the two hymn tunes in common use that have the widest range in the melody, i.e., an octave and a half. (The other with equal range is "Miles' Lane," set to "All Hail the power of Jesus' name.") This fact might be thought likely to militate against its popularity, for not everyone can compass both a high F and a low B flat; but the tune has triumphed in spite of it.

The hymn itself is a simple acknowledgment, like Mrs. Alexander's, "All things bright and beautiful," of the bounty of God's Almighty Hand. It is a special favourite with children. If its origin is secular, it is not the less fitting for use in Church, especially at a time when even the least religious in the congregation feel a secret impulse of gratitude to the Giver of all good.

THE LABOURERS IN THE VINEYARD.

Hark! Our Lord is pleading,
"Wherefore wilt ye wait?
Standing idle all the day,
At the market gate."

While the hours are fleeting,
Still He calls anew,
Labourers far or near may come,
None, their work shall rue.

When the daylight dwindles,
When the task is done,
Then a just reward is giv'n,
Unto every one.

Would we heed the Master?
Would we serve the King?
Would we listen to His call,
Time and talent bring?

Let us gladly venture,
Let us strive to win,
Conquest over selfishness,
Vict'ry over sin.

—Grace L. Rodda.

THE MISSIONARY'S GREATEST HAPPINESS.

Mission work is an adventure, and with every year the wonder and the joy of it grows. Slum life in a home by an iron works may seem a narrow existence from an outsider's standpoint. But with 20,000 people to love and live for, how can life be narrow? To watch the joy of a new vision come into face after face is to find a happiness which makes everything seem worth while. From England, you see the difficulties, here, we can see Christ walking ahead of us, opening the doors and claiming one after another for Himself. The adventure of life is to walk behind Him and to watch Him, and this is the greatest happiness of a missionary. —Miss A. M. Henty, in the Japan C.M.S. Quarterly.

Sir W. Joynson Hicks.

Reasons for Opposing Acceptance of Revised Prayer Book.

THE British Home Secretary, Sir W. Joynson Hicks, in a Memorandum to the Ecclesiastical Committee of Parliament, gives his reasons why the Deposited Book should not receive the authority of Parliament. He states,

"The Deposited Book and the Measure which authorises it confer extensive powers for the regulation of Divine Service upon the Archbishops and Bishops, without any security for their proper use.

"The Bishops alone are to be the judges as to whether any rules are required or authorised to be made under any particular rubric, and their Rules will have all the force of an Act of Parliament. There can be no finality, for they are to be made or rescinded at discretion.

The "Safeguards."

"There is nothing here to prevent any Bishop from approving of Reservation in a Tabernacle on the 'High Altar,' and thereby completely neutralising the 'safeguards' against abuse contained in the Book.

"Suppose that the Bishops, or any of them, should approve a supplementary form of service for Corpus Christi Day, it is difficult to see how this could be objected to as being contrary to the doctrine of the Church of England when the Deposited Book already contains the Collect, Epistle, and Gospel used in the Roman Church on Corpus Christi Day.

"That Festival does not appear by name in the Deposited Book; but, under the title 'Thanksgiving for the Institution of Holy Communion,' the Corpus Christi Collect, Epistle and Gospel from the Roman Missal are provided; and, if a Bishop should authorise the full observance of the day, he could well claim that it was in accordance with the doctrine of the Church of England.

"There is no expressed intention of any change of doctrine. Indeed, the intention is expressly denied. But many things are brought back into the Prayer Book which were removed for definite doctrinal reasons at the Reformation.

Changes and Doctrine.

"Sir William then argues that the following changes affect the doctrine:

"The addition of the anthem 'Blessed is He that cometh in the name of the Lord' immediately before the Prayer of Consecration.

"The change in the Prayer of Consecration strengthens this suggestion of a Presence of Christ in the consecrated Bread and Wine.

"By the permission of the practice of Reservation additional support will be given to the doctrine of a Real Presence in the consecrated elements.

"The restoration of the Roman commemoration of Corpus Christi under the title of 'Thanksgiving for the Institution of Holy Communion,' where the Roman Collect, Epistle and Gospel appointed for Corpus Christi Day are given.

"The restoration of the sacrificial vestment (the chasuble) for use at Holy Communion.

"The provision of a Service of Preparation for Holy Communion, as in the Mass, where the words 'I will go unto the Altar of God' are twice repeated.

"The restoration of the pre-Reformation use of wafers instead of bread, and of the mixed chalice.

"The re-insertion into the Consecration Prayer of the words 'And though we be unworthy to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service.'

"The restoration of the 'Commemoration of All Souls' with special Collect, Epistle, and Gospel which involves the use of a Service of Holy Communion in connection with it.

"There is no definite official statement by the Bishops that they will enforce compliance with the new Book, and bring all those who exceed it into submission. They will not even openly declare, as Sir William has urged them, that they will not promote those who are contumacious.

"Since, concludes the Home Secretary, under the provisions of the Enabling Act it is not possible to amend the Prayer Book Measure, 1927, but it must be accepted or rejected as a whole, it is urged that Parliament should be advised to refer the Mea-

sure back to the Church Assembly for more mature consideration and amendment.

"In the meantime the Church Assembly might embody in a separate Measure those parts of the new Book about which there is almost general agreement."

The Appeal of Tanganyika.

THE Bishop of Central Tanganyika, Dr. G. A. Chambers, preaching last Sunday morning in St. Andrew's Cathedral, Sydney, said that a great call has come to the Church in Australia, a call to recognise herself as old enough, developed enough, and with unselfishness enough to share the responsibilities of the Church in the old land for the evangelisation and Christianisation of the dark continent of Africa. In response to that call the Church Missionary Society of Australia and Tasmania has undertaken the responsibility of the new diocese of Central Tanganyika. "What other reply could we give to the old Church at home," said Bishop Chambers, "than that Australia would be there. As in war so in peace. We in Australia must guard ourselves against narrowness of vision. We are world citizens, and every other human being has a claim upon us. With our excellent educational standard and systems in Australia what else could we do than resolve to pass on the best we have to the African groping in the dim light of the dawn of civilisation. Everywhere there is thankfulness that the Australian Church has responded to the call and Australians abroad are looking with expectancy and hope to a forward movement in Tanganyika, which, up till now, has been sadly neglected by the Church.

Not only are clergy and evangelists needed, but educationalists, doctors, nurses, industrial and technical instructors, so that equipment for life will be the underlying thought in all that we shall seek to do. At least 20 men and women with real Christian experience and Divine love radiating from them to others should go forth this year. The spirit of adventure is not sufficient to prompt or sustain the call to serve in Africa. Loneliness, tropical heat, malaria, with other privations, hardships, and anxieties will soon break the spirit and drive back any not truly called of God. So none should offer but those of God's choice—God's men and God's women, and then the impossible will be achieved and miracles will happen."

AN AMERICAN OPINION.

A Texas paper comments as follows:—"The preacher has a great time. If his hair is grey, he is old. If he is a young man, he hasn't had experience. If he has ten children, he has too many; if he has none he isn't setting a good example.

"If his wife sings in the choir, she is presuming; if she doesn't, she isn't interested in her husband's work. If a preacher reads from notes he is a bore; if he speaks extemporaneously, he isn't deep enough.

"If he says at home in his study, he doesn't mix enough with the people; if he is seen around the streets he ought to be at home getting up a good sermon.

"If he calls on some poor family he is playing to the grandstand; if he calls at the home of the wealthy he is an aristocrat.

"Whatever he does, someone could have told him to do better."—The Churchman."

"Measure thy life by loss instead of gain; Not by the wine drunk, but the wine poured forth;

For Love's strength standeth in Love's sacrifice, And he who suffers most hath most to give."

—D.N.



The Rev. A. S. Rowe has resigned the charge of Morialta, Diocese of Adelaide, as from March 28th.

