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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 physican:
"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, Perra-
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-
resented on the shelves. The most im-
portant MS. the Society possesses is
that of St. John's Gospel in Coptic.
It also contains the greatest collection
of German Bibles and the only com-
plete collection of all the High German
Bibles printed before Luther.

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St. Paul's Cathedral Bldgs.,
Swanston St., Melbourne



THE SHEPHERD.

(By Grace L. Rodda.)

"The Lord is my shepherd."

DAVID'S beautiful word-picture, painted in deep, glowing tints, and depicting a scene of peace and sufficiency, remains always fresh and always inspiring.

The restful atmosphere of the 23rd Psalm draws our heart.

We view with keen appreciation the green pastures, and the quiet seclusion.

We gaze into the depths of the cool water, and pause beneath the leafy shade of tall, protecting trees.

A gentle zephyr stirs the air, adding an irresistible charm to the resting-place of many a weary wayfarer.

For the simple and expressive words of this tender psalm have surely found their way to the heart of countless numbers of storm-tossed travellers. Travellers, who, like ourselves on the wide ocean of life, have time and again found a safe anchorage and a sure haven in these trustful words, "The Lord is my shepherd."

In calm confidence David continues, (Therefore) "I shall not want."

For it is the shepherd's part to see that the sheep are guided to food and water, guarded from attack or disaster, and protected by day and by night.

He realises that his shepherd is not only willing, but able to care for His sheep.

And in fulness of faith, he acknowledges his own complete dependence, and also his perfect safety in the care of the good Shepherd.

No thought of possible neglect, and no fear has he. His every need, as it arises, is unfailingly supplied.

Describing his earthly pilgrimage, he speaks of goodness and mercy, of comfort and prosperity, of guidance and rest and refreshment.

He looks beyond this life, and has no dread of death.

His Shepherd is with him here and will still be with him hereafter.

Would we but steadfastly cultivate this same trustful spirit, we should also learn this same quiet content.

It is worth cultivating. It is worth learning. For the path we must daily tread is hidden from our view.

We need our Shepherd's guiding eye. We need His restraining voice. We sorely need a wisdom that is greater than our own. We yearn for strength in our weakness, for light in our darkness.

Surely David's words of quiet courage and simple faith are as a guiding star to lead us onward. Onward to the green pastures, which we were fain to find.

To the vista of peace and security, that gleams in softened radiance before our tired eyes.

To the goal we hope to attain. To the haven where we would be.

Yet this picture of ideal beauty need not, and should not, represent merely a future and far-away scene. Rather is it here and now a part of our everyday life.

"A very present help in trouble."

'Tis to-day we may learn the comfort of David's words, "The Lord is my shepherd." And learning this, we shall learn also that the Shepherd Who guides our feet will lighten our pathway, step by step, and moment by moment, through Time, and on into Eternity.

Though darkness may oft appear to envelop our way, yet ever the sun is shining. And presently we find that the shadows have melted and merged into golden rays of light.

The door before us may seem to be closed and even bolted, but as we approach it swings widely open and we enter with ease, and walk in safety.

A maze of doubt and uncertainty threatens to entangle our every footstep, when, lo! the path is straightened and cleared, and we realise that a guiding Hand has safely brought us through.

The Eye of the Shepherd is watching our way.

His Hand is leading and helping.

His Strength is made perfect in our weakness.

And is it not always so? Just when and where we need it, do we not find that the Light is shining, the Door is opened, the Shepherd is caring for His sheep.

For the One Who has said, "I am the Light of the world," and again, "I am the Door," and "I am the good Shepherd," is the One of Whom David speaks when he says—

"The Lord is my Shepherd."

LOOKING UP.

"I will direct my prayer unto thee, and will look up."—Psa. 5: 3.

"Look unto Me and be ye saved, all the ends of the earth."—Isa. 45: 22.

"Looking unto Jesus, the author and finisher of our faith."—Heb. 12: 2.

"They looked unto Him and were lightened."—Psa. 34: 5.

O soul, look up when thou art sorely tempted To think Time has of thee all joy bereft. There is on earth no soul for grief exempted,

If friends are taken, thou hast one Friend left;

Look up, and see Him looking down on thee; Look up, not down, and thou the light shalt see.

Look up, sad heart, when thou art sorely sinking

Beneath the heavy load of all thy sin. When thou from death's cold hand with dread art shrinking,

Fearing thou never canst the victory win. Look up and see thy Saviour crucified, A look shall bring thee life through Him Who died.

Look up, faint heart, when thou art almost dreading

To take a step upon thy onward way: A light shall shine upon the path thou'rt treading,

If thou gaze upward, and thou shalt not stray.

He safely goes who looks right on before Toward the light of home—nor stumbles more.

—Fairlie Thornton.

Notes on English Affairs.

(By Rev. Dr. A. Law.)

He is a very poor Evangelical who can view with any feeling of exultation the impasse at which the Church of England has arrived, which affects her not only in the Home Land, but throughout the world. The possible exceptions, though only in a temporary way, are those portions of the Anglican communion which have attained independent legislative life, and have to some extent dealt with Prayer Book Revision on their own initiative and in accord with their local requirements. Such are Scotland, Ireland, Wales, Canada, and South Africa. Others, as India and Australia, on the verge of independence, are in the unhappy position of hanging on the English decision, being at the same time all but qualified to effect their own initiative in those portions of her communion throughout the world which have not achieved legislative power to decide for themselves.

Possibly as separate dioceses, the Church in Australia, possesses full legal independence, but when next General Synod meets it is expected to be able to represent as a whole all those dioceses which have accepted its new Constitution, then the Prayer Book could be dealt with by the combined dioceses acting together in General Synod. But that is another matter for discussion.

To return to the Church at Home, in its present position which can properly be called a "crisis," though there are people who repudiate the use of that as an alarmistic term. Crisis it is to some of us, however calmly others may, as France's unfortunate Queen, view a gathering storm. Crisis it is becoming to people who repudiated the use of the term.

For instance, what of the London publisher, who, like a number of highly-placed dignitaries of the Church, presumed on the safe passage of the Deposited Book, and now has on his hands 20,000 copies he cannot sell, and was not able to insure at Lloyd's at any premium he offered!

He is a very poor Evangelical, also, who would exult at the really terrible blow inflicted on such a noble personage as the much-loved Archbishop of Canterbury, by the failure of the Deposited Book to find acceptance in the House of Commons.

If statesmanship, policy, conciliation, fine placing of words, and still finer placing of emphasis of expression, which can mould a symbol as inclusive of opposites as any Serin-Arian of the Fourth Century could have envied—if these are indeed the chief desiderata of the Church of England in these days, then must the adverse vote of the Commons be esteemed a calamity.

If a noble, patriarchal, sincere, and able, administration of the Church, imbued with the foregoing ideals, and further spurred on by the fear of impending disestablishment, meets unexpected defeat in the very moment of anticipated triumph, then, indeed, must we be more than ordinarily sympathetic, despite the feeling of relief at the surprising succor which God has permitted to be granted to our cause.

The Archbishop sat in the Visitors' Gallery during the debate in the Commons, and Sir W. Jowson Hicks looked up occasionally at him as he delivered that famous speech in which he declaimed on the failure of the Episcopate to maintain the standards of the Prayer Book and the ready promotions they gave to outrageous law-breakers, instancing one notorious London cleric who had been given an important parish by the Archbishop himself. So much for "trusting the Bishops," he said. Later, when the vote was taken, the Archbishop was well aware that the work of twenty years was in imminent peril, and "a crisis of the first order was indeed upon the Church, and it is small wonder that tears flowed down his aged cheeks.

There has been remarkably little "crowding" over the result among Evangelicals in England, partly because of what has been stated above, and partly because it is recognised that the struggle is by no means yet over.

As is to be expected, all sorts of attempts are being made to minimise the importance of the vote. The London "Times," for instance, throws its weight into the side of the Deposited Book, as it has done all along, and gives little place to contrary expressions. Although the vote, which for the time being has saved the situation for Evangelical truth, was composed of Scotchmen, Socialists, Theosophists, and non-members of the Church of England, was it not still the vote of the House of Commons? It seems unsporting to make so much of what Evangelicals would have been expected to accept had it gone against them. Besides, do the leaders of the Home Church express deep concern on behalf of those outlying portions of the Church of England which will automatically be forced to accept what passes into law in England, as referred to earlier in

these notes, and as forcefully pleaded in the House of Commons by one of the many Church of England opponents of the Deposited Book.

We must also extend sympathy for the "fix," or several "fixes," in which the Episcopate now finds itself, owing to this defeat. But to blame the opponents of the Book for the penalties of failure, seems childish in the extreme, and most illogical. One of the suggested legalisations of many illegal practices, cannot now enforce discipline in respect to such. But did they ever really try or intend to do so, as Sir W. Jowson Hicks asked them long enough ago? So that cry is a "make-up," for they are no worse off than before in enforcing discipline. It was also unworthy to complain of the amount of money Evangelicals were prepared to expend in defence of principles dear to their hearts. For it makes one ask about the Church Assembly's expenditure, not to mention other channels of expense, in support of this Anglo-Catholic measure.

It has been, admittedly, the finest display of oratory and debating acumen which the House of Commons has experienced in recent years. One writer compares its gravity and tenseness with the occasion of Sir E. Grey's deliverance immediately prior to the Great War. And, evidently, Protestantism must consider itself committed to a War of sorts, or else be content to stand down and allow incipient Romanism as it finds a hand in England as it almost has acquired in Australia.

