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For Church of England People
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REFORMED*

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Australian and Overseas Church News.

B.C.A.—Annual Rally.

Clerical Dress—Frank Lynch.

Current Topics.

Leader—Subtle Propaganda.

Opinions on Books.

Prayer Book Revision.—A General Review.
(Rev. J. H. Frewin, M.A.)

The New Prayer Book, by Rev. W. H. Irwin,
M.A.

Word or Two.

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Widows' Pensions in N.S.W. have cost the State for the first year £280,931.

The Institute of Architects is taking steps towards the formation of a Royal Australian Institute of Architects with headquarters at Canberra.

Mr. J. B. Cramsie, Chairman of the Meat and Abattoir Board of N.S.W., says that there are too many sheep in the Mother State. Perhaps he is thinking of the approaching State elections and has been studying the electors.

"The ethical quality of the Empire is unlikely to survive without deterioration if the religious character of its citizens declines," says the Bishop of Manchester. How can we all lay this to heart?

The N.S.W. Government is undertaking the cost of restoring the monu-

ment erected in South Head Cemetery, Sydney, to the memory of the late Governor, Sir Walter Davidson, at a cost of £360. The monument was blown down in the severe storm of April last.

The Bishop of Toronto, addressing his annual synod said, "One of the most striking things in this diocese is the number of legacies left to the Church by good churchmen and women. This is really very remarkable." Can we say the same in Australia?

Leading men in England have united in a public appeal for £35,000 to purchase 1444 acres of Salisbury Plain, to secure the solitude of Stonehenge in perpetuity. Otherwise, extensive building close to Stonehenge is inevitable. Modernisation in the vicinity of the Druid remains would be lamentable!

The consecration of Rev. A. L. Wyld as Bishop Coadjutor of Bathurst will mean another Bush Brother elevated to the Australian episcopate. He will make at least the sixth that we know of! We have a conviction that the exotic religion inculcated by Anglo-Catholicism makes no appeal to big, strong-blooded Australians! The Rev. A. L. Wyld was trained at Cuddesdon!

Additional disbursements to the amount of £1700 have been announced from the residuary estate of the late Miss K. M. Latta, bringing the total benefactions to charities under the will to about £40,000. Church Homes for Children at Wahroonga and Carlingford, St. Luke's Hospital, and the Mission Zone Fund, all in Sydney, greatly benefitted. Miss Latta has set a noble example.

Three thousand and sixty infants under the age of one year died in New South Wales during 1926. The Acting-Director General of Public Health says that there can be no doubt that many of the infants could have been saved had the mothers received suitable antenatal care. These deaths can ill be spared in this land of ours where population is so needed. There yet remains much to be done in health instruction.

The Federal Treasurer states that there has been an actual expenditure in repatriation and war charges since the war of a total sum equal to Australia's share of the cost of the War while it was in progress. In interest and war charges there have been paid almost £260,000,000. In actual repatriation provision, an additional £200,000,000 have been spent. We wonder are the results of this repatriation cost really commensurate?

The Prince of Wales, speaking at a Government dinner in the Parliament buildings at Ottawa, Canada, last week, said that if, some day, he assumed the Crown, which stood above all distinctions of country, race, and party, and served to mark the unity in which all such differences were transcended, he trusted that he would be found worthy of the responsibility. Would that we all, in our several spheres, were as conscious of our God-given responsibility!

"There is a real danger of a world economic break-down," said Sir George Paish, a governor of the London School of Economics, and a great financial authority, in a speech at Oxford recently. "The world has never been in debt so deeply," he went on. "If there is a break in world unity, such as many leading authorities fear, the result will be widespread starvation, leading to revolution." How can we bring these facts home to the great mass of people?

Speaking at an Empire Day celebration, in England, Mr. Baldwin, Prime Minister, said:—"In our thought of Empire to-day, there is nothing in the nature of flag-wagging or painting the map red. No! Only a sense of pride in the race from which we sprang—a pride which makes us humble in our own eyes and resolute to make ourselves as worthy as we may of the heritage and responsibilities which are ours."

"I have a beautiful home, a motor car, a motor cycle, and everything a man could want, but where is my cross? I cannot help thinking I have been a bit of a hypocrite," said the Rev. Crawford Fitch, vicar of St. Luke's, Jersey, preaching at evensong last Sunday week. "I was greatly influenced by a wonderful sermon I heard while holiday-making in Paris," he said, "and I intend to resign my living and go out into the world to seek my cross."