The Rev. H. A. Nicholls, curate of St. Paul's, Bendigo, has been appointed rector of Kerang, Diocese of Bendigo.

The Rev. F. R. Ferris, rector of Pingelly, Diocese of Bunbury, has been appointed Chaplain of St. Peter's College, Adelaide.

The Rev. H. Hodgson, curate of All Souls, Leichhardt, has begun his duties at Ceduna, Willochra Diocese, under the auspices of the Bush Church Aid Society.

The Rev. Pat Leonard, D.S.O., Toc H. Chaplain in Melbourne, is visiting Adelaide on February 14th, to explain to the leaders there the Toc H. Builders' movement.

The Rev. C. H. Nash, M.A., of Melbourne, was in Sydney for the N.S.W. Branch Summer School, afterwards preaching in several leading city and suburban churches.

The Rev. C. M. Thomas, rector of Sutton Forest, and the Rev. R. J. Cameron, rector of Turramurra, both in Sydney Diocese, are returning after visiting England.

The Rev. W. Wynn Jones, B.A., has been doing a course in the Livingstone School of Tropical Medicine, London, and leaves for Central Tanganyika during this month.

The Revs. H. Harris and J. R. Neild were recently ordained in Wellington, N.Z. The former goes to St. Peter's Parish, Wellington and the latter to All Saints', Palmerston North.

The Rev. J. W. Ferrier and Miss Lora Claydon, of the N.S.W. C.M.S., will be in Tasmania this month to take part in the Hobart and Launceston C.M.S. Summer Schools.

Dr. P. N. Walker Taylor, to whom we alluded in a recent issue, graduated as M.B. last September, getting his diploma soon afterwards, and ever since has been one of the resident physicians at Sydney Hospital.

Canon R. P. Hewgill was married in St. John's Church, Adelaide, on January 5th, to Miss Baker. Much interest was shown in the wedding. St. John's Church being the Canon's old incumbency.

The Rev. R. D. Peatt, M.A., B.D., vicar of Inglewood, Victoria, will commence work shortly on the staff of All Saints' College, Bathurst. Mr. Peatt was ordained in St. Andrew's Cathedral.

The Rev. Canon Leslie Langley and Archdeacon Tress are holidaying at the Gippsland Lakes, afterwards making their way to Melbourne. They did a motor tour along the coast south from Sydney.

The Rev. S. W. Bazelgette, curate of Penrith, N.S.W., has become a deputationist for the British and Foreign Bible Society. He will be stationed at Grafton, and will work through the North Coast and near Rivers of the Mother State.

Mrs. Ingoldby, who has been organist of St. Stephen's Church, Mittagong, N.S.W., for many years, has resigned in view of her departure for South Australia. She has done great work in raising funds for church and public objects.

Miss Constance Peel has had to resign her position on the staff of the New Guinea Mission, owing to ill health, and expects to return to Adelaide within a week or so. Miss Peel was formerly connected with St. Bartholomew's Church, Norwood.

The Rev. W. T. Storrs, M.A., of Heidelberg, Melbourne, was in Sydney for the Katoomba Convention, during the second week of January. He will go to Adelaide at the end of the month for the C.M.S. Summer School there.

Mr. Harry Shelley, of Hunter's Hill, has furnished the Assembly Room of the new Buckland Memorial Home in connection with the Church Homes at Carlingford. He and Mrs. Shelley take a very kindly interest in the boys housed there, whose numbers are now nearly 100.

Deaconess Alice Crabbe, of St. Hilda's Hostel, Melbourne, has joined the Bush Church Aid Society's Women's Motor Mission Van. She is serving with Sister Grace, who first set forward in the Van, a couple of years ago.

Dr. John R. Mott, Chairman of the International Missionary Council, who was in Australia last year, has undergone a severe operation. He made a good recovery and after some weeks rest in the hills of Colorado, U.S.A., has taken up all his work fully again.

A statuette of St. Columba has been dedicated in Winchester Cathedral in memory of the late Bishop Crossley, formerly Bishop of Auckland, N.Z., and sometime in the Melbourne Diocese. Owing to the late Bishop's interest in the C.E.M.S., a large number of C.E.M.S. members attended the dedication service.

Mrs. Courtenay-Smith, for many years a stipendiary teacher in Religious Instruction in the State Schools, in and around Sydney, as also a much sought after temperance speaker, has resigned her post as Editor of "The Pleader" (the official organ of the Church of England Home). The Committee made her several handsome presentations.

To bid good-bye to Mrs. Walker Taylor, of Holy Trinity Rectory, Orange, a large gathering of ladies entertained her in the Parish Hall last week. The guest of honor was presented by the Mothers' Union with a sylvanite brush and comb, mirror and clothes brush in case, and by the Guild with a beautiful handbag, which contained a cheque.

The death of Miss A. T. Morrison has removed one who for over 30 years was a constant, untiring worker for the Church in Adelaide. For many years she was the secretary for Mr. Mary Mission of Hope, and was an indefatigable helper of the Mission in its rescue work among young women and girls. For those who had sought shelter in the old Destitute Asylum on North Terrace a weekly class was held, and there is abundant testimony of the permanent good effected by the firm and kindly helpfulness of Miss Morrison to its members.

Miss Gwen Opie, M.A., M.Sc., after a short furlough in New Zealand, has returned to her important post as Principal of the C.M.S. Girls' College in Colombo. Her sister, Miss Rita Opie, who graduated two years ago at Canterbury College, with Honours in Botany, has accepted a post at the same school. Another sister, Miss Vivienne Opie, is on the staff of the C.M.S. Hospital at Ranganaghat, near Calcutta. The eldest sister was, until her marriage, for several years Principal of the Maori Girls' College at Ohoka. A unique record for four sisters to engage in missionary work.





HARVEST FESTIVALS.

HERE seems to be a singular appropriateness in celebrating Harvest Thanksgiving during that brief season which lies between Epiphany and the beginning of Lent. We know that liturgists state that the three Sundays before Lent are a preparation for the penitential season, nevertheless, the arrangement of Old Testament Lessons, from Genesis, together with the message of the appointed Gospels and the fall of the season, lend peculiar fitness to the celebration of harvest thanksgiving just at this time.

One of the uses of the harvest festival is that of awakening us to things we take for granted. We are always in peril of taking things for granted, especially in big cities and towns and organised communities. In any case in a land like Australia, whose very life and prosperity depend upon the products of the soil, there should be no more popular and attractive festival than that of a glad thanksgiving for harvest. We need only take a hurried trip through our vast wheat belts and see the wide spreading acres dotted with the tens of thousands of bags of wheat, or watch the wool ships, laden with precious cargoes, speeding out of our ports, or note the bending boughs of the fruit trees in our countless orchards, to at once realise how overpowering is our debt to Him Who provides and keeps. Indeed, as a people, cradled and nurtured on the bounties of pasture and field, we should be eager beyond words to approach God's House for corporate thanksgiving, and with glad hearts life our souls in true adoration for all the blessings He so bountifully gives.

It is interesting to note that the holding of Harvest Festival services in our Church has only been the custom of comparatively recent years, but in the Jewish Church, the Feast of the Tabernacles, with which our harvest thanksgiving corresponds, was one of the three great festivals of the year; and the holiest and most popular of the three! The Jews were essentially an agricultural people—their land "flowed with milk and honey." And even though they erred and strayed from their God, they never failed to look up to Jehovah as the Giver of all good things.

Australia may be building up huge secondary industries, and the cities may think that they determine the destiny of our land, yet above all else, we are a pastoral and agricultural people. The products of soil and pasture give us our wealth and make our land what it is. It is our wool and grain and fruit and butter which have given our land a world-wide reputation, not to say her wealth. Hence it is well, not only to be reminded of what harvest means to our continent, but also that we may be awakened to a real sense of our debt to God, and, further, that we may learn the lessons such an occasion presents.