It is disquieting that laymen, like Sir W. Jowson Hicks and Mr. Mitchell, should lead in a serious and deeply versed theological exposition of the subtleties and implications of the new doctrinal standard raised in the Deposited Book, when the Episcopate could only provide a handful, though inclusive of great intellectuals as Bishop Barnes and others, as opponents of the new Book. There is required something far stronger than a plea for passive inclusiveness as the panacea of Disestablishment to shake our convictions, for, as the Year Book recently published shews, the Church of England continues to decrease in her hold on the people. And it remains to be disproved that a Disestablished Church, as in Wales, for example, might not be freer of Anglo-Catholic toils. Evangelicals may regard Disestablishment as no obstacle to winning souls for Christ.

As was well said at the Edinburgh Thanksgiving meeting, while it was regrettable that the work of twenty years had thus been jeopardised, it would have been infinitely worse to imperil what the last 300 years stood for in the influence of the old Prayer Book.

Degrading Love.

The authors of certain books that appeal to the physical senses to such an extent that scores of public libraries will not allow them to be put on their shelves are very much annoyed because groups of decent men and women are beginning to ask for some sort of censorship of such books.

But, after all, what is the great offence committed by the books that are being condemned? Over and above all else is the picture that these authors are drawing continually of love as a degrading physical thing. The clean, exalted, spiritual love of man for woman is not to be found in their pages. There is nothing there but the sickening appeal to physical passion, and it is so low and vile that it is a wonder that any publishers can be found so debased themselves that for the sake of profiting financially they will barter their own spiritual values for the base thing that they offer the public.

The same thing is too true of much of the love-making in the moving pictures. It is put on a physical basis almost altogether. With the exception of some notable examples of fine mother love in the films, most of the love scenes between men and women are on a low physical plane. Where is there any approach to the delicacy and power of the love that Rebecca the Jew had for Ivanhoe, or Lygia has for Vincius, or that which each one of them has for the other after Vincius becomes a Christian? Where is there anything in the average film to correspond to the wonderful picture of love that exists in Burns' "Cottar's Saturday Night?" or the love which Marius has for Cosette when he first meets her in Jean Valjean's garden?

The smirch of lust is over much of modern literature in its coarse and animal description of the love of man and woman. The spiritual note is almost lost in the attempt to picture brute passion. It is safe to say that even the Cave Man would have blushed to own some of the pictures that are supposed to depict his sort of manhood. And the trail of the serpent is over the scenario or the book plot that never rises out of the mire of brute desire, as the sex author and the motion-picture producer sees that divine thing called love.

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The Rejected Prayer Book and the Proposed Australian Church Constitution.

(By Rev. L. Gabbott, B.A.)

English papers have arrived giving good accounts of the debates in the Houses of Lords and Commons on the Bill dealing with the proposed new Prayer Book.

They are full of interest. Many Evangelicals and those who might be described as Central Churchmen voted for the acceptance of the Book in Diocesan Conferences and the Church Assembly, with the idea of promoting Christian unity, but the House of Commons, with a clear vision of the dangers of the situation, I believe, by a small majority, voted otherwise, as we know, after hearing many illuminating speeches on both sides.

Many deplore such matters being discussed in and decided by the House of Commons, but the matter is national; the members voted as those who had to give an account to their constituents. Despite what was said to the contrary, it was clearly proved, I believe, that doctrinal changes were involved and Protestantism threatened.

The Bishop of Worcester believed this—to quote: "For years past there had been a powerful effort, splendidly and consistently led by Lord Halifax—a movement on the part of men whose devotion to their own ideals was beyond any praise, of his kind, whose purpose was to get beneath this basic purpose of the Reformation and to assimilate Holy Communion once more to the Mass." The Bishop then referred to the legalising of what is called Mass Vestments, the dislocating of the Holy Communion Office, etc., etc.

In the "Commons," that devout son of the Church and sturdy Evangelical, the Home Secretary (Sir Wm. Jovynson Hicks) led the opposition to the Bill.

Amongst other things, he spoke thus about "Reservation":—

"It is much safer and better for the preservation of the true doctrines of the Church of England that Reservation should not be legalised or sanctioned, even though it is put in an amby in the North Side of the Chancel or in the Chapel. Although it is only reserved for the purposes of the sick, it is in a specific spot in the Church itself where it is known, and men and women do, and probably must, from their own religious point of view, use it as an object of worship. It is being done to-day—you can go into Church after Church. In St. Martin's, Plaistow, there is this announcement under the porch: "The Blessed Sacrament is perpetually reserved on the North Side of the Altar. It is hoped that no one will leave the Church without an act of homage to the Presence which is in our midst."

This is surely a return to Mediaevalism. It was argued that by passing this Bill the Bishops would be able to discipline the extremists, but Sir W. J. Hicks quoted from a letter written a week previously to the "Times," from one of the best known clergy in the Diocese of London, the Vicar of All Saints', Margaret Street, and the Vicar of St. Alban's, Holborn, as follows:

"We fear that the impression may have been conveyed that all Anglo-Catholic priests and laity are prepared to accept and loyally abide by the Revised Prayer Book—without entering into details, we write to say that we could not accept the proposed restrictions on our methods of work. These methods have been built up over a long period of years with at least the tolerance of our Bishop," etc., etc.

Add to this the fact that a circular was sent to the members of the House from the Federation of Anglo-Catholic priests (there are said to be 1400 of them) and they quite definitely said that they could not obey the new Prayer Book. Why? Surely because it did not go Rome-ward enough for them. What hope of peace would there have been had the Prayer Book been passed?

Sir I. Simon, in a later speech, well put it. "The real reason of this measure was indiscipline and revolt by those who, from a deep sense of conviction, while determined to remain in the Church, refused to accept the discipline of that Church; that being so, the House had to consider two questions—the first was, whether the proposed change inflicted real injury upon those who did not desire it. After all, these had done no wrong. The second question was whether there was any reason for supposing that this measure would end what had been described by Lady Iveagh as "an age long controversy."

Later the speaker reminded the House that the Bishop of London had said that this Book secured to the Anglo-Catholics all that had been fighting for for 30 years. "If that were so it involved a very big change."

"The question was not really how the Book would be expounded by loyal and moderate Churchmen, but how it could, without absurdity and exaggeration, be used by those who were anxious for a still further extension in a Roman direction."

Sir Douglas Hogg (the Attorney General) will put also, when he said:

"It is almost admitted, I think, that it is in the hope of placating those members of the Church of England who have for years past been breaking the laws they undertook to observe at their ordination. It may be unwise to turn rebels into martyrs, but surely it is wrong, in order to try and coax the law breakers into a limited and temporary obedience to law to outrage and sacrifice the feelings of thousands of law-abiding members of the Church, who have never sought to depart from its doctrines and who resent a change being forced upon them."

Again, Sir M. MacNaughten, expressed the fear "that the Church of England would cease to be the National Church if the Measure was passed. The reformation placed a gulf between the Church of England and the Church of Rome. This book afforded some means of bridging that gulf."

Space forbids further extracts from this historic debate, but as a national matter the National Assembly of the people rejected the Bill, and rightly rejected it, I believe. We have a Protestant Succession and the people of England are staunchly as a people opposed to any Rome-ward drift.

To what lengths Anglo-Catholics would go if they could was startlingly illustrated by the report of the unofficial conversations at Malines, when the Anglo-Catholic representative agreed that under certain conditions the Primacy of the Pope should be recognised by the Bishops of our own Church, as well as agreeing to doctrine really of Transubstantiation and use of Confession. What effect should all this have upon the acceptance or rejection of Sydney of this new Constitution?

To me it will strengthen my opposition to it. We can't be blind to facts that General Synod as at present constituted contains many men of Anglo-Catholic sympathies though, I believe, that the Church laymen of Australia for the most part are opposed to Anglo-Catholicism.

Are there sufficient safeguards under the new Constitution to preserve the Protestant and Reformed character and principles of our Church? Many do not believe that there are at present.

Most men would welcome an Australian Constitution, as most Churchpeople would welcome a Revised Prayer Book to suit modern requirements, but many fear a return to Mediaevalism and are determined, God being their helper, to do all they can to stop the "Rome-ward drift" which has been going on for years and which is alienating many loyal Churchpeople from the beloved Church of their forefathers.

Is this the Church of England?

Weird doings by the Bishop of St. Alban's.

Dr. Michael Furse, Bishop of St. Alban's, England, dedicated at the end of October last at London Colney, near St. Alban's, the conventual chapel of the Sisterhood of All Saints'. The service was one of mediaeval pomp and splendour. This community of All Saints' had its birth in the notorious Margaret Street, London, in 1851, but in 1901 it removed to its present situation, the convent being blessed by the then Bishop of St. Alban's, Dr. Feasting. The form of the above dedication service was compiled from the Pontifical Sacramentary and it lasted three hours.

The singing throughout the service was led by two cantors, "Father" Sedding and Mr. H. Rogers, and the choirboys from Copley were in the organ gallery in the west; the body of servers, who had much to do, came from St. Saviour's, Ealing; and the M.C. was a priest on whom the careful rendering of the ritual rested.