Having declared the new Science School of Clifton College open, the Prince of Wales played, by his own request, a game of squash rackets with the school champion, J. H. Walters, a sixth form boy of eighteen. In the heat of a West of England summer afternoon the Prince played six of the stiffest games he has ever had in his life. At the end of fifty minutes he had a score of five games to one against. He emerged with a smile and a tousled head. "Thanks so much. It was awfully good of you," he said to his victor. "It was awfully good of you, Sir," responded Walters.

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FROM GLORY TO GLORY.

(Phillip ii. 6, 7, 8, 9.)

WE have here our Lord in four positions; and between these, three marvellous journeys—(1) From the bosom of the Father to the womb of the Virgin; (2) from the manger to the Cross; (3) from the Cross to the Throne.

1. He was originally in the form of God (ver. 6). He shared the glory of the Father as He shared His nature (see John xvii. 5; Isa. vi. compared with John xii. 39). When He took His first marvellous journey, He laid aside His glory as God, though not His nature as God; and He came down. George Herbert quaintly describes that descent:

The God of power as He did ride
In His majestic robes of glory,
Resolved to light. And so, one day,
He did descend, undressing all the way.

The stars His tire of light and rings obtained;

The cloud His bow, the fire His spear,

The sky His azure mantle gained.
And when they asked what He would wear,

He smiled, and said, as He did go,
He had new clothes a-making here below.

He clothed Himself in our flesh; and this brings us to

2. The Second Position (ver. 7, Rev. Version): "But emptied Himself, taking the form of a bond-servant, being made in the likeness of men." In assuming human nature, He took the form of a servant—slave. He was the perfect servant of Jehovah (Isa. xlii. 1). He came down from heaven not to do His own will, but the will of Him that sent Him (John vi. 38). And so He did; He lived a life of perfect obedience and absolute devotion to God.

An instructive type of our Lord as servant is found in the ordinance of the Hebrew servant (Ex. xxi. 2-6). Note the two periods of service in that passage—(1) Six years of compulsory service; (2) voluntary service for ever. Christ became a servant, and as man He met every claim of God. He was free to go out (see Exod. xxi. 3). He need not have gone to the Cross (see John x. 18): "No man taketh (My life) from Me, but I lay it down of Myself. I have power to lay it down." So He took the second marvellous journey. He travelled along the rugged way that led from the manger to the Cross. This brings us to

3. The Third Position (ver. 8, Rev. Version): "And being found in fashion as a man, He humbled Himself, becoming obedient to death, yea the death of the Cross." His flesh was pierced with the nails. Like the Hebrew slave, He received in His body the marks of perpetual servitude. Why did He do it? Because, like the Hebrew slave, He loved His Master, and He loved His wife.

(a) He loved His Master.—It was God's good pleasure to make the Captain of our salvation perfect through sufferings (Heb. ii. 10). Read the lan-

guage of the Servant of the Lord in Psalm xl. 6, 7, 8; Isa. i. 5, 6. Christ, in His devotion to God, gave His body, prepared in the mystery of the Incarnation, to be pierced, not by the awl, but by the nails; not to the doorpost, but to the Cross.

(b) He loved His wife.—His bride, the Church, which He saw already in the purposes of God. Eph. v. 25: "He loved the Church, and gave Himself for it." The wife of the Hebrew slave could never doubt her husband's love. The bored ear would be ever before her eyes as the proof of it. So with Christ, the scars of His glorified body bear witness to His love to us.

Those dark tokens of His Passion, Still His dazzling body bears;

Cause of endless adoration
To His ransomed worshippers.

With what rapture
Gaze we on those glorious scars!

He is a servant for ever. He ministers to His people now (Rev. i. 13); and He will serve them in heaven (Luke xii. 37).

4. The Fourth Position (ver. 9): "Wherefore God also highly exalteth Him." The third marvellous journey is from the Cross to the Throne. Who is this enthroned in glory? It is the Babe of Bethlehem, the Man of Sorrows, the Crucified Nazarene, crowned with many crowns. This is not the inherent glory of His Godhead, but the acquired glory of His Manhood. At the name of Jesus, the human name, every knee shall bow. As Son of Man, He has become Lord of the Universe. Through service and suffering He has passed from glory to glory.

"HE TAUGHT DAILY."

(10th Sunday after Trinity.)

Daily He teaches
The temple within,
Patiently striving
Disciples to win.

Daily He teaches,
They hang on His word,
Multitude listening,
The Scripture has heard.

Daily He teaches,
In power and in might,
Scribes are assembling
To question His right.

Daily He teaches,
Their whispering He knows,
And, in His wisdom
Outwitted His foes.

—Grace L. Rodda.

MY MORNING PRAYER.