After all, Harvest is really a picture of God, a message telling of His goodness, His faithfulness and the perfec-

tion and harmony of His arrangements. Sometimes men are tempted to complain and question God's providential care. But such are unthinking men. The world is a glorious world, with its wonderful canopy of sky, its wide expanse of living waters, its perennial spring, ever giving forth its bounteous supply for the use of man. God has lavished upon man never-ending gifts, and surely the great lesson is that of gratitude. The singing birds, the laughing fields, the yellow grain, the ripening fruit teach us to recognise the Divine Love, and ever to thank God for His Gifts and to love Him for the goodness of His heart.

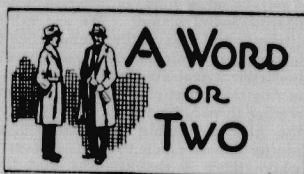
But not only does such an occasion as a Harvest Festival call forth from man tributes of adoring gratitude, it also indicates the fact that we should ever conserve and make the best use of God's bounties. Complaints are heard from time to time of the effects of drought in this land. "The soil is so rich and fertile, that it will grow anything, if only there was the rain." Quite so, but what of the millions of gallons of water wasted in this great continent because it is not conserved. It is gratifying to know that much is being done in preparation for further water conservation; and as a people we have become alive to the benefits of irrigation. Still, ever so much more remains to be done, especially in our northern States. In older lands population has always lain along river lands, and we doubt not that enormous populations will yet surround the several irrigation areas which have been and are being established in the different States of the Commonwealth. There are undoubtedly immense possibilities before us for intense cultivation, and we shall yet grow and export much, not hitherto attempted, because we are beginning to make the most of God-given opportunities.

But there are deeper considerations. Given a land filled with the riches of Fatherly love and care and providence—given a land which is the glorious home of man and of the creatures the Father has created for man's use, let us not forget however that the harmony of creation is broken, in one point. Sin has come in and it is of man's making. And because of this, both man himself and the whole creation have reaped a bitter harvest from the seed of disobedience. The sinful passions that men have allowed to dominate their lives have left their impress upon their surroundings. The fairest lands in all the earth have been devastated by cruel wars, by wholesale massacres, by pillage and by all the horrors of violence. Though our fair land has not been stained with war, nevertheless sin and forgetfulness of God and class hatred abound here as elsewhere—"the beautiful earth is full of cruel habitation." "Whatsoever a man soweth that shall he reap," is a statement which is scientifically true.

Now to such a condition of things does the Harvest Festival come, telling of God Who renews and restores. He is for ever remoulding and reforming, rebuilding and renewing all around in the realm of nature. Progress is the principle of God's operation, purpose is the mainspring of life, and does He not tell us of the "New heaven and the new earth, wherein dwelleth righteousness," of that "One far off Divine event" when the desire of Creation will be satisfied and its purpose fulfilled?

The harmony of creation may be broken, but our God, the Great Renovator, has said "Behold, I make all things new." That is, to sin-marred

man, He has opened up new possibilities, which ever come vividly before us, as we ponder, the message of Harvest Thanksgiving. New thoughts have been given, new hopes revealed, and new ideas set forth by Him Who came that we might have life and have it more abundantly. The Lord Jesus Christ came as the seed to fall into the earth and die and bear much fruit—revealing thereby the power and love of the Heavenly Father, and showing man also how true, how good, and how pure he can become in Jesus Christ. In Him the night of failure and misery and sin fades away into the light of joy, gladness, peace and thanksgiving. Such are the gifts—but what of the response? Surely the Harvest Festival calls for dedication of life, consecration of our possessions and of ourselves to God. Then and only then will we as a people be ready for any great trouble or set-back that may happen to us—ready for any sacrifice we may be called upon to make—ready for any service to which our God may call us.



The First Christian Service.

THE first Sunday in February will be the one hundred and fortieth anniversary of the First Christian Service held in Australia. The fleet, under Captain Philip's command, with its 1030 precious souls on board, arrived in Sydney Cove towards sundown on Saturday, January 26th, 1788. But it was not until Sunday, February 3rd, that the first Divine service was performed on land, the Chaplain of the Fleet, the Rev. Richard Johnson, preaching from the text, "What shall I render unto the Lord for all His benefits towards me."—Psalm 116: 12. The official and formal inauguration of the Government took place on February 7th. Therefore the first public gathering in Australia was that which assembled to worship God. Hence settlement had a notable beginning in this great continent. We remember, too, that the Liturgy was that of the Church of England and we presume that all or nearly all those present were members of the historic Church of the English people. Truly a little one has become a thousand. Our Church to-day, with its twenty-five bishoprics, counting New Guinea, with about three million members, and with scores of thousands of communicants, fills a dominant place in our land. Given a fair field and a grasping of opportunities, it is destined to fill even a larger place! But we must be up and doing. Our leaders and rank and file must be aggressive in the best sense of that word. Undoubtedly there is a rising tide in our missionary passion, and the founding and maintenance of Church schools, together with the erection of buildings, are notable features of our day. But what of our spiritual life? In that alone lies the secret of power. To that surely we are called to address ourselves, at the same time thanking God for the wonder of His love and the manifest tokens of His goodness during all the years.

Back to School.

ONCE again the multitude of school pupils in our wide stretching land are back at their studies. There is no doubt that we as Australian citizens have excellent and up-to-date systems of instruction, indeed we ought to be proud of our education departments and the method and range of their work. Given God-fearing and honourable teachers, we have nothing to fear. The influence of our schools will be far-reaching and that for good! We, however, think of the facilities afforded for Religious Instruction. Our schools are not Godless and irreligious as Romanist leaders would have us believe. Their diatribes are really not aimed at the schools, but are so much pabulum for Rome's own misguided people, so that they will be stirred up to maintain more vigorously Roman Catholic institutions. However, our clergy and teachers must never overlook the greatness of their opportunities for imparting Scripture and Church teaching in the Schools. We should make the most of our facilities, otherwise we would be recreant to our solemn trust. It is our duty so to train the children committed to our care, as to lead them, long after they have forgotten all the lessons in the ordinary curriculum, to live a full life in the senses of corporate loyalty, of moral responsibility, and of Christian principle. Without the inculcation of these principles no system of education could produce anything but a limited outlook in life—for a system aiming at mere intellectual development must inevitably bring its individual and its national nemesis. Therefore for the sake of our children, the nation and for God, the Church through her accredited teachers must play a big part. May 1928 see a more devoted ministry in this respect than ever in the past.

The Malines Report.

IT needs to be stated with all the clearness and emphasis possible, that the discussions of certain Anglicans with certain Roman Catholics of Malines were the discussions of merely private persons and that without any mandate whatever! In fact all sober minded Church-people looked upon the discussions as an abhorrent excrescence, something that should not have been countenanced for one moment. But we live in strange times—in days when certain people have a peculiar obsession for re-union. We definitely state that we cannot understand such minds.

Of one thing we need to be reminded, and it is this, that all the Anglican representatives at Malines, except one—Bishop Gore, Dr. Kidd, and Lord Halifax—were extreme ritualists, and have been notorious throughout their public careers for their championship of Romanish practices which were discarded at the Reformation. Hence true Anglicans can take their discussions for what they are worth. One other fact worth noting is, that this report of the Malines meetings has been ready for many weeks, but has been held back for fear that it would seriously hinder the passage of the revised Prayer Book through Parliament. It is no use. The line of cleavage between Rome and the Church of England cannot be bridged, unless Rome reforms, gets rid of her errors, and becomes a scriptural Church. Upon the whole matter we re-echo the statements of Dr. Barnes, Bishop of Birmingham, wherein he says:—

"Archbishop Cranmer, in the 16th century, and also Bishop Latimer, predecessor of the modern Bishops of Birmingham, were burned at the stake because they denied the Papal supremacy and the doctrine of transubstantiation." It now appears that Lord Halifax, Bishop Gore, and their friends imagine that English churchmen are prepared to accept a Papal primacy and transubstantiation. They are mistaken. We regard transubstantiation as superstition, and we are not prepared to admit the Roman Church into our Communion until the Vatican reforms more than its theology."