Dr. Furse, Bishop of St. Alban's vested in amice, stole, cope and mitre, attended by deacon and sub-deacon, accompanied by acolytes and visiting clergy, made the circuit of the walls outside twice, first sprinkling the bystanders with holy water, and in the second circuit sprinkling the walls of the building and the ground beneath in the Name of the Blessed Trinity.

On arriving at the principal door, the Bishop offered prayer and then knocked thrice—with accompanying prayers and sayings. The deacon within threw open the doors, and the Bishop with his staff traced a sign of the Cross on the threshold and said: "Behold the sign of the Cross: flee all ye spirits of evil"; and the procession entered the Church.

Veni Creator Spiritus was then sung, followed by a Composite Litany of Praise and Penitence, whilst an attendant strewed ashes on the floor of the Church on two lines crossing each other. The Psalm Benedictus Dominus followed, during which the Bishop, with his deacons, moved again to the entrance and traced the Alpha and Omega before the door and also a Cross on the lower and upper part of the door.

During the singing of the Antiphon, "I will go unto the Altar of God," the Bishop went to the high altar, and in turn to the other altars in the Church. These were entirely without ornament or covering. On each altar five crosses were traced with holy water, in the centre and at each corner, and after a prayer of dedication the holy tables were sprinkled, a bunch of hyssop being used. The altars were severally dedicated to the glory of God, and in honour of All Saints; in honour of the glorious and blessed Virgin Mary; and in honour of St. John Baptist. During the singing of Antiphon and Psalms, the ceremony of sprinkling the four walls and the floor of the church was carried out, having done which prayer was offered, interspersed with many crossings.

The Bishop then proceeded to consecrate the holy oil, and blessed the incense, and having censed the altar himself handed the thurible to a priest, who continued the censing while the Bishop anointed with oil the five crosses made with holy water on the altars earlier in the ceremony.

A similar ceremony took place at the twelve crosses painted on the walls of the building. Returning to the high altar, the Bishop once again sprinkled holy water, and with his own hand placed five grains of incense on the places where he had made the five crosses, and on these he added crosses of wax, and having set a light to them, the smoke from the incense ascended in fifteen different places, five from each altar. Then, kneeling before the high altar, he began the Antiphon.

The Bishop in his seat then cleansed his hands, and the ornaments of the altar were presented to the service of the Church, and the attendant servers proceeded to vest the altars with the fair linen, the frontals, the cross and candlesticks. The Bishop, with his deacons, then retired to the sacristy, and having put on the chasuble, returned with "Father" Pridham, deacon, and "Father" Acres sub-deacon, in dalmatics of cloth-of-gold, and a great service of consecration was commemorated by the Bishop celebrating the Holy Eucharist and pleading the Great Sacrifice.

At the Communion, two of the Sisters communicated at the Altar. The great day then ended with the pre-Reformation Services of Vespers and Compline.

We need only remark that this was the sort of service conducted by a bishop of our Church who at the time was enthusiastic for the Revised Prayer Book and promised discipline if the Book was approved. The whole thing is a byword and reproach to our Protestant and Reformed Church and is a revelation of what we might expect everywhere if the Revised Book had become law. How can Bishops exercise discipline when they not merely condone, but give the lead in services like the above!

Doing the Will of God.

Dr. Moffatt, the famous translator of the Bible, says that for such consecration as doing the will of God, there is needed (1) the open book, (2) the open heart, (3) the open life. Think of Carlyle's words, "My father was religious with the whole consent of his faculties"—words of which any father might be proud? The headmaster of a public school once asked whether any special inquiries are made by the Admiralty with regard to boys who wish to join the Navy. "Two questions are always asked" was replied. "The first is about the boy's moral character; the second, does he give a lead to others?" The great Jowett, of Balliol, once said: "The greatest of all doubts—in which all lesser doubts are summed up—is caused by the apathy and indifference of Christian men saying one thing and doing another."

I would be true, for there are those that trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare;
I would be friend of all—the foe, the friend, less;
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.

Jerusalem.

(By Rev. Dr. A. Law.)

FOR a second time I have been deputed to represent my country and act as representative of the High Commissioner of Australia, at a semi-national and religious affair. This time it was the tenth anniversary of the 23rd capture of Jerusalem by armed forces, but the only time when its conqueror entered on foot. The celebration of this historic and far-reaching event in London took place in the large Central Hall, Westminster. The Bishop of London was in happy vein, and, as always, made an excellent chairman of the meeting, which was held under the auspices of the Jerusalem and the East Mission. Incidentally the Bishop remarked on the people who put reverence in the collection and expected it to come out at the other end a handsome vicar, two curates, and a peal of bells! He also said he was one of the six cannons the Turks dug for in Jerusalem, for they heard there were six British cannons there. But they were cannons of the Church—honorary canons of Jerusalem.

Sir Samuel Hoare, Secretary of State for Air, addressed the meeting at some length. He told us that whereas the British Government spent three million pounds in policing the near East in 1921, last year the amount was only £300,000. In 1914 there was only one motor car in Jerusalem. Now many Arab sheiks drove about in cars. One Arab chief who was thrown out when an Englishman was giving him a lift, was profuse in his apology because he imagined the accident was his own fault in not being able to retain his seat.

A splendid lot of lantern slides was shown of Jerusalem and its capture, accompanied by an equally fine description by Rev. H. S. Williams, late Senior Chaplain 53rd Division.

Bishop MacInnes, of Jerusalem, was very heartily received, and gave an inspiring account of the present unity of religious bodies under British rule contrasted with the hostility under Turkish rule. Also the Greeks had a great respect for the Church of England, with which they readily united. For the first time for many hundreds of years a regular water supply had been brought to Jerusalem, though as yet an insufficient quantity was available.

THE GOSPEL ACCORDING TO YOU.

You are writing a gospel,
A chapter each day,
By deeds that you do,
By words that you say.
Men read what you write,
Whether faithless or true.
Say! What is the Gospel
According to YOU?

Lord, give me faith to leave it all with Thee;
With tranquil heart to do my simple part,
And with my hand in Thine just go Thy way!

Lord, give me faith to leave it all to Thee!
The veil is Thy gift; I would not lift
The veil Thy love has hung 'twixt it and me.

—John Oxenham.

Be useful where thou livest, that they may
Both want and wish thy pleasing presence
still.
Kindness, poor parts, great places, are the
way.
To compass this. Find out men's wants
and will,
And meet them there. All worldly joys go
less.

To the one joy of doing kindnesses.

—George Herbert.



Rev. G. O. Morgan-Smith, M.A., lately rector of St. Andrew's, Subiaco, Perth, West Australia, has been appointed vicar of Markyate, Dunstable, England.

The Rev. H. E. and Mrs. Warren, of the C.M.S. Roper River Mission in Northern Australia, have just returned to Melbourne on furlough.

The Rev. Pat Leonard, D.S.O., Organising Secretary of Toc H in Australia, has just held his farewell gatherings in Sydney prior to return to similar work in England.

The Rev. A. L. Wright, M.A., has finished his period of service at Sydney as chaplain to the Missions to Seamen, and returned to England several days ago.

The Rev. T. L. and Mrs. Lawrence, C.M.S. Missionaries at Lira, Uganda, leave Melbourne on February 28 for their station. They have spent a happy, yet busy, furlough in the Southern State.

The Rev. W. E. H. Percival, formerly Dean of Bendigo, has begun his work as locum tenens of St. James' Thornbury. The vicar, Rev. J. W. Briggs, has gone to England for a 12 months holiday.

The Bishop Coadjutor of Brisbane (the Rt. Rev. H. F. Le Fanu) was, at the last mail, enjoying his holiday in Ireland. His address was given at Ballymorris, Bray, County Wicklow.

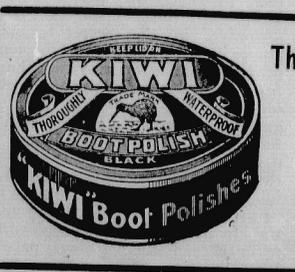
The Rev. E. C. Robison, rector of St. Luke's, Liverpool, has been made Rural Dean of Camden, vice Rev. Cecil King, resigned, and the Rev. A. Wade, Rural Dean of Petersham, vice Bishop Chambers, resigned, both in the Diocese of Sydney.

After sixty years of regular service as a Sunday School teacher, Miss Slaney has resigned from the staff of St. Mary's Sunday School, Caulfield. Her resignation includes that of the treasurer, which she has held for forty years. She recently celebrated her eightieth birthday.

Dr. Nundy, one of the foremost supporters of C.M.S. work in Hyderabad, India, passed to higher service recently. For many years he was a member of the C.M.S. Corresponding Committee in that great Moslem city, and gave much time to the furtherance of the work.

It is interesting to note that on December 8, Mrs. Watts-Ditchfield unveiled a memorial to the late Bishop Watts-Ditchfield in the Church of St. James-the-Less, Bethnal Green, London, where the late Bishop was vicar and laboured so acceptably amongst men from 1897 to 1914.

Mrs. Davies, wife of Principal Davies, of Moore College, has become a Sydney Secretary for the Parents' National Educational Union. The aim of this world-wide Union is mutual help and association between parents and teachers "for the children's sake."