Take charge of me, my God, to-day,
Before I think or act or say;
Lest from more nature's sinful root,
Some evil branch should sudden shoot.

Let my first thoughts be sanctified,
By streams that flow from Calvary's side,
So as the hours of day outrun,
All may be blessed that's said and done.

—A. Withers Green.

Good prayers never come weeping home. I am sure I shall have either what I ask or what I ought to ask.—Jeremy Taylor.



Prayers for the King.

Protest again Position in New Book.

The Evening Standard says that a number of members of the House of Commons are strongly opposing the placing of the prayers for the King in the New Prayer Book among the occasional prayers.

They say that, under that arrangement there will be no obligation on ministers to read the prayers and clergymen of some political opinions, may omit them.

The summary of the work for the year ending March 31st reveals the fact that for the first time in the history of the British and Foreign Bible Society they are able to report that in the space of twelve months fourteen new versions of Scripture have been added to the world's sacred literature, thus bringing their language list to 538.

It is interesting to note that during the past twenty-five years one fresh language has been captured for the Kingdom of God every six weeks; during the past year the average has risen to one language ever 26 days. Of the new versions, nine are for Africa, one is for China, one for South America, two for New Guinea, and one for the Solomon Islands. The year's circulation of Scriptures totalled 10,128,087 copies, this was a decrease of 324,646 on the previous year. The following figures are significant: over 1,500,000 volumes of Scripture were circulated in Continental Europe; 438,000 in Africa, 412,000 in Canada; 150,703 in Australia; 25,762 in New Zealand; 436,000 in South America and the West Indies (an increase of 22,000); 809,000 in India (an increase of 26,000); 104,000 in Malaya and the Netherlands Indies (an increase of 36,000); 236,000 in Japan (a decrease of 11,000); 640,000 in Korea (an increase of 28,000); 4,142,000 in China (a decrease of 119,000). Of every five volumes circulated, two were placed in the hands of inhabitants of China.

The total available income amounted to £395,344; the expenditure to £412,654. There was therefore a deficiency of £17,310 on the year's working. This deficit would have been more serious but for the reductions which were made in expenditure. It is obvious that these reductions cannot be continued without handicapping the society's work. The world-call resounds insistently in our ears. The nations need the ministry of God's Word. Let the whole Church rally to give the whole Gospel to the whole world.

New Prayer Book.

The "English Record," in editorial notes, writes:—

We are convinced that the Bishops Book changes true doctrine into false, restores teaching that has been fruitful of error and alters the entire outlook of the Church of England. The Church of England occupies a unique place in the Christian world and in the Anglican Communion. What it will do next week will have reactions throughout the whole Catholic Church. God hear prayer and answers it in His own way. He forceth not the will and it is for us with humility to ask Him that He may save our Church from evils which threaten and may make it a faithful witness to His Truth. We can only follow the Light as we see it. The Light from His Word has been the guide to our Church since the Reformation. May He in His mercy still privilege us to keep our candle burning brightly!

Bishop Knox.

Bishop Knox, in replying to the Evangelical Clergy who advocate acceptance of the Deposited Book, maintains that false principles underlie the Book, which "surrenders the great Reformation principle that the rules of public worship must be in full conformity with the teaching of Holy Scripture, and also accepts practices and uses built on the basis of tradition repugnant to Scripture." Its Communion Service is consistent with the idea that "the Eucharist is the offering of Christ as a sacrifice by the priest on the altar, to which sacrifice the communion of the congregation is not essential. For this idea there is no warrant in Scripture. It is essentially the sacrifice of the Mass." We agree with Dr. Knox, and it is on account of our belief that this teaching is implicit in the Deposited Book that we cannot consent to its acceptance.

Children's Work.

Liverpool Diocese has been making much of Children's Week at the Cathedral, with special services for scholars and teachers. Determined efforts are being made to foster and build up Sunday School work throughout the diocese.

The Bishop of Birmingham.

Dr. Barnes, Bishop of Birmingham, speaking at a crowded gathering of his Diocesan Conference, said:—

"I am sorry I cannot recommend the Revised Prayer Book for acceptance... It has been repeatedly said that no changes proposed necessarily imply a change in the traditional doctrine of the Church... I hold that the changes proposed are such that the Reformation doctrine of the Sacraments is imperilled, and that the errors and abuses of Mediaeval Catholicism can be more easily revived." Canon Guy Rogers, at the Conference, made an appeal for peace and loyalty to the proposals of the Bishops. Canon Long, an Anglo-Catholic, said "that the Book would not bring peace. They, the Anglo-Catholics, had steadily opposed revision, as they felt that the time was not yet ripe for it."