A Revision of the Revised Prayer Book.

FROM the cables it appears that the Archbishops and Bishops in England have been revising their Revised Prayer Book—in view of the "avoidable misunderstandings in the House of Commons."

A prayer for the King every morning and evening throughout the year, the printing of the black rubric forbidding the adoration of the Sacrament at the end of the alternative communion service, and the incorporation of explicit rules regarding the reservation of the sacrament are the chief features of this amended Prayer Book, which has been officially issued with supplementary forms of service, and will be submitted to the Assembly on February 6.

If this is all, we are bound to say that little has been done to remove the objectionable features of the new Book or to lessen the misgivings expressed by Parliament. Doubtless the storm of opposition will beat with added vehemence, while all sorts of arguments and influences will be exercised to bring about its acceptance. Unless we under-value the Commons objections, we venture to state that even this amended Book will not receive Parliamentary sanction.

The Solemn Season of Lent.

THE season of Lent, with its notes of self-examination, deep penitence and renewal should be fraught with much spiritual blessing to all who use the forty days aright. Really it is a period of recovery and progress, a season of new beginnings. But only will it be such, to those who with deep sorrow for past neglect, indifference, worldliness and sin, seek Divine forgiveness and by the grace of God's quickening Spirit go forth into the days ahead, to living worthily of their Christian calling. Life is not measured by time. It's worth is not tested by the number of years we spend in this world, but by the strength and vigour which we acquire for service to God and man. If the coming Lenten Season means this for tens of thousands of Anglicans in Australia, then the work of Grace within our own confines, as well as service and giving on behalf of the work abroad will be notable and impressive features of our Church's life.

SOMETHING.

It is something to have sinned, and have repented;
It is something to have failed and tried again!

It is something to have tried to do your duty;
It is something to be trying, trying now.

—F. W. L. Adam.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.
Rev. A. J. H. Priest, Hornsby, £1.



The Very Rev. Wilfred E. H. Percival, until recently Dean of Bendigo, Victoria, and now locum tenens of St. James's, Thornbury, Diocese of Melbourne, February 1st, 1928, to Jan. 31st, 1929. Dean Percival was ordained in Auckland, N.Z., in 1884, having been a student of St. John's College, in that city. He graduated B.A. of Melbourne University subsequently becoming Canon of All Saints' Cathedral, and Dean of Bendigo, in 1917. During the intervening years he was successively curate at St. Philip's, Sydney, and St. Jude's, Randwick, Christ Church, South Yarra, and then Incumbent of St. Thomas's, Essendon, in the diocese of Melbourne. Dean Percival surrendered the Deanery of Bendigo owing to advancing years. He is a man of high literary tastes, a devoted pastor and much loved by all his former parishioners.

Lord Iveagh's Princely Bequests.

A Noted Protestant.

PROPERTY provisionally valued at £11,000,000 was left by the late Lord Iveagh. It is said that the estate duty will amount to about £4,000,000. His princely legacies include:—£125,000 to the Representative Church Body of the Protestant Church in Ireland upon trust for investment, and to apply the income in the augmentation of the livings of the poorer clergy in Ireland. £65,000 to St. Patrick's Cathedral, Dublin, to apply the income for the upkeep of the Cathedral and its services during such time as the Cathedral shall be used for the purposes of the Protestant Church in Ireland, and directing that £500 of the income is to be earmarked for the organist and choir and the upkeep of the musical part of the services, but he directed:—"If at any time the said Cathedral shall be used for the Ritual practice or any other purposes of the Roman Catholic faith, or for any purpose at variance with the Protestant faith," the bequest is to revert to the Representative Body of the Protestant Church in Ireland.

KENYA PROVERBS.

Sir Edward and Lady Grigg have now returned to Kenya Colony in East Africa, of which Sir Edward is Governor. They tell with some amusement of the shrewd proverbs that pass among the natives. Among such proverbs are:—"Don't look for honey from to-day's hive." "Be patient or stay poor." "The man who stays at home thinks that only his mother can cook." "It's the man visiting a parishioner who was very ill, kills the sheep which would bear him lambs."



NEW SOUTH WALES.

SYDNEY.

Campbelltown.

The annual sale of work was held in the Town Hall on December 2 and 3, and the result was a pronounced success. All the figures are not in as we go to press, so these must only be taken as approximate.—Takings, £204 12s. 11d.

The Rev. F. B. Allen, from the Diocese of Southwark, England, has been giving some assistance in the parish during his brief stay. The rector was away during January and the Rev. H. P. Fowdrell, of King's School, Parramatta, had oversight of the parish.

The Archbishop's Visit to Washington.

The Archbishop, writing of his recent journey through U.S.A., speaks of his visit to the capital city of Washington. He says:

We were the guests, for our one night, of the Bishop of Washington, and he showed us the beginnings already great of the grand Gothic Cathedral that they are erecting upon a commanding site on Mount Auburn, four miles from the centre of the city, but already within its suburbs. They have completed a great part of the crypt with most elaborate chapels, to be the future burying place of men whom the nation honors, and they have erected the last two bays of the Choir, and at the present moment are hard at work to complete Choir and Transepts in time to have a congregation of five thousand, when the General Convention meets in Washington next October. Subscriptions are forthcoming from men of different types of Christianity who are persuaded that the dominance of the spiritual ought to be emphasised above all material prosperity if the nation is to have its true permanent life.

Time forbids me to say more. But I left the United States full of grateful thoughts of the unexpected kindnesses received from many who were strangers to us, but are no longer strangers now, and with a profound sense of the importance of the need of the personal touch between individual members of our two great peoples. We have so very much in common. Our ideas are very similar. Our hopes should be absolutely identical, but we need to know each other; for to know is to understand. The call of the world demands such an understanding. For if we together are knit in the fellowship of the Spirit, we have unvalued opportunity to plant the peace of God amongst the diverse families of man.

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VICTORIA.

MELBOURNE.

Combined Campaign for Missions.

The Dean of Melbourne is conducting mission study in connection with the Combined Campaign for Missions. In giving hints for the formation and conduct of study groups, he mentions that the purpose of the circle is not merely to increase missionary information, but to get from each member of the circle an answer to "The World Call to the Church" in prayer and sacrifice and service.

The number of the circle should be from six to ten. In one circle it is impossible to give sufficient opportunity for individual development to more than ten. Each must have scope to give to the circle the fruits of personal study, thought and prayer.

No one should be unemployed or silent.

Each meeting of the circle should have one clear aim before it, and keep to it alone.

The duties of the leader are—

Not to lecture, but to draw out from all the best that they can give; To open, direct and close the meetings; To assign questions to members so that they may study and prepare answers to them for the benefit of the circle; To prepare for the duties of leadership by mastering each chapter of the book for study, by working out questions set for consideration, by adopting the scheme to the special conditions of the circle; To stimulate discussion; To keep discussion to the point; To discourage mere argumentativeness; To encourage the diffident; To get all to think for themselves, and to express their thoughts; To make the aim a living issue for the circle; To secure a lasting impression, not merely upon the mind, but upon the heart and will; To train a deputy to take the lead in case of emergency.

BENDIGO.

The Rev. H. W. G. Nicholls has accepted nomination to the Parish of Kerang, and will take up duty there on 1st April. Mr. Nicholls was curate in the Parish of Castlemaine for some time, where he did excellent work and four years since was called to a similar position at St. Paul's, Bendigo, where as curate and as assistant to Archdeacon Herring in the operations of the Diocesan Central Fund he has won wide respect. He is president of the Bendigo Minister's Fraternity.