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Stain Polishes: Light Tan, Dark Tan,
Nigger Brown, Ox Blood, Brown

At the Annual Conference of the Church of England Men's Society, held recently at Ballarat, the following office bearers were elected:—President, the Bishop of Gippsland; Vice-Presidents, the Hon. Sir Littleton Groom, K.C., of Queensland, and Mr. G. W. Halcombe, B.A., of Adelaide.

The Rev. E. R. Gribble, of the Forest River Mission to the Aborigines, though on furlough in the Eastern States, is doing strenuous work. He recently made a tour of the Grafton Diocese, visiting 21 parishes and speaking 59 times. He will return to Western Australia at the end of this month.

The Rev. Charles Lack with his family reached Sydney by the "Berrima" from London on February 4, after 20 years' missionary service in China under the C.I.M. Mr. Lack is well remembered in Sydney by an earlier generation. He has had remarkable experiences in China and will remain in Australia nine months.

The Rev. J. R. Weller, M.A., Chaplain of the Melbourne Missions to Seamen, referring to his four years' work in that post, says that each year a deeper sense of thankfulness is borne into his mind for all the wonderful support, for all the loving service and loyalty to the work of the Mission which is shown by the members of their Guild of helpers.

Miss Nancy Walsh, B.A., has resigned her post as secretary of the Girls' Friendly Society, Sydney, in view of her offer for missionary service under the C.M.S. Miss Walsh has done excellent work during her tenure of the G.F.S. Secretaryship, and has made hosts of friends. She will be farewelled by G.F.S. members in the Chapter House on Tuesday, February 28.

The sudden "Home Call" of Mrs. H. Minton Taylor, of Hunter's Hill, Sydney, on Friday, February 3rd, while on a visit to Tasmania, came as a severe blow to her many N.S.W. friends. She was a devoted Christian lady, intensely in earnest for the missionary work of the Church, as well as for all good causes. She gave herself unstintingly to the C.M.S. and served the Women's Executive with much acceptance. Her gifts were marked by prayerful generosity. Our heartfelt sympathy goes out to her husband, Mr. H. Minton Taylor, the well-known Sydney Synodman and a C.M.S. Trustee.

The death of Rev. Canon Hey Sharp removed a notable figure from the life of the Church. In Sydney he is remembered as Warden of St. Paul's College, within the University, as Senior Canon of St. Andrew's Cathedral, and as an able writer in the press. Throughout Australia his name will ever be associated with the Australian College of Theology, of which he was Registrar 1896-1927, and for which body he did remarkable work. The interment took place in St. John's Cemetery, Gordon. We extend our deep sympathy to Mrs. Hey Sharp and her two sons, Dr. Granville Sharp and Mr. L. Hey Sharp, acting Professor in Engineering at the Sydney University.

The output of the Auxiliary—British and Foreign Bible Society—in Bombay, since its inauguration in 1913, has been six million copies, but of this large total four million have been circulated during the last twenty years, and that gives best promise for the future of the work. There is not any serious opposition apparent in our efforts to spread the Holy Scriptures, although Mahomedans in some places have endeavoured to restrict colporteurs who have been selling Gospels.



THE CALL OF LENT.

NEXT Wednesday we enter the sacred season of Lent, when special opportunities for self-examination, self-discipline, deep sorrow for sins and shortcomings, for meditation and prayer, await us. It is probably true to say that at few periods in our history has the solemn call of this season been more urgently needed than it is to-day. The indiscipline which is so patent amongst the adolescent, the continued excesses and extravagances of so many thousands of our people, the ready ease with which people give way to this and that, are greatly to be deplored. It is not necessary to collect statistics on the question, for these are often misleading; it is enough for observant persons to keep their eyes open in their own neighbourhood to see how sadly men and women are just living for self, are frittering away the solemn hours of their time, their strength, their usefulness and their resources. Unfortunately men and women of this class are often outside the range of the influence of the Church, but clergy moving in and out among their parishes know only too well how the fascination of worldly pleasures lays hold of even the faithful. For some time now the supreme passion with hosts of people is to have a motor car, and no sooner is this obtained than Sunday pleasuring becomes the rule, and children who one-time were regular in their classes, to a degree are whisked off, and Sunday School becomes a thing of the past. No doubt it is at all times the duty of clergy to check these tendencies whenever and wherever they discern them, but the Season of Lent gives them a special opportunity, even if it does not impose upon them the solemn responsibility of speaking quite plainly upon the sin of excess, extravagance and waste in every shape and form. The call of Lent is unmistakably to self-denial, and clergy who fail to impress that upon their people are failing in an important aspect of their ministry. It is not an easy thing to do, and there are those who are apt to resent what they foolishly regard as an unwarrantable interference with the liberty of their personal habits; but whether they will hear or whether they will forbear, the message must be given, for it is in the interests of their souls' welfare that they should learn to practise the denial of self. Indeed, it is a pity that Christian people do not realise more than they do that self-discipline is a wonderful safeguard of spiritual vitality. For even the course of Christian experience, for the lack of self-discipline too often resolves itself into a series of emotions which end in themselves—and nothing could be more harmful! To many, of course, it would be impossible to put the appeal to self-denial on the highest ground of all. For His dear sake, Who gave up all for them, the faithful should be shown that the way to self-denial is the way of discipleship.

But the call of Lent is more than a call to self-denial and self-discipline. It is a call to the most thorough examination of self. Our deep and firm con-

viction is, that if more and more of our church-people could be got to look themselves and their lives squarely in the face and see themselves and their conduct in all their naked reality, a deeper Christian life would ensue, and a richer service for God would result. A starting point of such introspection must surely be the question, "Am I right with God?" Until that is settled, until the relationship between ourselves and God is rightly and truly adjusted, there can be no progress in the spiritual life. It is the one question that matters. Yet we venture to ask whether it is always pressed upon congregations with the fervency and insistence that it demands? The duty of attending church services, the privilege of partaking of the Lord's Supper—these are strongly and faithfully urged, as, of course, they should be; but there is too often a fatal reticence in pointing out the way of salvation and in seeking to bring men and women to know and love and serve the Lord Jesus Christ.

There is a growing conviction that in some, we hope not in many, Evangelical parishes, there is a strange failure to proclaim the Evangel with the force and urgency that were common enough, say, 40 years ago. It is true that times have changed, and that some adaptation of the method of presentation of the message may be called for. But men's spiritual needs have not changed, and that the way of meeting them has not changed. Only in and through the Lord Jesus Christ can men find deliverance from the burden of their sins; only in Him can they find rest and peace for their souls. These may be termed by some as commonplace truths; but do they find an adequate place in the Evangelical ministry to-day, or are they regarded as too simple for presentation to ordinary congregations? The matter is vital beyond all others, and we trust that this Lent may witness in all our parishes a strong revival of the message of sin's doom and man's salvation in the atoning sacrifice of Christ. Let there be a constant determination to win souls to Christ. It is or should be, the very beginning of all Christian effort.

The call of Lent, again, is a call to more earnest and more frequent prayer. The cry of the disciples, "Lord, teach us to pray," is the burden of many Christian souls to-day who long for help which will enable them not to say prayers, but really to pray in close communion and fellowship with God their Father through His Son, their own Lord and Saviour. Then life will be a harmony and service for God—big and convincing! Do such Christian souls always receive such help at the hands of their clergy? The spiritual life of the Christian cannot be sustained without prayer, and the blessings and joys which flow from a life of prayer are incalculable. Nor can the life and work of the Church progress without prayer. Well, the days of Lent are days when the privilege of prayer should be pressed home upon our people—prayer in the secret chamber, prayer in the family, and common prayer in the services of the Church. And what of a parish prayer meeting—even though only two or three may gather together in His Name—spiritual results are bound to come, and the parochial work will be deepened and extended. In a word, the call of Lent is a spiritual call; let us see to it that neither in our own personal life nor in the life and work of our parishes does it, in these challenging days, pass unheeded.



The Bishop-Elect of Bathurst.

THE election of the Very Rev. H. Crotty, D.D., Dean of Newcastle, to the Bishopric of Bathurst has not come as a surprise and has given much pleasure to churchmen and citizens in every State of Australia. Dr. Crotty will bring to his high position many great gifts, but foremost we think, those of large mindedness and brotherliness. He had a brilliant academic career in Melbourne and did splendid work as rector of St. Thomas', North Sydney. His several years as Dean of Newcastle have been marked by bigness of outlook and a going on from strength to strength. We have been frequently told that bishops are on their trial! Be that as it may, it must not be forgotten that bishops are bishops of the whole Church. There is a tendency in some quarters for a dominant party to assume that they are Catholic to the exclusion of all others. Somehow, they seem to get bishops under their wing. Nevertheless it will be a sad day for the Church of England if her Evangelical simplicity and fervour and witness become glories of the past. God forbid that in Australia the Church should become overlaid with form and ceremony and enervating excrescences. Her glory and power will have gone! Besides a virile Australian laity will really have none of it. Herein a bishop can do so much. He can either make or mar his diocese with regard to such matters.

We congratulate the Bishop-elect upon his election. We look to him for wise leadership in a Church which is Catholic, Apostolic, Protestant and Reformed. Dr. Crotty is blessed with the genius of making friends. A great work awaits him. We know that he will do it with all his might in the name of the Lord Jesus. With earnest prayer we would entrust him to the great Head of the Church, praying that He will make him a "sufficient minister of the New Testament; not of the letter, but of the spirit; for the letter killeth but the spirit giveth life."

The Bundaberg Tragedy.