Brevities.

Dr. Ernest Barker, M.A., D.Litt., Principal of King's College, London, has been elected to the Chair of Political Science at Cambridge University. This will mean his retirement from his King's College post, which he has held since 1920.

Mr. Walter Runciman, M.P., says that our sailors ought to have 200,000 volumes on the high seas. If we supply them the sailors may be trusted to use them. The total number of books in the libraries of ships is now over 34,000. In municipal libraries on land an enormous part of the books are fiction, but seamen have a more catholic taste. They read science, are interested in philosophy, and make a study of life in this and other countries.

The presidency of the university to be founded at Dayton, Tennessee, in memory of the late W. J. Bryan, has been offered to Dr. J. Gresham Machen, the leader of the Fundamentalist section of the faculty of Princeton Theological Seminary, where he has been assistant professor of New Testament Literature and Exegesis since 1914. Dr. Machen has been lecturing in London on various subjects within the domain of apologetics. It will be remembered that Dayton became notorious a year or two ago over the teaching of Evolution in State Schools and the so-called Fundamentalist controversy.

A memorial church to Edith Cavell is to be built in Jasper Park, in the heart of the Canadian Rockies. It will stand on the shore of Lake Beauvert, facing the snow-capped mountain which bears her name, and in design will follow Norwich Cathedral, where the nurse worshipped as a child, and in whose shadow she is buried. The proposal to build the church has grown out of the custom of holding annual memorial services on August 4 at the base of Mount Edith Cavell.

ST. BARTHOLOMEW.

(August 24th.)

Philip brings Bartholomew
To his Lord and King
Saying, "We have found the Christ
Whom the prophets sing."

Philip speaks in eagerness,
Crying, "Come and See,"
Doubtful is Bartholomew,
Slow in step is he.

"Rabbi, Thou the Son of God,"
This, his joyful cry,
When the Lord revealed himself
To his inward eye.

True disciple evermore,
Firm his faith remains,
Finding in "the Morning Star,"
Light that never wanes.

—Grace L. Rodda.

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The great thing in this world is not so much where we stand, as in what direction we are moving. . . . We must sail sometimes with the wind and sometimes against it; but we must sail, and not drift, nor lie at anchor.—Holmes.

AUGUST.

19th—Friday. First Tasmanian Railway opened, 1869.

21st—Tenth Sunday after Trinity. If we wish God to hear our prayers then we should look to the Holy Spirit for guidance that we may ask those things that please God. This is the key to successful prayer. The collect is taken from the Sacramentary of Leo.

22nd—Monday. Marquess (3rd) of Salisbury died, 1903.

24th—Wednesday. St. Bartholomew's Day. There is a tradition that Bartholomew the Apostle was of noble birth. In 1572, on this day, 70,000 French Protestants were massacred. Battle of Mons, 1914.

26th—Friday. Pologand captured. What missionary responsibilities have been placed upon us by God through the Great War!

28th—Eleventh Sunday after Trinity. The subject of the day is God's power shown in mercy. St. Augustine of Hippo—Bishop and Confessor. He was one of the four great Doctors of the Western Church and probably influenced the Western Church more than any other of the Fathers. His conversion was due to the constant prayers of his mother, Monica, and to St. Ambrose. Italy declared war on Germany, 1916.

29th—Monday. Beheading of St. John Baptist. He was one of the most picturesque, yet pathetic characters in the New Testament. He died for his rebuking vice. Oliver Wendall Holmes born, 1809.

31st—Wednesday. John Bunyan died, 1688. Back of Louvain by Germans, 1914.

SEPTEMBER.

1st—Sunday—St. Giles' Day. A Greek nobleman who "sold all that he had" and returned to a monastic life. He made "the uncared for" his care. Himself a cripple, he became the patron of cripples. Australians captured St. Quentin, Peronne, 1918. Next issue of this paper.



SUBTLE PROPAGANDA.

IN the confusion and welter of these modern days, Catholicism is making a great bid for power. It seems to flourish in those periods when spiritual life is at a low ebb or dead—when worldliness is rampant and blatant. Man is incurably religious. He is a creature of the eternal. Though he may not know it, he hungers for rest in his soul. Hence when the simple faith of the New Testament and spiritual religion are in the shadows, man seeks to meet his deeper needs by dangleing with externalism, with the forms and ceremonies of religion. In other words, Catholicism has become a popular cult with many. A sinister aspect of the subject is the clever and subtle propaganda in the world to-day on behalf of this Catholicism. Our Anglo-Catholic friends are in the forefront, with the avowed aim of converting the British Empire to Catholicism. Roman Catholic writers like Hilaire Belloc and G. K. Chesterton seem to

have an option on much of the press. Novels are constantly appearing in which Catholicism and its ways are painted in the most roseate colours, and the unthinking are enamoured with the picture. Mediaeval times are set forth as the halcyon days of man's existence, while all kinds of cheap literature are constantly going forth in pamphlet form as propaganda.