The Rev. A. J. Bamford will take over the Parish of Kyneton on 11th March, and Canon Haultain will come to All Saints' pro-Cathedral as Dean on 26th February.

The Rev. M. T. Jones has resigned the Parish of Elmore, having accepted the post of Secretary of the A.B.M. for Victoria.

Bishop Baker has been taking the services at the pro-Cathedral during the vacancy. The Rev. C. N. Kelly, of Warrong, will act during the remainder of the interregnum. The Bishop left Bendigo on annual holidays on the 21st, which will be spent at Point Lonsdale.

Rev. W. Austin, of Koondrook, has been appointed assistant to Archdeacon Herring at St. Paul's, Bendigo.

GIPPSLAND.

Bishop's Letter.

The Bishop of Gippsland writes:—

"I returned to the Diocese just before the Ember season, and during it I had the great joy of admitting the Rev. G. C. Lovegrove to the priesthood and Mr. Claude Woodhouse to the diaconate. There was a larger congregation at the ordination than I have ever seen at the Cathedral, and although there is room for much improvement I was thankful to God for this sign of sympathy and recognition of obligation on the part of our Sale people. I think they know how often they have discouraged me on these sacred occasions when more than at any other time I have longed for their spiritual comradeship. The only reason I have ever been given for the absence of those whom one has a right to expect is the length of the service. Naturally, I did not feel that such an excuse did justice either to the vision or spirituality of the Cathedral people. I want them to know that, whatever has been their reason for absence in past years, their Bishop is encouraged by the new atmosphere they help to create this year.

Synod is to open this year on April 18."

Diocesan Retreat.

The Bishop and some 30 clergy were in retreat in the Parish Church of Bunyip in December. The conductor of the Retreat was the Ven. Archdeacon Hancock, Vicar of St. Andrew's, Brighton, whose leadership, spiritual sympathy, and vision were just the inspiration that many of us were needing. He chose for his series of meditations the lives of the Apostles and the able manner in which they were presented, together with the delightfully practical sketches of the characteristics of each, caused many a searching of heart and the possibility of our lives, with those men of old, whom Jesus called His "friends."

Rev. A. E. Chamberlain.

The Rev. A. E. Chamberlain, of Newry, has notified his parishioners that he intends paying a visit to his own people in England, early in the year. He does not intend resigning from the parish, and hopes to secure the services of an acceptable substitute during his absence, over a period of about twelve months.

ST. ARNAUD.

The result of the recent St. Arnaud Day Appeal to date is £414.

New Church buildings are contemplated at Iremple, Lascelles, Lake Charm, and Woorinen. A new parochial district has been created at this latter place out of the parish of Swan Hill. Additional land to the value of £125 has been purchased next to Bishopholme. The Advocate of the Diocese having very generously offered to pay the deposit of £15, the Council decided to purchase the block for £125. Canon Macmichael kindly undertook to raise the balance of the purchase money.

The Rev. K. P. Goodisson, vicar of Merbein, has been successful in passing the examination for the advanced degree of Th. Schol (Scholar in Theology) of the Australian College of Theology.

The Rev. Canon Reginald McCoy has accepted the parish of Inglewood. He will be succeeded at Donald by the Rev. A. E. Salisbury. Mr. Salisbury is not unknown in the Diocese of St. Arnaud, having been vicar of Mildura and Rural Dean, and he has taken several parochial missions before the separation from Ballarat took place.

SOUTH AUSTRALIA.

ADELAIDE.

Bishop of Adelaide's Letter.

Missionary Campaign.

We begin this year, our great Missionary Campaign: last year you were preparing; now we begin in earnest our year of prayer and education. I shall have more to say about this campaign later: here I will only

say that it is a source of pride and joy to me that we open the campaign in our diocese with the gift of a young priest to the mission field—the first, I believe, for many years from Australia. Colin Chittleborough, of Berri, has offered himself to the Bishop of New Guinea, and has been accepted, and leaves shortly after Easter. Our prayers and best wishes will go with him.

Church Congress.

Then from October 17th to 24th comes the Church Congress. In 1902—twenty-six years ago—the Congress was last held in Adelaide. It was a great success then, and it concerns the honour of our Churchpeople, whether in town or country, to ensure that it shall be at least as great a success this year. The wardens of every church have been asked to guarantee in the case of city churches £10, in the case of country churches £5; and it will be a great help to the committee if the wardens will take steps to send this guarantee at once—to the Church Congress Committee.

The Revised Prayer Book.

I have been urged to authorise the use of the Revised Prayer Book in the Diocese on the ground that the Church at home has approved the book and the action of the House of Commons does not affect us in Australia. Our new Constitution, however, clearly lays down that an alteration of the Book of Common Prayer can only be made in two ways—by the competent authority of the Church of England in England, and by the General Synod in Australia.

It cannot be said that an alteration of the Prayer Book has been made by "the competent authority of the Church of England in England" for the book after passing Parliament had still to be ratified by the Houses of Convocation. This has, of course, not been done, and I could not, therefore, authorise its use here. It is our wisdom still to be patient, and not to adopt an untenable position. The hardship is not great, and where for any reason relief is urgently needed, I hope you will come to me, and I can promise you full and sympathetic consideration."

Appointments.

The Rev. G. C. Tyrrell, Th.L., has gone to Mount Gambier as curate to the Rev. F. B. Hewitson, Th.L.

The Bishop has appointed the Rev. Ernest Oswald Auricht, Th.L., to the charge of Robe and Kingston. Mr. Auricht will begin his work there on 19th February.

The Rev. H. E. G. Shepherd, Th.L., has been licensed as curate to the Rev. E. H. Fernie, at Unley, and the Rev. H. B. Wilson, Th.L., to Canon Frewin at Hindmarsh.

C.M.S. Summer School.

The C.M.S. Summer School was held at the Holiday House, Mt. Lofty, from January 27th to 30th. The Chairman was the Rev. W. T. C. Stiles, M.A., of Melbourne, and missionary addresses were given by Bishop Chambers of Central Tanganyika, Dr. Anderson and the Rev. G. Rogers. The Group Discussions of the School centred round the report "Answer, Australia."

The Bishop Welcomed Home.

St. Peter's College Mission Hall, Adelaide, was crowded for a welcome home to Bishop and Mrs. A. Nutter Thomas. Dean Young extended a welcome on behalf of the diocese and clergy.

The bishop, in thanking the gathering for such a welcome, spoke of the great joy it was to them all to be home again. He felt sure that much of the success of the occasion was due to the efficiency of the "parsonettes," who, though, were not merely ornamental, but useful, too. (Laughter.)

One of the foremost questions of the day in the church world in England was "Who would be the next Archbishop of Canterbury?" One or two names were specially prominent, such as that of the Bishop of Salisbury, but it was doubtful if he would be appointed, despite his powers of inspiring enthusiasm. Bishop Temple, of Manchester, it was generally thought, would some time follow in the footsteps of his father; and he had shown great ability at Lausanne. Bishop Woods, of Winchester, was also mentioned, and he was a fine preacher and debater. He had been invited to come to Australia to deliver the Moorhouse lecture in Melbourne, but was unable to do so at present. The most likely man seemed to be the Archbishop of York; and since the last Lambeth Conference, he had made an even greater

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name for himself. The present Archbishop depended upon him to a considerable extent. But Bishop Thomas considered that the present Archbishop of Canterbury was still very able, and stood alone as a Churchman in every way.

QUEENSLAND.

ROCKHAMPTON.

Bishop Halford's Message.