THE death of twelve children at Bundaberg, Queensland, as the result of inoculation against diphtheria has caused a profound sensation throughout Australia. We deeply sympathise with the bereaved relatives as also with the authorities concerned. No doubt the miscarriage of this immunisation scheme will be quoted up and down the world by those who have opposed, and still oppose, human inoculation. A Royal Commission, appointed by the Federal Government is investigating the cause of the sad happening, and doubtless in due time all the facts will be known and the verdict given. It seems as if some foreign matter has somehow got into the serum and thereby produced the untoward effects. However, it is useless at present to speculate as to the causes of the catastrophe. What we sincerely hope is that the people will not allow their confidence to be shaken in the really marvellous researches and findings which our doctors have made in the realm of preventive medicine and

serums. It needs to be borne in mind that immunisation by toxin-antitoxin is intended as a prevention against a diphtheria attack and should not be confused with the injection of an antitoxin as a cure for those already suffering from the disease. The efficacy of this latter is altogether unchallengeable.

"In 1894, during the four months which followed the discovery of its powers, Professor Roux reduced the mortality from diphtheria from 51 per cent. to 24 per cent.; and ever since that day the percentage has been decreasing steadily, until to-day it is as nearly the truth as anything can be to say that, if the anti-toxin be injected at an early stage of the disease, a recovery is certain. The knowledge of this fact—for it is a fact, and a splendid one—may very well help to allay the natural fears of many an anxious father and mother; and, for that reason, it cannot be too widely disseminated."

However, our word just now is to commend those parents and friends bereft of their loved children to the care and consolation of our Heavenly Father.

Industrial Peace Conference.

WE welcome the Industrial Peace Conference which the Prime Minister of Australia proposes to call. The purpose of the Conference is to explore the whole position, to endeavour to create a spirit of confidence instead of suspicion and mistrust, and to try to bring about that co-operation between capital, management, and labour, which is vital to our national well-being. We hope that the conference will be truly representative of all the sections concerned and that its personnel will, from the start, inspire confidence. Otherwise it is no use conferring. In other words, it needs to be without any equivocation whatever, a genuine conference between employers and employees. We want straight dealing at this critical hour in our national life, employer and worker each putting his cards on the table. Surely with cards on the table, the employers ought to give way, and to do it generously, and with the workers marked by sweet reasonableness and a desire to work, there ought to be no difficulty whatever in ending the grave industrial warfare which seems ever to dog our steps. It needs to be borne in mind that should there come about industrial stagnation and chaos, the worker and his family, owing to the economic structure of their life, have most to lose. We commend Mr. Bruce's conference to the earnest consideration of employers and employees with the earnest prayer that the outcome of the deliberations will tend to the advancement of the Kingdom of God.

The Historic Debate in the Commons.

OVERSEAS files are to hand giving a full account of the debate in the House of Commons when the proposed new Prayer Book was rejected. There is no doubt that the whole discussion, together with the momentous decision, made history! Something very deep in the spirit, thoughts felt rather than expressed, stirred members in all parts of the House. It is stated that not since the announcement of the declaration of War in 1914 have there been such scenes of emotion. Sir William Joynson Hicks, the Home Secretary, returned to the crusades of his youth, when he urged the rejection of the new Book. He showed how cer-

tain new forms of worship were an advance towards Roman doctrines incompatible with the true Protestant faith. In many ways the most remarkable speech was that of Mr. Rosslyn Mitchell! Now in ringing tones, now in a whisper which was heard in an assembly stilled to utter silence, he made his declaration of faith. "If the Church of England wants the doctrine of Transubstantiation let her have it. Let her go on her journey, and God be with her. If she does not want it, then we cannot pass this Book." Sir John Simon and Sir Douglas Hogg came forward with equally cogent and persuasive arguments in opposition to sanction to the Book being given, while Sir Thomas Inskip, Solicitor-General, proved a splendid rearguard amidst the galaxy of speakers. "They must face facts," he said. "There were those in the Church of England who frankly desired a change in its doctrine and would never be satisfied till it was within the law. Unless the House could be persuaded that Perpetual Reservation was a change to be desired on its merits, because it was right, and the existing practice was wrong, he could not see this proposal in any other light than a concession to those who had been lawless. They were to be brought within the restraints of law and order by conceding to them, as the Bishop of London had said, all that they had fought for."

The Proposed New Prayer Book.

PRAYER—STILL OUR GREATEST NEED.

IN view of the fact that the re-revised Prayer Book has now passed the Houses of Bishops, Clergy and Laity in England, for submission again to the British Parliament, we gladly publish, as desired, the letter hereunder:—

Sir,

Some weeks ago we ventured, in view of the grave situation caused by the Deposited Book, to write asking for prayer.

We pointed out that the issues before the Members of Parliament, and those associated with the present crisis, were most serious, and that their decisions might have far-reaching results; we therefore invited all who were watching with great anxiety the trend of events to join in prayer that Divine Wisdom and Guidance might be given.

At the present moment earnest prayer is more needed than ever. We venture to renew the suggestion that was made, that some definite time each day might be set aside for this purpose. Some may find it convenient to give, say, five minutes between 9.30 and 10 o'clock each evening.

Yours, etc.,

H. W. HINDE, Vicar and Rural Dean of Islington, Chairman.

E. A. KNOX, Bp.

T. W. H. INSKIP, Solicitor-General.

ARTHUR MERCER.

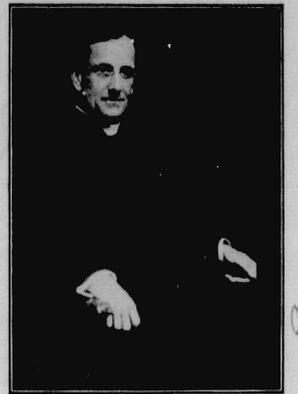
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Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

E. Lee, Esq., Burke-st., Melbourne, £1 1s.
T. R. Jones, Esq., 34 Lydiard-st., Ballarat, Vic., £1.
J. Hamerton, Esq., 31 Andrew-st., Windsor, Vic., 4/6.



The Rev. Canon E. N. Wilton, B.A., Sub-Dean of All Saints' Cathedral, Bathurst, and Bishop-elect of the Mandated Territories, North-eastern New Guinea, and adjacent islands. Canon Wilton's consecration will take place, we understand, in St. Andrew's Cathedral, Sydney, some time in May next. The Canon will be remembered as the devoted and indefatigable Precentor of St. Andrew's Cathedral; prior to that, rector of St. Thomas', Mulgoa, and curate in the parish of Camden, Sydney Diocese. He has a deep passion for the missionary work of the Church, and it is interesting as well as inspiring to note that the diocese of Bathurst has pledged itself to be responsible for the new bishop's stipend. The going forth, in due time, of Bishop Wilton, will be another evidence of the forward missionary policy of the Australian Church.

King's School.

Ninety-seventh Anniversary.

The King's School at Parramatta is the oldest school in the Commonwealth, and on Saturday last it celebrated its ninety-seventh anniversary. The School has a very attractive setting on the banks of the Parramatta River, and never looked better, with its green lawns and gardens surrounded by trees of varying shades of green, than it did on Saturday, when 2000 old boys, parents and friends assembled to do honor to the occasion.

The School was founded in 1831 by Bishop, then Archdeacon, Broughton, who called the school after his own old school in Canterbury, England. When he went to England in 1834, he told a gathering of the old boys in Kent that he had established The King's School "in a country where education is unknown, and which I have named out of reverence and respect for my own education; it is The King's School of the Antipodes, and has upwards of 70 scholars, the sons of the most respectable inhabitants of the colony." The foundation stone of the present building was laid in 1834, and the Government of the day subscribed £2000 towards the cost. At present the enrolment at the King's is 430 boys, and the school is fully booked up until 1931, some bookings extending to the year 1942.

During the day, cricket and swimming matches between school teams and old boys were carried out, after which the Headmaster (Rev. E. M. Baker) and Mrs. Baker entertained the gathering at tea. Service in the Chapel, at which the Rev. H. W. Barber, of Vaucluse, Sydney, preached to a crowded congregation, brought the day to a close.

"My father can write about ten lines of poetry and get a guinea," said the first boy, with a superior air. "That's nothing," said the second, "my father can draw a few lines, put on some notes of music, and get five pounds." "You go way back and sit down," said the third; "my dad's a preacher, and he can say about a dozen words, and it takes four men to carry the money down the aisles."



NEW SOUTH WALES.

SYDNEY.

The Archbishop's Message for Lent.

In his February letter to the Diocese, the Archbishop writes:—

"Lent begins on February 22nd. I hope it may be a season of spiritual refreshing. I would suggest to the clergy, amongst other Lenten efforts, to gather together all their Church workers for prayer and meditation so as to seek to deepen their sense of that spiritual vocation which has led them to undertake any form of work for the Church. Such corporate gatherings have a special value. Too often the Church workers of a Parish seem to exist in water-tight compartments. They are not always aware of the work that another is doing. Some forms of Church work are not so obviously spiritual as others, and there is real danger lest the spiritual vision may be dimmed in the urgency of serving tables. But the whole work of the Church will gain if each and all realise that they are fellow-workers with the Lord. Many a faithful labourer will obtain new zeal in the work when the sense of the unity of the Church is the Master's service. I think also that such united effort will have the further result of widening the base, and drawing in others into the fellowship. We must never be content with things just as they are. We must always be on the look-out for new recruits. We must never consider that anyone is unlikely to be enlisted. They may secretly be longing that a way may be found to use them. The great need of the Church to-day is to harness the many possible workers who are yet standing idle in the market place. The work is large and great. The Lord will not leave us to call the witnesses out into the active field. In the meanwhile, if we are inert, vigorous and active, and capable young hearts are persuaded to go aside into efforts that are not directly spiritual, and the Church is the poorer for the loss of them."