An instance of their clever procedure is the series of articles in the bigger weeklies and quarterlies. For example, Mr. Hilaire Belloc—of all men—is writing a series of articles in "The Universe" on the Reformation. It cannot be gainsaid that Mr. Belloc is an exceedingly able writer, full of charm and virility, but he is positively disqualified from writing on the Reformation. And this by reason of his final prejudice against anything Protestant. He is a Roman propagandist pure and simple, and will, with quite unintentional offensiveness and with patronage, maybe, speak against the Reformation and tell how man "has retrogressed" since this great movement of spiritual freedom came about. The fact of the matter is that Mr. Belloc and his confreres are debarred from dealing with the Protestant Reformation simply because of their lack of knowledge of the inner meaning and experience of free grace in Christ and because they have already prejudged the subject, as infatuated pamphleteers of Rome. And yet this is the writer who essays to write in a general journal on the Reformation! Of course he will paint it in the worst colours. That is his purpose. It is a clever piece of subtle advocacy on the part of the agents of Catholicism.

Doubtless these articles will pass unheeded by Protestants who have any robustness of conviction, but the unfortunate thing is, that all around, there is the great army of the untaught and careless, and these are easily laid hold of. The whole business constitutes a grave challenge to Evangelicals. Maybe, when the story of machinations and doings of those who oppose spiritual religion breaks in upon the minds of Evangelical Christendom, we shall be aroused from our torpor and shall rise up and stand forth as valiant teachers, preachers and advocates of the Reformed Faith.

Perhaps the wish is father to the thought, for it is not long since a group of Churchmen issued the composite volume, "The Return of Christendom," to which Bishop Gore wrote an introduction, and G. K. Chesterton an epilogue. The purport of this volume of essays was to show that ever since the Reformation social ideals have been lost, and that we must "return" to the nobler effort of the Middle Ages, if society is to be built up in brotherhood and unity and justice—which reminds us of Chesterton's words in another connection: "It is admitted everywhere that the conscious and active emancipators (of the slaves) were the parish priests and the religious brotherhoods. Countless Clarksons and innumerable Wilberforces worked at death-beds and confessionals in all the villages of Europe; and the vast system of slavery vanished. The Catholic type of Christianity was not merely an element, it was a climate; and in that climate the slave would not grow."

The book doubtless was sincere, even though the writers are obsessed with the false glory of the mediaeval period. In any case the volume is on all fours with the so-called "Catholic" trend of to-day, and is a part of the special

pleading of those who regard the Reformation as the greatest blot on modern world history, and, therefore, the sooner Catholicism is revived the better it will be for this earth.

In passing, we note that the bubble, on the radiant hues of which the glory of mediaevalism is painted, has been pricked by no less an authority as Dr. C. G. Coulton, in his two great works, "Five Centuries of Religion," and "The Mediaeval Village." In these two volumes he reveals something of the true state of England and Europe during the years before the Reformation and shows that England to-day has more prosperity and retains more real faith in God than in these much lauded times of five centuries or so ago.

Another link in the chain is the publication of a series of biographical studies entitled "Great English Churchmen," under the editorship of Mr. Sidney Dark, editor of the "Church Times." This weekly journal is well known as the enterprising organ of the Anglo-Catholic movement, and if it is nothing else, it is certainly propagandist. Two volumes of the series are to hand, the one on Thomas Becket written by the editor, the other on William Laud, by A. S. Duncan Jones. Both subjects were great Archbishops of Canterbury, the former being known as a proud and over-bearing prelate, who would bring England under the complete dominance of the Pope in all matters. Strange, yet it is not strange—Mr. Dark presents Becket in a very favourable light—to twentieth century readers who are not quite conversant with all the facts!

The other volume deals with Archbishop Laud, whom the writer surrounds with a halo of glory. Puritans are severely castigated, the Reformation receives short shrift, and Anglo-Catholicism is traced back to Laud. In fact the world is just hungering to-day for Laud and his type of Churchmanship.