Bishop Halford, who is administering the Diocese of Rockhampton during the vacancy in the See, refers to the coming of a new bishop. "With a new Bishop, a new ruler, comes new ideas, new methods, and new plans. There are big problems which will engage the attention of the fourth Bishop of Rockhampton—provision for untended districts, education, financial problems, Sunday School efficiency, and a dozen more—with these he will have to deal. But chief of all, the problem that must be upon his heart is the problem of how to bring the men and women of Central Queensland to knowledge and love, and loyalty to God in Jesus Christ.

Two things are wanted in our Church life.

1. Reality.—Our task to make God real to men to-day. He must then be very real to us in all parts of our life. It is no good to rail off a department of life and call it religion, and keep it there, where it does not affect your business, your sport, or your life in society. But religion must be woven in with all life's interests and pleasures and occupations, so as to determine their pattern. Otherwise you are only playing with it. There is no reality.

Again, we need to bring utter reality into our praying. All of us who make any attempts to pray know what it is to say prayers or to repeat a form, e.g., the Lord Prayer—and to pray that prayer with real intention in each petition and in conscious touch with God. Again in worship there is a difference between "going to Church," "attending Church," and going seeking with real desire to be uplifted into the other sphere with angels and archangels and all the company of heaven, to approach the very eternal God in and through our Lord and Saviour Jesus Christ. The latter is worship and requires the effort of almost all your faculties, the former may be merely passive attendance.

2. The other need of ours to-day is discipline. We need to bring real discipline into our lives. Discipline in speech, in appetites, in pleasure, in observance of Sunday; Discipline in what we will do and will not do. Discipline that recognises and accepts certain duties in life as things that need obedience to the rules of our Church, discipline recognises and accepts certain duties in life as things that MUST be done."

The New Bishop.

The Rev. F. Ash will be consecrated Bishop of Rockhampton during the first week in February.

WEST AUSTRALIA.

PERTH.

The Late Mr. Basil Riley.

"The Times," London, referring to the death of its correspondent in China, says:—

"Frank Basil Riley was born on September 20th, 1883, one of the three sons of the rev. Charles Owen Lever Riley, who was then vicar of St. Paul's, Preston. When Basil was only a year old, his father was appointed Bishop of Perth, Western Australia."

Basil Riley was sent to the High School, Perth, in 1905, and was head of the school for two years until 1912, when he went up to New College, Oxford, as a Rhodes Scholar, being then barely 19.

The moment the war broke out he volunteered and obtained a commission in the 3rd Battalion, the Wiltshire Regiment. In

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October, 1914, he was taken prisoner and sent to Crefeld, where he made friends with Russian officers and learnt some Russian. Ultimately he was exchanged, and was in Holland for a time, coming to England in October, 1918.

In January, 1919, Riley returned to Oxford for two terms, reading Economics, and took his war degree of B.A. the same year, and his M.A. in 1920.

It was because he felt the need of an active life that Riley, having studied Arabic, obtained a post in the educational service of Mesopotamia, which he held for five years. Riley remained on in Iraq under the Arab rule as adviser in his special department until, in October, 1924, he went to Columbia University, New York, where he soon afterwards became assistant to "The Times" correspondent. His work there was of such quality that when, this year, it became desirable to appoint a Special Correspondent with a roving commission to observe in various provinces the rapidly changing conditions in China, he was at once chosen for the post.

It will be recalled that Mr. Basil Riley was recently killed in China and for which his aged father and family were in great suspense.

BUNBURY.

On St. Thomas' Day (December 21) the Bishop of Bunbury ordained the Rev. K. L. Cushion and the Rev. R. Davies priests, in our Cathedral. Archdeacon Burbridge, on the same day, inducted Mr. Lawrence at Denmark. He had already done the same for Mr. Bushell, at Wickepin.

Bishop to Visit England.

The Bishop of Bunbury leaves early in March on a visit to England.

NEW ZEALAND.

AUCKLAND.

An Interesting LECTURE.

An oak lectern, the design of which is unique so far as N.Z. churches are concerned, was dedicated by Archbishop Averill, of Auckland, at St. Barnabas' Church, Mount Eden, on Christmas Day, on the occasion of the eightieth anniversary of the Church. The lectern is being given by parishioners as a thankoffering, and has been designed by Mr. J. C. Blechynden, architect, of Hamilton. It is of the same type as that of the early 16th century lectern in Lenham Church, Kent, the lower portion of which is very unusual in England.

The lower portion is in the form of a square pedestal, and consists of four framed and moulded line-fold panels, set in between square corner posts, the lower end of each post being housed into the base, which is composed of two timbers diagonally crossing one another, and the upper ends are finished with moulded caps. There is a narrow band of sunk carving over each panel, and the whole of the pedestal is finished on top with an open carved cresting of vine leaves.

A dwarf octagonal pillar in the centre of the pedestal supports the desk. This desk is constructed with two book boards, one for the Old Testament and the other for the New Testament, and can be turned on a pivot. The triangular ends, formed by the two sloping book-boards, are filled in with small tracery panels characteristic of the early 16th century, and the centre panel of each end will be enriched with a carved shield, bearing an ecclesiastical emblem picked out in bright colour and gilt, according to heraldic rules.

DUNEDIN.

The Mothers' Union.

Mrs. Boulstead, the new Central President of the N.Z. Mothers' Union, has addressed all members at the commencement of the New Year. She speaks of the great work before the Union, and goes on to say:—

"The call of 50 years ago, which sounded to our Foundress so clearly, is as simple and direct as ever. It is based upon the greatest facts in human existence. The unbreakable union between the man and woman, who have given themselves in wedded love to each other 'for better, for worse, for richer for poorer... till death us do part, and for the glory and crown of the gift of children. On these two great foundation stones we Mothers' Union members are pledged to build the beautiful fabric of a Christian home. A home, blessed by the obedience of its parents and children to the Mother Church of their baptism, and where Christ is the Master of the house."

"It means that the father and mother know what they believe, and why they believe it. That they are not afraid to live with the old-fashioned words 'duty' and 'principle' before them, and to show a firm, steady and consistent Christian life to their children. Love and laughter, joy and gladness will be natural in such a home, and obedience, asked in love, given in love, will be part of it. And if dark days come, and sorrow enters, a Light illumines such a home which shall shine through everything. Therein children shall grow and expand as plants in sunlight. And later, as they face school days and their difficulties, they will come back with their problems to father and mother and home, and be helped. Later still, as they go out into the full responsibility of life, most of all, perhaps, when they have formed new homes for themselves, they will turn to the memory of the home of their childhood and find help from it still."

"I know that it means self-discipline and self-control for both father and mother if the children are also to have that priceless equipment for the battle of life."

But it is our ideal of a Mothers' Union home, and even if we fall away sometimes and if married life and the children are difficult, it is the vision set before us."



Special Film—Entertainment for the Young.

Rev. Canon Morrish writes:—

Some ladies in Gordon, realising the fascination of the Picture Show for young people, and also its educational value and moral possibilities, have, with the hearty co-operation of the proprietors of the Gordon Picture Theatre, arranged a special programme for the first Saturday afternoon of each month. The chief feature shown at the first of these entertainments in November was Dorothy Vernon of Haddon Hall, and in December Robin Hood. On both occasions the attendance was above the average and the films thoroughly enjoyed by children and others. The pictures shown on Saturday, December 24, included the usual gazette of recent football, racing, aeroplane submarine incidents; followed by the story of Handel the great musician; then an amusing film of comic drawings of cats and dogs going through all sorts of funny antics. Then followed the chief item, called "A Kiss for Cinderella," which I imagine is taken from Jil Barrus play, "Alice sits by the fire," being a poor girl's dream of a visit to the Prince's Ball in a splendid carriage clad in gorgeous raiment, and of what happened afterwards when the policeman who had befriended her takes the place of the prince of her dream. Peter Pan will be shown on Saturday, December 31.