The First Christian Service.

The 140th Anniversary of the First Christian Service in Australia was celebrated on Sunday, February 6th.

The commemorative service was arranged by the Church of England Men's Society. A procession was formed at St. Andrew's Cathedral, and members of the clergy, the Cathedral choir, St. Andrew's Cathedral, and other troops of Boy Scouts, Navy League Cadets, and members of the Veterans' Association, marched through the city to Spring Street.

A feature of the service was the use of the Bible which was used at the first service on

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diocese. £600 was received in all from them during 1927. With regard to the Duplex System of Finance, the acceptance of other-wise of this, is left to the wisdom of the parishes.

The Church Property Trust reports a remarkable expansion in the diocesan and parochial Capital Funds, its operations for the year under the heading of Real Estate, and the measures it has taken to ensure the better management of cemeteries.

The Church Society's report shows increasing commitments of the Home Mission Funds of the diocese. The Budget for 1928 fixes nearly £4000 as the minimum to be raised by subscriptions for Revenue purposes after allowing for all other sources of revenue.

The Diocesan Missionary Council gives an encouraging report, in as much as the total contributions for Missions were the highest on record, in 1927 for the diocese. £1494 was raised in all as against assessment of £1550. The diocesan assessment for Missions for 1928 has been fixed at £1500 namely, £1250 for Australian Board of Missions and £250 for C.M.S.

Useful reports have been submitted by the Board of Education and C.E.M.S., while the reports from the various branches of the Church Women's Union show progress all round. The C.U. has proved useful in raising money for philanthropic and Church purposes in the most agreeable and useful manner.

CRAFTON.

Mr. H. A. Alder, for twenty years organist at St. James' Old Cathedral, Melbourne, has been appointed organist at the Cathedral, Crafton, N.S.W. He was farewelled at the close of the service last Sunday evening, when a presentation was made by Archdeacon Lamb on behalf of the Parishioners and the choir. The members of the Commercial Travellers' Choral Society, of which Mr. Alder was conductor, presented him with a travelling trunk. He has begun his work at Crafton.

VICTORIA.

MELBOURNE.

Scriptures in Hotels and Boarding Houses.

The British and Foreign Bible Society has inaugurated a scheme to place a copy of the Scriptures in the bedrooms of Hotels and Coffee Palaces. A start has been made in Melbourne. With the cordial co-operation of the managers of several of the leading Hotels and Coffee Palaces, a specially bound New Testament and Psalms in large type with the inscription in gold on front cover as follows: "Presented by the British and Foreign Bible Society—For the use of Visitors," has already been placed in the bedrooms.

Ordination.

At St. James' Old Cathedral last Sunday morning, Bishop Armstrong ordained to the priesthood the Rev. M. W. Britten, son of the Rev. A. E. Britten, of Elsterwick, and Messrs. W. E. McIver and A. E. Seedsman as Deacons. The Rev. M. W. Britten is joining the staff of the Mission of St. James and St. John; the Rev. W. E. McIver goes as assistant to Canon Sutton at Holy Trinity, Kew, and the Rev. A. E. Seedsman to St. Peter's, Murrumbidgee.

C.M.S. Notes.

The committee of the C.M.S. Victorian Branch at its meeting on February 6, accepted four new missionaries, and it is very likely that all of them will proceed to Tanganyika.

The Rev. and Mrs. Cordell are very likely to take charge of the boys' school of the new Australian diocese. Mr. Cordell is at present vicar of Maldon. He is a graduate of Sydney University and has had three years' experience on the staff of Holy Trinity College, Dulwich Hill, Sydney, as well as a few years' experience in parochial work in the dioceses of Bathurst and Bendigo.

Deaconess Betteridge has just returned from a trip to England, where she got very valuable experience both in London and the provinces. This coupled with all her previous experience in the parish of St. Stephen's, Richmond, and on the staff of the Mission of St. James and St. John, should help her to do specially useful work in Tanganyika. She has obtained her Th.A. diploma, and her great gifts are dedicated fully to our Master's service.

Miss L. E. Wilnot is the fourth new missionary. After the full course at St. Hilda's Deaconess Training Home, she obtained her

Th.A. with distinction, and has also covered much of the course at the Melbourne Bible Institute. We thank God for these first-fruits of the Tanganyika appeal. Let us remember them in prayer.

BENDIGO.

The Rev. O. T. Cordell, B.A., Maldon, has resigned to take up work under the Bishop of Central Tanganyika.

Mr. E. Lyndon Smith, C.F., late of the State Rivers and Water Commission, has been accepted by Bishop Baker for ordination as a Permanent Deacon. Mr. Smith has given many years of faithful labour, as a layman to the Church in this diocese. He has a sister and a daughter married to clergymen.

SOUTH AUSTRALIA.

TOC H.

The annual meeting of the Central Council of the Toc H, Adelaide, was held recently. The growth of Toc H in the State had been slow. There was now one central branch and one group each in the west, east, south and north-east. These units were fast becoming centres of Toc H spirit.

WILLOCHRA.

Needs of the Diocese.

Friends of the diocese often ask us what work we hope to do in the diocese, and what funds we need for carrying out our work. We give below a list which will be fair indication of what we are aiming at, and this we do in the hope that friends and well-wishers may sympathise with our enthusiasm and help us as far as they can. We value material help in so far as it contributes towards spiritual ends.

For building churches, parish halls and rectories	£50,000
For training ordination candidates	£2,000
For Bush Brotherhood work and central house	£5,000
For completion of Bishop's House, including chapel	£3,500
For work amongst women and children	£3,000
For Schools	£10,000
For a diocesan central fund	£5,000
For a new Church Office	£2,000
For work amongst the aborigines	£4,000

WEST AUSTRALIA.

Church Schools.

The schools officially connected with the Church of England in this State are the Church of England Grammar School, at Guildford, with 320 boys; and Christ Church School, at Claremont, with 100 boys. For girls we have the Perth College, with 400 girls; St. Mary's, West Perth, with 240 girls; the Girls' High School, at Claremont, with 85 girls; Girton College, Fremantle, with 54 girls; Raith School, South Perth, with 40 girls; and Kobeelya School, at Katanning, with 78 girls. All these schools are comparatively new, and have been established to meet a very definite demand, although the State system of education in elementary schools, district high schools, and the University, has done very much to bring education within the reach of all. But the State system, excellent as it is, has very definite limitations, and it has always been the pride of the Church of England to provide opportunities for education on a religious basis.

KALCOORLIE.

The Diocese and Missions.

The Bishop in writing his new year letter to the Diocese of Kalgoorlie, says:—

"The New Year will be with you by the time that this letter reaches you. May it be full of blessings for each and all, and for the Church at large. As I see things, that will depend very largely upon the response which the Church as a whole and the individual members of it, make to the call to renewed and increased missionary endeavour made by the combined campaign report, "Answer, Australia," which was duly presented to the Church in every diocese at St. Andrew's-tide. I cannot say that I see signs of tremendous enthusiasm in this diocese up to the present.

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



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Obtainable at the Diocesan Book Depot, St. Paul's Cathedral, Melbourne, Ballarat, and Newcastle, and "The Australian Church Record" Office, Sydney.

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The presentation of the report was not the end of the Combined Campaign effort, but the beginning of it, and I hope by the end of the year to be able to record a whole-hearted response to its appeal from every parish and district in the diocese. The A.B.M. evidently expects of us a definite forward move, for after the Diocesan Missionary Committee had expressed doubts as to our ability to raise £225 for missions this coming year, instead of £150, as in the past, it has definitely asked us to accept as our diocesan assessment for the year 1928 the sum of £200. This will not be beyond our powers if we apply ourselves to the task, and with steady perseverance from the beginning of Lent onwards, when the holiday season will be over, strive to master the details of the report and to realise our responsibility as individual members of the Church in Australia for winning for our Lord the heathen people who are our especial care."

NEW ZEALAND.

NELSON.

The Bishop, writing to the Diocese at the commencement of the New Year, says:—"The present Archbishop of York tells the following story:—"When I was a lad I was very fond of boating, and I had a boat of my own. One evening I was launching my boat, intending to go for a sail, when the old boatman came up to me and said, "You're not going for a sail to-night, sir?" "Yes," I replied, "I am." "Oh! don't go, sir," he continued, "there are ugly clouds yonder! There will be a bad storm upon us soon." But I was a headstrong lad, and I replied rather roughly, "I don't care if there is. I am going for a sail to-night!" Then the old chap laid his hand on my arm and said, so kindly, "Ave, lad! thou'd better take me with you." This is the thought which I want to leave with you this month. Our busy year is in the Hands of the Lord of the Church. We have His promise—"My Presence shall go with thee." I pray that we all may pass through this New Year with the constant realisation of His abiding Presence.

WELLINGTON.

Sunday School Work.