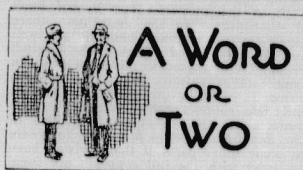
From the foregoing it will be seen that we are in the midst of skilful and adroit propagandism. The peril lies in the fact that we live in a day in which people sit increasingly loose to the teachings of the Bible and the principles of the Reformation. The insistent call is to teaching. That great journal, "The British Weekly," in a rallying cry, "To your tents, O Israel," urges that preachers here and there and everywhere "should spend these next few months in the study of Reformed Theology and in the practice of the piety of their Church. Whatever be its denomination, let each Church—ministers, teachers, elders, deacons, people—recover something of the spirit of its origins. Let it be announced that at evening service—and, where advisable, let larger churches and halls be secured for joint meetings—such subjects will be dealt with as—

- (1) The Nature of the Authority of the Bible; or, The Reformation Doctrine of the Word of God.
- (2) The High Priesthood of Christ.
- (3) The Eternal Intercession of Christ.
- (4) The Universal Priesthood of Believers.
- (5) The Final Perseverance of the Saints.

Let lectures be arranged for of a scholarly sort by competent and acknowledged men, on Reformation History—the context and the personalities—Wyclif, Luther, Calvin, Knox; and we shall see what we shall see."

In any case—the call is to earnest vigilance on the part of those who

value the simple faith of the gospel. It is no ordinary foe we fight to-day. And further, it needs to be stressed that the differences between Roman and Reformed Christianity are not merely religious and cultural, but moral. Not only so, it needs to be published abroad amongst the unwary and trustful, that this latest fashion in religion known as Anglo-Catholicism is gravitating rapidly and inevitably Rome-ward.



Sydney Cenotaph.

A SIMPLE yet deeply impressive ceremony marked the dedication of the Cenotaph placed in Martin Place, Sydney, on August 8, as a memorial of soldiers, sailors and nurses killed in the Great War. The Premier of the State made the dedicatory speech, and the State Governor laid the first wreath, after which flags were lowered and buglers sounded the Last Post. The Cenotaph stands as a symbol to posterity. We doubt not that it will form a sacred spot for the holding of many a memorial gathering in the days to come. It will stand as a constant reminder of the bravery and devotion to duty of our noble sons and daughters. We hope that it will take the same place in the heart of our citizens that the Cenotaph in London takes in the heart of the people of Great Britain.

One of the Big Problems.

HERE recently met at Budapest, under the chairmanship of Dr. John Mott, a great gathering, gathered from many quarters, to discuss an international question—the relation of the ubiquitous Jew to the Kingdom of God in Jesus Christ. Every Church or Society throughout the world which seeks to influence the Jewish people was represented. The problem before the conference was, how, by what means and methods and message, can the Christian forces win the great Jewish people for Jesus, the Messiah? It was felt that the problem was two-fold—the attitude of the Church to the Jew, and the attitude of the Jew to the Church. How can hoary prejudices be got rid of, and how can the genius and quality of the Jew be brought into captivity to our Lord Jesus Christ?

The conference had before it some very wonderful facts bearing upon the widespread departure of Jewry from its faith. Authentic reports bore witness to synagogues being gravely deserted, and of young Jews the world over giving up the faith of their fathers. It was felt that the whole Christian Church should be acquainted with this cleavage, and also made aware of the social and spiritual menace to the world, the Jew without religion will be. Notable suggestions for future work have been made, for the extraordinary accession of Jews to the Christian faith in Europe and America, lead our leaders to believe that a great door and effectual is open. Meantime we should earnestly support the Church's work amongst the Jews, we should show warm sympathy with the whole Jewish world in this time of its trial, waiting to share in the ingathering which is coming. No doubt the

well-thought-out plans made for future work will soon be before us, calling us to strong Christ-like endeavours to buy up the opportunity.

Incense.