This movement ought to be encouraged, but one difficulty to be overcome is the limited selection of suitable pictures open to the choice of the Picture Hall proprietors owing to the conditions ruling in the picture supply enterprise. Although there must be hundreds of suitable pictures the picture hall people find it very difficult to hire them when wanted. The remedy seems to be the creation of a sufficient demand to make it profitable. This can only be done by a number of other centres joining in this movement which has been so successfully started at Gordon and during the Christmas Week at the King's Hall, Sydney.

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

RU-BIN-CO won the Highest Possible Golden Award of universal approval at the 1910 South Australian Exhibition, as a reliable remedy for Rheumatic and other pains. Bottles 4/6 and 2/6. Post 6d. PENN & WAY, Box 4, Haymarket P.O., Sydney.

The Church of England Men's Society and Party.

Mr. N. J. Cole writes:—

I desire to remove a misapprehension apparent in the "Record" of the 19th inst., which implies the C.E.M.S. in conference at Ballarat became party.

The cable message to His Grace the Archbishop of Canterbury was approved on grounds of personal sympathy for the aged Archbishop; just as we would feel towards an honourable defeated opponent in any other cause. The action of the House of Commons on the Revised Prayer Book was not the chief question before us; and not discussed. The conference all through wisely refrained from Church party questions as inimical to our rule of life. The C.E.M.S. is a brotherhood of churchmen irrespective of party; broad enough to enfold all sections, liberal in views, tolerant to all. Were it otherwise, we would cease to represent the manhood of the Church. The society will take good care none, clergy or lay, shall lead us to one extreme or the other in church life. On these lines we are out for service to God, His Church and mankind.

Melbourne, 23/1/28.

The Revised Prayer Book.

Mr. James R. Fulton writes:—

For the sake of the many who think as I do would you kindly insert the following letter regarding the Proposed New Prayer Book. I think the Church of England claims to be the leader of the Protestant cause.

In the proposed new Prayer Book we find the tenets of Transubstantiation, Reservation of the Sacrament in which the adoration of the elements will or can hold a place, and prayers for the dead are allowed. These, from the time of the Reformation, have been rigidly excluded, and the exclusion has been carefully kept ever since, except latterly by a few Romish sympathisers. Before such a proposed revision step should be allowed, a referendum of all Protestants should give its sanction. The cry of our Church is insistent among all for unity. I ask to whom is this boon for unity made by the inclusion of the above in the proposed new Prayer Book? Is it to the great bulk of the Protestants ever true to the tenets of the Reformation Settlement, or the small minority who openly stigmatise the Reformation and are traitors to its cause. Certainly not to the former. If we are leaders in the Evangelical Protestant cause I ask, is it fair or wise?



"The Torch Bearer." The December magazine of the Sydney Church of England Grammar School, North Sydney. This is a most interesting number of a great Church Public School magazine. It is typical of such journals, but there is a go-aheadness about the publication in that it is endeavouring to improve and popularise its form and contents. Not the least interesting are the Old Boys' Notes.

"The Morpeth Review." This is the title of the quarterly review published by St. John's College, Morpeth. The publication has reached its No. 2 issue and the principal, Rev. E. H. Burgmann, is the Editor. Evidently St. John's College has its own printing press, for much of the printing is "amateurish" and not clear cut. However, the contents are admirable. The Editor writes on "Leadership," and he gives some excellent book reviews. If the venture can be permanently financed, there is no reason why this quarterly should not serve a useful purpose dealing with big subjects in big, unbiassed and large-hearted ways.

The Rise of Gentile Christianity. By Dr. F. J. Foakes Jackson. Published by Messrs. Hodder and Stoughton. Our copy from Messrs. Angus and Robertson. Price 8/6.

Dr. Foakes Jackson has written an exceedingly interesting book. He seeks to show how and why Christianity resisted becoming a mere Jewish sect. The chapters in the volume are really the substance of lectures delivered in New York, to various groups of students, clergy and others, and constitute an attempt to indicate how the breach between Judaism and Christianity became complete. The author deals with "The Preaching and Baptism of John," then

he desiderates upon "Jesus as a Jewish Teacher," showing how the Gospel spread to the Gentiles. "Paul as a Jewish teacher," "Josephus and Paul compared," each find chapters followed by chapters on "James, Peter, John," and the early disputes between Christians and Jews. "The revolt of Barcochba and the martyrdom of Polycarp" comes next, with a final chapter on "The Church Fathers and Judaism." The author ends with these words:—

"The object here is to explain a strange phenomenon in history, and to express a hope that Jew and Christian after their age-long separation may once more unite in the noblest of all efforts, that of bringing man to love and obey God and so hasten the coming of the kingdom of God upon earth, which cannot be done if they remain apart in hostile camps, contemptuously disregarding the efforts of the best members of either communion to bring about at least a mutual understanding."

Dr. Foakes Jackson is avowedly a leading modernist. Hence his statements need careful scrutiny, and a constant reference to the Word of the New Testament. He appears to evacuate our Lord Jesus Christ and St. Paul of much of the true content of their teaching. Doubtless the book is an appeal to Jew and Christian, in the hope that the Jew in this day of his disintegration may feel that he has much in common with the Christian. Certainly the Christian has a God-given duty with regard to the Jew.

PRAYER BOOK REVISION.

Recent Publications.

A Layman to Laymen on Prayer Book Revision.—By Henry I. Guest. 1d.
About the New Prayer Book: Questions for the Laymen of the Church of England.—By F. R. Montgomery Hitchcock, D.D. 1d.
The Proposed New Prayer Book: The Evangelical Standpoint and Objections.—By Rev. J. Russell Howden, B.D. 2d.
The Alternative Communion Service.—By Rev. Frank J. Taylor, B.A. 1d.
Prayer Book Revision: The "Right" to Use the Prayer Book.—By Archdeacon J. H. Thorpe, M.A., B.D. 1d.
The New Prayer Book: Can we Use the Alternative Prayer of Consecration?—By Rev. C. M. Chevasse, M.A. 1d.
Memorial and Invocation: An Examination of two passages in the Communion Office in the Deposited Book.—By Archdeacon J. H. Thorpe, M.A., B.D. 2d.
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The Prayer Book: A National Guide.—By the Bishop of Norwich. 2d.
The Unscriptural Character of the Alternative Consecration Prayer: Being a Reply to the Rt. Rev. the Lord Bishop of Middleton.—By Bishop E. A. Knox, D.D. 6d.
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HUMANE SUNDAY

11th MARCH, 1928.

(Commencement of "Be Kind to Animals" Week.)

Will the Clergy please note in their Diaries?

W. G. ACOCKS, President.

GEO. B. DUFF, Secretary.

Prayer Book Revision, by the Rev. A. Law, D.D. Copies of this address, which appeared in a recent issue of this paper, may be obtained at the cost price of 6/- a 100, on application to the Parish Bookstall, St. John's, Toorak, Melbourne. Single copies one penny each. Postage additional.

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YOUNG RECORDERS.

Aims.

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

Toorak, Vic., Feb. 2, 1928.

Be prepared, and don't be scared
By difficult work or play,
To fry an egg or mend a leg
Is all in the work of a day.
—Boy Scout Slogan.

My dear girls and boys,

Before this new year gets too old I
want to say something to you about
"trying," and about our aims, these
four aims we put at the top of our
page.

All of you will know that when we
say we aim at doing a thing, we mean
we are trying to do it. We, one and
all, admire the people who try and do
really difficult things; we can think of
ever so many of them. The men who
first tried flying, and indeed who are
doing it now; the men who have tried
to climb to the top of Mount Everest,
and heaps of others. We all know that
it is the "trier," the man or woman,
boy or girl, who isn't afraid to have a
high aim, who is going to make a mark
in the world. Why, in school, it's the
worker, the one who tries, who gets to
the top of the class; at play, it's not
the slacker who gets chosen to play in
any kind of a match. It's no good sit-
ting down and saying we can't do a
thing, to do anything well we must try.
The Boy Scout slogan at the head of
this letter tells us that, and here is
another little rhyme I found. I don't
know who made it—

How smooth the sea-beach pebbles
are!