Miss Sewell, Diocesan Organising Secretary for Sunday School work, report that she has visited 34 parishes, 21 schools, and has addressed 33 Teachers' Meetings. The fact that her report barely exceeded a column of one of our pages, and yet was comprehensive, and left nothing unsaid, ought to have been said, is an indication that the problems of Town and Country alike are not dissimilar. To one parish, at least, which is known to us, she brought brightness and optimism, and consequently the Teachers present returned to their homes enthused and encouraged. We have every reason to believe that her other visits elsewhere were as cheering and as successful.

She refers to the devotion of the Sunday School teachers throughout the Diocese. In this Diocese we have a thousand such workers, and many of them are but young women in their teens. Although they are working under exceptional difficulties, for the clergy, especially those in the country districts, are rarely able to visit their Sunday Schools, owing to the claims of Afternoon Services, and to give to them the help and guidance which they need; and in addition to this, we fear that, during the week preparation classes for teachers, which Miss Sewell emphatically advocates, are, in not a few instances, difficult to arrange. Still, our Teachers carry on, sacrificing their Sunday afternoon's rest, often times teaching in an environment not conducive for comfort and reverence, and winning their way to the understanding and to the hearts of the children of their classes.

Morning Sunday School.

Miss Sewell tells us that some of our Teachers have been recommending to her the desirability of holding our Sunday Schools in the morning rather than in the afternoon. The desire is a reasonable one. If our children during the week have their half-holidays, when such are granted them, in the afternoon rather than in the morning, why may not they do so on Sundays? In the mornings they are fresher, and less subjected to distractions than they would be in the afternoons. But we foresee difficulties. Will a morning Sunday School affect the attendance of their parents and teachers at the Early Celebrations of the Holy Communion? Will morning Sunday Schools affect our Young Men's and Young Women's Bible Class Unions, and our ordinary Sunday morning Worship?

"Catholic" Worship in Melbourne.

(From a Correspondent.)

In your issue of January 19th, you publish the request from the Archbishop of Melbourne that none of his clergy would avail themselves of the Prayer Book provision, or alter the services and introduce new usages, until the Church has fully authorised the Book." I am wondering what His Grace would say if he went to St. Peter's, Melbourne, and was given "The English Mass Book," from which to conduct the Morning Service; or worse still, to go to St. Mary's, Fitzroy, as a worshipper, and find that he needed no service book at all, nor could he find himself familiar with the book that the priest used. Your correspondent attended "Choral Eucharist" on a day when three priests helped in the service, whilst a fourth preached a perfectly harmless sermon, during which the other priests were out of the Church. The service began by the singing of a long processional hymn, and the choir, servers and priests processed round the Church and censed all parts of it, presumably to drive out all the evil spirits.

Then after the first of many changes of vestments, the service proper began. It was impossible to connect what was said with our Communion Office until we came to the Epistle and Gospel, both of which were so badly read that no one unfamiliar with them would have recognised them by their messages of Scripture. Before the Gospel was read, an elaborate censuring all round was necessary, and such showy ritual was indulged in that one would have expected the sacred words to be most plainly read, but such was not the case. Then one felt at home at the recitation of the Nicene Creed, but again we were lost. The whole congregation began the recitation standing, they at a certain stage, which was known to the initiated, the congregation knelt down, then they sat down and left two thirds of the Creed to the choir and servers.

A country Archdeacon with his clerical son appeared to be as confused as we were, and knew no more of what they should do than if they were in some non-Christian service. There were many things which made one feel that even the new Prayer Book would be of little use here and when one realised that these men had taken a solemn oath before God and their Ordinary that in conducting Public Worship "they would use the Book of Common Prayer and none other." Can they satisfy their consciences that it is quite honest to draw their pay from the Church of England and break their solemn oaths in this way, at the same time defy their Archbishop's expressed wish with regard to the book they use. During the service one looked in vain for Fitzroy people in the congregation and, judging by the number and calibre of motor cars in attendance, one is compelled to the conclusion that St. Mary's is not of use to the parishioners where it is situated. Occasionally parochial representatives came to the door and looked in, but there seemed to be nothing inside to attract them and they went away. A friend who had had Oriental experience assured me that the vestments must have been obtained from the heathen worship of China as the designs on them were identical with those of the Orient.

On the following Sunday morning your correspondent felt that he would like to see the real thing, and went to the Roman Catholic Church, where he struck "Low Mass." The quiet reverent dignity and the unobtrusive movements of the priest and servers stood out in marked contrast to the elaborate ritual we had seen at St. Mary's, and one could imagine how such a service as the genuine Mass could help the faithful to realise the presence of God, whilst to an unaccustomed stranger the tawdry cheap and showy imitation soon developed into a mere show, rendering it almost impossible for the uninitiated to worship. Surely we can never hope to find a Prayer Book which will satisfy such a demand as that service made on the one hand and on the other retain the quiet dignity of the Anglican service, to which we have become accustomed.

"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.

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Bishop Cranwick's Call to Arms.

Geo. E. Wollaston writes:—

I trust that the Bishop of Gippsland's wise and rousing appeal to all men who wish to have an ennobling influence on our growing young people, which you published on page 4 in your issue of January 19th, will not be allowed to be fruitless.

I should like to see it taken up, not only in every C. of E. Parish, but by every Church of every denomination in the land. To this end, may I suggest that the Bishop's appeal be printed on a card in large numbers, and wisely distributed, to be followed up by public meetings called to combat this dreadful and growing evil? I may add that in Melbourne on the day the journal from another State (to which the Bishop alluded) arrived, it was sold out in the city and the suburbs before 4 p.m. In addition, two keepers of libraries, one in town and another in the country, have informed me that many women patrons will take out nothing but what deals with sexual matters.

Sacramental Religion.

"Senex" writes:—

Is there not a great danger in our Church at the present time of people being taught to receive the Sacrament instead of receiving the Lord Jesus Christ, and what He has done for us and our salvation. Are not people too often exhorted to come to the Lord's Supper who have not yet come to the Lord Himself, and believed in Him to and for their soul's salvation. Is not the Sacrament too often preached to the exclusion of the preaching of the Gospel and the preaching of repentance towards God and faith in our Lord Jesus Christ!

In city parishes it may be necessary to have the administration of the Sacrament oftened than once on the Lord's Day, to meet the needs of different classes of people who can come at different hours, but too often at the time when one class of people can get away, I mean domestic servants, it is not held in the evening.

It is to be feared the frequent observance of the Ordinance is apt with some people to create a mechanical reception, which puts the outward and visible instead of the inward and spiritual.

I have heard of a man who went to the early administration of the Sacrament who could never be persuaded to go to any other religious service—Morning or Evening Prayer. Does not the great stress laid upon taking the sacrament lead people to neglect private devotion, family prayer and the reading and study of the Scriptures? Is the prominence given in our Church to the Sacrament in keeping with the teaching of the Scriptures? Apart from the account of institution, how often is it mentioned? In how many Epistles do you find it in comparison with preaching, teaching prayer and praise, and other means of grace? I make bold to say very few.

We hear a good deal in these days about indiscriminate baptism, but it is to be feared the danger is as great with regard to the one Sacrament as it is with the other. The counting of communicants as a test of spiritual success may be a very uncertain thing where no one can be sure what number of them are really true believers in, or true lovers of the Lord Jesus Christ. The mere eating the bread or what is sometimes substituted for it can do no good and may do much harm without what our Catechism teaches us as required for communicants, "repentance whereby we forsake sin and faith whereby we steadfastly believe the promises of God made to us in the Sacrament." Far be it from me to lose sight of the blessing there is to the faithful recipients of the Sacrament in the "strengthening and refreshing of our souls"—the strengthening of our faith, the deepening of our love and the brightening of our hopes. But I am afraid this is often magnified to the losing sight of what I believe is the great object of the institution and that is "the continual remembrance of the sacrifice of the death of Christ and the benefits which we receive thereby." I cannot better express this than in the language of the hymn:

"Thy body broken for my sake, my bread from heaven shall be;
 Thy testamental cup I take, and thus remember Thee.
 Remember Thee and all Thy pains and all Thy love to me;
 Yea, while a pulse, a breath, remains, will I remember Thee."

I hope in writing this letter I have not offended any of my brethren of the clergy who do not agree with me, but I have written simply to guard against what I believe to be a great danger and with the hope it may lead some to think whether there is not some truth in what I have written.



The Minister Among His People, by W. Deane, M.A., B.D., published by the Epworth Press, London. Our copy from the Methodist Book Depot, Sydney. Price 3/6, postage 4d.

This is a useful book of practical counsel on the pastoral side of the Christian ministry. It should prove exceedingly helpful to one who is beginning his ministry. The writer gives numbers of hints garnered from his own experience in Australia. It is full of practicality. Though marked by shrewd suggestiveness and workmanlike usefulness, he never loses sight of the deep spiritual side of the ministerial life. The last two chapters deal with the leading of God's Holy Spirit and the prayer life, and are a fitting conclusion to a simple, helpful compendium. We are sure if churchpeople would purchase the volume and present it as occasion affords to young ministers, it would prove invaluable.