WE note that at a special service in Melbourne to mark the first anniversary of a vicar's induction, as also at a patronal festival in North Queensland, incense and censuring were part of the order of proceedings. We are aware that these excrecences of worship are not singular in certain other parishes of Anglo-Catholic provincities. It is good, however, to remind our readers and others, that the New Testament contains absolutely no reference to any use of incense in the Christian Church of the days of the Apostles; and it gives no directions for any such use at any subsequent time. The Book of Common Prayer contains no rubric ordering the use of incense, and does not so much as mention it from the first page to the last. Besides, incense is strongly condemned in the Homily "Against Peril of Idolatry." In the first four centuries there is no trace of the use of incense in Christian worship. "On the contrary," wrote the late Rev. W. E. Scudamore, himself a learned Ritualist, "we meet with many statements in the writings of the early fathers which cannot be reconciled with the existence of such a custom." The use of incense has been declared illegal by Sir Robert Phillimore and by Lord Penzance in the Court of Arches, and no appeal from their judgment on this point has been attempted. As far back as 1866 the Lower House of Canterbury expressed its entire disapproval of the practice of censuring persons and things, which both the Archbishops of Canterbury and York, after a full and impartial hearing of arguments for and against, and after ample deliberation, pronounced definitely and without reserve in 1899 against its use in the Services of the Church of England. Indeed, it would be difficult to name any ceremony against which a stronger indictment could be made out. Yet here in Australian dioceses it is practised and then broadcasted, and the bishops seemingly concur. If the proposed new Prayer Book is adopted in Australia, what then will be the doings of the clergy? The bishops are all out for comprehension. They apparently have no control, with the result that we find a custom being re-introduced in our Churches which sprang up when Paganism made its first inroads upon the Church, which flourished during the darkest periods of mediaeval history, and which was one of the very first to be hurled out, when the light of scripture again shone upon the world at the Reformation.

ILLNESS OF REV. A. J. H. PRIEST.

It is with very great regret that we announce the sudden illness of the Rev. A. J. H. Priest, while conducting Divine Worship on Sunday night, August 7. Mr. Priest has been writing for our columns a series of articles on "Flashlights from the Past," which have been much valued. We haven't his contribution this week, much to our loss! There is no clergyman more highly respected than Mr. Priest. He has held important livings in the dioceses of Newcastle, Melbourne and Sydney. Formerly he was the C.M.S. Missionary Missioner and editor of this paper. His condition is just about the same as we go to press. We join in prayer that God may sustain and keep him and his in this their hour of trial.



Our illustration is that of Rev. Dzung-mer Keoh, Chinese pastor of Sungkiang, and one of our clergy of the Diocese of Shanghai. When the Cantonese troops came north recently, he was seized, imprisoned and exposed to public derision. The inscription on the cap which they put on his head reads: "D. M. Keoh, the running dog of imperialism." That on the placard at the side calls him a Christian pastor and that he devours people like fish and flesh.

The Industrial Mission to America.

THE members of the Australian Industrial Commission to America have returned to Australia, having gleaned copious pages of information and other important facts bearing upon industry and capital, wages and methods, and man power in that land of colossal enterprise. Doubtless the Commission will present its authentic report or reports to the Federal Government in due time. It is to be hoped that something good and useful will accrue to Australia, for the cost of the Commission must have been a tidy sum. We sometimes wonder, as we think of the vast sum spent in the past in sending delegates and commissions overseas, what have been the net results.

One think we learn from these homecoming Commissioners, is that they are unanimous regarding the necessity of co-operation between employers and employees, scientific management of industry, development of power, and increasing the efficiency of workers. Owing to the fact that the Commission was made up of Capital and Labour representatives, there are divergencies of opinion whether the system of shop councils, of company unions are a greater success than compulsory arbitration. Naturally, too, there are serious differences on the question whether managements should have the right, without interference of unions, to decide upon piece or standard time work or any wage incentive. All who have Australia's future well-being at heart will fervently hope that, out of the reports of the Commission, industry in this land will abound and that peace, goodwill and fair play and the commonwealth will become dominant factors. We can never truly go forward unless capital, brains and hard work go hand in hand, and abiding by Eternal Verities.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

Mrs. Stirling, Toorak, Melbourne (per Dr. Law, £1.



NEW SOUTH WALES.

SYDNEY.

Removing the Cathedral.

The special committee at St. Andrew's Cathedral, which has been dealing with the proposed transfer of the cathedral from George Street to the old Mint site in Macquarie Street, decided recently, by a majority vote, in favour of the transfer of the edifice.

The State Governments' proposal, wholly endorsed, includes a grant of £500,000 to the cathedral authorities, in addition to the exchange of sites.

The committee will ask Coadjutor-Bishop D'Arcy-Irvine to call an immediate special session of the Synod, to which the committee's recommendation will be made.

If the Synod expresses its agreement, the exchange can be proceeded with without further delay.

According to the daily press, the occasion for the exchange arises from the exigencies of the underground railway construction and the Town Hall station being excavated. The City Council is also keen to acquire portion of the area for extensions of the Town Hall and administrative quarters of the electric lighting department.

Diocesan Conference.

Several matters of pressing public importance came before the Sydney Diocesan Conference, just as we go to press—the question of the better observance of Good Friday and that of the keeping of the Lord's Day; the new Sydney social menace owing to the increased facilities for gambling given at the tin hare night coursing, and the alarming number of compulsory marriages. The matter of young peoples' parochial activities and the organisation thereof were discussed, as also the subject of temperance instruction in the schools.