But do you know
The ocean worked a hundred years
To make them so?

And once I saw a little girl
Sit down and cry
Because she could not cure a fault
With one small try.

Now, about our four aims. I expect
they seem pretty hard to some of you.
You can't understand all that's in the
paper, so find it impossible to read it
right through; well, read the parts you
can understand, you'll manage more
and more by degrees. Then to write
regularly, is, I know, a really very hard
thing to do, but you can't think how
I enjoy getting your letters, they help
and encourage me and show me that
boys and girls are reading what I write
to them. The other two aims depend
on yourselves; if you read and enjoy
anything, well, then, your people and
friends will find they do also. Remem-
ber, aims mean something which we
try to do, we don't expect you to be
able to do all these things at once,
we want you to try.

There is a very beautiful collect that
we say during this season of Epiphany,
where we ask God to look upon our

weaknesses and in all our dangers and
needs to stretch forth His right hand
to help us. Can you find it for me?

I am, yours affectionately,

Aunt Mat

Answers to questions in last issue:—

1. There are six Sundays after Epiphany.
2. Some only are used to fit in the time
before Septuagesima, which comes 70 days
before Easter.

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

MASTER HUNGRY.

Oh, yes, certainly, there can be no
doubt about it. He is an exceedingly
hungry little fellow. The fact is, he
has never been known to be satisfied.
There he stands, always with his mouth
wide open; with neither arms or legs,
he manages very well, being all head,
mouth and body—indeed, it is difficult
to say just which is head and which is
body! But the cheek of the fellow!
No matter how often he is fed, he al-
ways wants more.

Some inquisitive folk, who want to
know things, shake him, and often
there is no answer at all, for he is dead.
Dead! Why? Well, just because he has
been starved. But sometimes when
they touch him, he cries ever so little.
Then you know that he is feeling very
hungry indeed, and is likely to die. I
have known him (though very rarely)
make a big noise, almost like a roar,
which in his language means, "I have
been fed several times, but I want
more! More! MORE! I had never
thought boys and girls could neglect
me as they do."

With wide-open mouth he watches
us, but it's little notice that he gets
even at meal times. Occasionally some
cruel person feeds him with things he
was never meant to have. They make
him cry in a different way; sometimes
they hurt, and others give him indiges-
tion. Then the doctor comes, and
with a sharp instrument cuts into his
body and frees him from pain, prescrib-
ing proper food to be given regularly
in future.

Perhaps you will have guessed that
Master Hungry is the Missionary Box!
His feeble cries show that he only gets
a few pennies and threepenny bits, but
he makes a noise like a roar, he has
had a good many pennies, but not
much of the best food like sixpennies
and shillings. When he cries out in a
funny way with indigestion he has been
fed on bits of tin or lead and buttons.
The doctor is the Missionary Treasurer
who likes to have the little fellow taken
to him for examination and makes him
quite well again.

Wouldn't it be splendid if Master
Hungry's name could be changed to
Master Satisfied?

—S. Morris.

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delivery or change of address.



An autographed letter by Burns, con-
taining his famous song, "My love is
like a Red, Red Rose," was sold in
London recently for £2000.

A Grammar School boy in England
asked, "Why he wanted to be a teach-
er?" replied, "I want to get a bit of
my own back."

The Church Property Trust of the
Diocese of Goulburn has decided to sell
by auction all the church lands in
June, which includes a bank, theatre,
and several business houses.

On Christmas Day at Ng'ya, in
Kenya Colony, there were 800 African
Communicants. The Mission Church
was re-filled four times and the service
lasted from 6.30 a.m. to 12.15 p.m.

The Wimbledon Justices in England
state in their annual report, "that our
statistics appear to suggest that the fe-
male is far less violent in her ways and
far more honest in money matters than
the male."

Our English contemporary, "The
Record," has just been celebrating its
centenary. During its history of 100
years it has done its utmost to pro-
mote Evangelical Christianity in the
Church of England.

An over-sacramentalised Church in-
variably means a de-spiritualised
Church. We fear that this over-sacra-
mentalism is the trend of much cur-
rent Anglicanism in Australia. The
Church will be the loser!

That well-known prohibitionist and
worker amongst men, the Rev. R. B.
S. Hammond, is a great money raiser
for noble causes. His recent appeal
for the Church Homes at Glebe, Syd-
ney, brought in £860.

A lugger has been purchased for the
Oenpelli Mission, Northern Australia,
at a cost of £400. No longer will the
C.M.S. missionaries there be dependent
on likely or unlikely transit of stores
and themselves to and from Darwin!

Three great Englishmen, lawyers,
and sons of the Church, carried the day
in the House of Commons against sanc-
tioning the revised Prayer Book—Sir
W. Joynson Hicks (Home Secretary),
Sir Douglas Hogg (Attorney-General),
and Sir Thos. Inskip (Solicitor-Gen-
eral).

Says a leading surgeon and physici-
an: "You parsons are not half so de-
cided as you ought to be. I'm not a
great church-goer myself, but I like the
fellow in the pulpit to say, 'This comes
from God. I'm giving it to you. And
if you don't believe it, you can go to
blazes.'"

Optimists are of two kinds. Some
wearing rose-coloured glasses, draw
false conclusions because they cannot
see anything in the landscape that is
grey or black; others, noting things as
they are, but with vision and hope, can
still see blue in Heaven.

It has been conclusively established
that in no-license areas in Scotland
there is always a transfer from unpro-
ductive to productive expenditure, with
a marked enhancement of the stand-
ard of living. Yet highly financed
liquor interests would seek to hood-
wink people otherwise!

Arguing against both the betting tax
and totalisator in England, Sir John
Simon well said, "I look with very
grave suspicion upon proposals, how-
ever ingenious, for new taxes, if these
new taxes can only be made produc-
tive by exploiting the vices and encour-
aging the weaknesses of human na-
ture."

Mrs. Jagoe, daughter of the late Mr.
Robert Campbell, of New South Wales,
who died at Chelsea, London, on Nov-
ember 27 last, left £3000 to Sydney
University to found a Robert Campbell
scholarship for the benefit of Anglican
youths in straitened circumstances;
£2000 to the King's School, Parra-
matta, for a scholarship for Anglican
boys, and £100 to the Girls' Orphan-
age, Sydney.

England has heard the call to awake
three times in recent years. "Wake
up, England, and save your trade,"
spoken by King George V. just before
the war; "Wake up, and save your
country and your homes," with the
advent of the Great War; "Wake up,
England, and save the world," to-day
—sounding out in the world call to the
Church. Is the Church awake in Aus-
tralia?

The Bishop of Lichfield, Canon E. S.
Woods, and others, have signed and
sent forth a document setting up a
Churchmen's Committee:—"In view of
the spread of greyhound racing, with
its attendant betting facilities and pro-
posals to legalise forms of betting at
present illegal, it has been decided to
set up a National Emergency Commit-
tee of Christian Citizens to counteract
these movements."

Last year the Foreign Mission Com-
mittee of the Presbyterian Church in
New Zealand received no less than 13
legacies. Anglicans have never been
so mindful of leaving money in their
wills for the carrying on of their Church
work, but an increasing number seem
to be doing so. The Church Mission-
ary Society of N.Z. recently received
a legacy of £200.

The library of the British and For-
eign Bible Society's Headquarters, Lon-
don, contains the finest collection of
printed Scriptures in the world. Over
800 different languages are now rep-
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portant MS. the Society possesses is
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