"The Liberator." This is the first issue of a new monthly journal—the official organ of the N.S.W. Prohibition Alliance. Price 2/6 per annum, post free. The aim of the publication is to free industry, the home and the nation from the domination of the Liquor traffic. It is up-to-date in its propaganda and evidently intends to strike hard and frequently at its deadly foe—the liquor trade. This first issue has several interesting paragraphs of greetings. One from our old friend, the Ven. Archdeacon Boyce, who remarks:—

"I heartily welcome a journal published by the Alliance. The greatness of the movement that it leads deserves and needs such a paper. I can never forget the words of Gladstone, who said that strong drink was more pernicious than war, pestilence, and famine combined. Hence the urgent need of a printing press in view of the special public work of the Alliance to-day."

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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., February 16, 1927.

Who is my neighbour?

My dear girls and boys,

Quite a lot of you will have gone back to school by now and are settling down to another year of work and play and friendships. School is the place where friendships are made, all we grown-ups realise that—to have been to school together seems to be a wonderful link between one man or woman and another. It is a truly beautiful thing to have friends, people we like to be with in both our good and bad times, people who we know will be always interested in us, want to help us, that is what a friend is. And that is what we should try to be to all the folk around about us, a true friend, ready to help to the best of our abilities. Now the folk round about us we call neighbours, don't we? We speak of "our next-door neighbour" or our neighbour across the road, and in a larger sense, all the people we meet and have dealings with are our neighbours, so that we have a tremendous lot of them.

I want you to read a story Jesus told about this subject; He told it in answer to the question which is at the top of this letter. You will have all heard and read it heaps of times, the story of the Good Samaritan. Find it and read it again, and when you do try and imagine yourselves all those hundreds of years back, in a time when travelling was very, very different, roads were only tracks, and people mostly went on their own feet or perhaps had a donkey. On that lonely mountain road a man had been robbed and beaten and left for dead. After a long time came the Samaritan, and he, at risk of being set on himself, stopped and did his best to bind up the man's wounds, and then put him on his donkey, and ever so slowly journeyed on till they came to an inn. It was a brave as well as a kind thing to do. Even nowadays we use the words "Good Samaritan" for people who do such kindly acts. All through history there have been such people—every one of you could think of one or two—you try.

Just the other day I read a tale in one of our newspapers about a man in England. He was a very poor man tramping along a road on top of an embankment; he heard cries and found a schoolboy with his foot wedged in the points of the railway, in a cutting. He tried and tried again to get the boy's foot out, undid his boot, did all he could. Then they both heard a whistle and knew it was the express. The man twisted the boy's boot parallel to the earth and lay down beside him to keep him safe, pressing him between the rails. The train passed over their heads, neither were injured, and people came back to their help. Wasn't that a wonderful and a real "love-your-neighbour" thing to do.

I should like you all to read the story of the Good Samaritan and tell me where it is.

I am, yours affectionately,

Aunt Mat

Answer to question in last issue:

The Collect for the 3rd Sunday after Epiphany.

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

WHAT CAN A LITTLE CHAP DO?

(By John Oxenham.)

What can a little chap do
For his country and for you?
What can a little chap do?

He can play a straight game all
through—
That's one good thing he can do

He can fight like a Knight
For the Truth and the Right—
That's another good thing he can do.

He can shun all that's mean,
He can keep himself clean,
Both without and within—
That's a very fine thing he can do.

His soul he can brace
Against everything base,
And the trace will be seen
All his life in his face—
That's an excellent thing he can do.

He can look to the Light,
He can keep his thoughts white,
He can fight the great fight,
He can do with his might,
What is good in God's sight—
Those are truly great things he can do.

Though his years be but few,
If he keep himself true
He can march in the queue
Of the Good and the Great,
Who battled with fate
And won through—
That's a wonderful thing he can do.

And—in each little thing
He can follow the King,
Yes—in each smallest thing
He can follow the King—
He can follow the Christ, the King.

YOU PRAYED FOR ME.

You prayed for me. You did not know my need,
Nor that my heart was very sore indeed.
Nor that I had a fear I could not quell.
You sensed that with me all was not quite well.
And so—you prayed for me.
You prayed for me. My path had seemed so black,
And yet, I knew there was no turning back.
Then, in my loneliness I felt God near.
And down the long, dark road a light shone clear.
Because—you prayed for me.
You prayed for me. God did Himself attend—
Honoured the intercession of my friend.
And as your prayer, like incense sweet, did soar,
He did, in love, on me the blessing pour
The day you prayed for me.

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MARCH 1, 1928.

[Issued Fortnightly.] Single copy 3d 9/- per year post free



English Notes.—The Deposited Prayer Book, Rev. Dr. A. Law.

Quiet Moments.—The Lenten Season, Grace L. Rodda.

Leader—A Century of Church Journalism, Casuistry in the New Prayer Book.—Ven. Archdeacon Thorpe, M.A., B.D.

Letters to the Editor.—Sydney Synod and the Proposed Constitution, and others.

Australian Church News.—Interesting items. **The Church in Action.**—B.C.A. Women Workers.

Overseas.—Important notes.



Rapid progress, involving the expenditure of £100,000 to date, has been made in the work of preserving St. Paul's Cathedral, London.

The output of gelatine by one firm in New South Wales during 1927, was 1000 tons, absorbed mainly by jelly crystal and confectionary industries.

Over £124,000,000 was paid in admissions to picture theatres in America during 1926. The weekly attendance at the movies in U.S.A. is about 50 millions.

From the beginning of Australia the mines of the country have contributed £1,110,000,000 to its wealth. The present annual income derived from our mining industry is £25,000,000.

Labor's much boasted Brotherhood of Man ideal has received a rude shock in the decision of the Darwin Labor Unions to banish the Aborigine from the town.

In 1926, 10,000 acres of the highlands of Kenya passed into European hands, and the tribes of Kenya "have been declared to have no legal rights to their land."

The Church Pastoral Aid Society, England, has raised and expended during its 92 years of work, over £4,000,000 in providing part of the stipend of some thousands of qualified church-workers.

Strangely enough, Canon Bullock-Webster's attack upon the Bishop of Birmingham in St. Paul's Cathedral, has received considerable publicity in the Japanese papers.

Influential business interests are endeavouring to secure the abolition of trade coupons in N.S.W. The system has already been abolished in Victoria, South Australia, Queensland and Tasmania.

Dr. Gwynne, Bishop of Egypt and the Sudan, is so planning the Arabic branch of the Church's work in Egypt, that the way will be paved for the time when the Anglican Church in Egypt will have an Egyptian Bishop.

Australia has a public debt of £1,000,000,000, of which £442,000,000 is owed outside Australia. This fact needs urgent notice, even though our adverse balance of trade amounts to £11,000,000.

At June 30, 1918, the deposits in Savings Banks of Australia amounted to £116,339,892, or £23 2s. 7d. per head of population; at the same date, 1927, the amount was £204,159,682, or £33 2s. 1d. per head of population.

The number of factories in N.S.W. for the year 1926-27 increased by 30 and the number of employees by 9068. The value of the whole output of the mother State's manufacturing industry reached £179,262,044.

The Sydney Harbour Trust has been in existence 27 years, and during the whole of that period there has never been a strike, not even a minor industrial disturbance. The record of the men is one of loyalty and efficiency.

General extravagance due to the excessive purchasing of luxuries of various kinds, chiefly on the hire purchase system, are, according to the President of the Commonwealth Institute of Accountants, an untoward feature in present-day Australian life.

Mr. Ernest Bosch has given £27,000 to endow a Chair of Microscopic Anatomy at Sydney University, while the Right Hon. T. R. Ferens, of Hull, England, has given £22,000 for the endowment of a Chair at Hull University College.

During the recent disastrous Thames flood, Dr. John Hutton warned his Westminster congregation against the folly of blaming Nature or Providence for such a calamity. "Is not reason given us," he said, "for our defence in a dangerous world."

Dr. Wilfred Grenfell, of Labrador, says "Christ means to me a living personality, Who moves about in this world, Who gives strength and power as we endure, Who is a good Comrade helping one to be brave and do the right thing."

The French Government has no mercy on careless motorists. An Englishman who represents a British firm at Wimereux, has been sentenced to six months' imprisonment, and ordered to pay a fine of 110,000 francs (£900) on a charge of driving a motor car negligently and causing an accident.

According to the Report of the League of Nations on the International White Slave Traffic, the Latin countries of the Old and New World have a bad supremacy in this trade in flesh and blood. Great Britain stands out in honourable light as a nation that does everything to suppress this degrading business.

"To me," says Sir Harry Foster, M.P., "it is sufficient when I attend the Blessed Sacrament of the Last Supper to be told that our Lord said, 'Do this in remembrance of Me,' and said again, 'Where two or three are gathered together in My name there am I in the midst of them.' That is enough of the Real Presence for me."

The anti-slavery Ordinance passed by the Sierra Leone Legislature last September came into force on January 1. By this the legal status of slavery in the Sierra Leone Protectorate was abolished and some 117,000 persons gained their freedom. Most people had thought that there was no slavery in Africa!

King George's message to London at the beginning of the New Year—"Standing on the threshold of a new year, we all look into an unknown and uncertain future, but I am confident that you and the citizens of London will do so with hopefulness and courage, and prove to the world that the heart of the British Empire beats strong and true.—George R.I."

The sales of Scriptures to young people in Japan are steadily increasing, notwithstanding the fact that cost of living has greatly increased and prices correspondingly advanced. In 1907 a staff of 66 men involved the Japanese Auxiliary of the Bible Society, in annual charges of £1,123, whereas in 1927 for 16 men the expenditure was £1980.