Bishops court.

The contract price for alterations and repairs at Bishops court is £20409. The work is to be completed ere the Archbishop and Mrs. Wright return.

Church Buildings.

The parish of St. Stephen's, Edgecliff, has decided to proceed with the erection of a new church at a cost of £2457. On August 20 the Bishop Coadjutor lays the foundation stone of the vicarage in the parish of Cabramatta. St. Oswald's, Haberfield, has called tenders for the erection of their new church, while St. John's School Church in the parish of Willoughby has been completed and opened for service.

Children's Homes.

The forty-second annual meeting of the Church of England Homes at Glebe Point and Carlingford was held last week. The year has been a very successful one.

"We are building up these homes not only for the present, but for all time. We want to arrive at the time when we can say that any Church of England child who needs it can be given a place in our fold," said Mr. A. E. Finch, hon. treasurer, in presenting the balance sheet.

St. John's, Balmain.

St. John's, Balmain, where the Rev. Geo. Manning has done a very fine work, is being smothered in coal dust from the adjacent colliery. The citizens are up in arms owing to this dust nuisance, but nothing seems to be done. It has been suggested that the church be moved to a more favourable locality.

BATHURST.

The New Cathedral.

The sudden death of Mr. William Montgomery, the Victorian artist, who had been entrusted with the work of designing the stained glass windows for the new Cathedral at Bathurst, will necessarily delay plans. At the time of his death the artist had completed five of the windows, which are now in position, and are described by experts as the finest yet produced in Australia. Eleven more windows had yet to be completed. The Bishop states that it is now inevitable that the windows will not be completed in time for the consecration ceremony on October 30.

The Bishop-Coadjutor.

The Bishop of Bathurst in his diocesan paper, referring to the nomination of Rev. A. L. Wyld as Bishop Coadjutor, says:

"The Bishop Coadjutor will reside at Gilgandra, and retain office as rector of the parish of St. Ambrose, but in the parish work will be assisted by two colleagues, so that he may be free for his episcopal work."

"The parish of Gilgandra, in accordance with a resolution passed by the parish council, will cease to be part of the area of the Brotherhood of the Good Shepherd, and will be constituted as a parish of the normal diocesan type."

"The Bishop Coadjutor will be especially associated with the work of the Brotherhood as part of his division of the episcopal work of administration."

West Wyalong.

The parishioners of West Wyalong subscribed or promised at an initial meeting

called for the purpose, the sum of £3200 towards a new church. Mr. John Cattle and family led off in response to the appeal with £500; £150 was given in memory of a leading churchmen, the late Mr. Dean. There were several £100, and smaller sums down to 10/-.

GOULBURN.

After all the Bishop did not get away for his holiday until July 28. He has gone to Suva via Auckland, where he stays from August 5 to 12, returning by the Aorangi on August 30.

In his August letter the Bishop writes with regard to the proposed new Prayer Book and Australia:—"In the meantime there seems no reason why we should refrain from using the many good things in the English revision. With regard to the changes which it suggests or permits in the Communion Service it would be advisable that bishops should take counsel with their clergy in conference as to the wisest way in which to make any such experiments. But for years past some other parts of that revision have been used with the full consent of some bishops. In fact, there has been a good deal of private revision on the part of parish priests with or without the knowledge and approval of the bishops. It is just here that the English revision will serve a very useful purpose at once. It will guide the bishops in the exercise of their discretion. An Australian bishop cannot go far wrong if he encourages or at least permits parish priests to make experimental use of those many things in the English revision which have been matters of agreement from quite the earliest stages of the process of revision. For myself I should have no hesitation in giving such encouragement or permission with regard to most of the contents of the new book. For example, the new form of the baptismal service is so much better than the old that we might well have it printed on cards for use in church. The Communion Service as it stands is so dear to our people that much careful explanation and instruction should be given before any experiment is made with the new form. And I should wish to be consulted before any such experiment is made, until I have had an opportunity of a conference with the clergy at the time of synod, when we might agree upon some common line of action. Much harm might be done, even with the best intentions, by an isolated experiment in this or that parish on the authority of a parish priest alone."

VICTORIA.

BENDIGO.

The Rev. Percy Webber, of Chelsea, Melbourne diocese, has accepted nomination to the parish of Heathcote, and will take charge on October 1. Mr. Webber was at one time C.M.S. Missionary in India, and was trained at Islington, London.

The Rev. R. K. Hobden, of Hillston, diocese of Riverina, has accepted appointment to this diocese.

The Rev. Canon Burns, on Missionary tour, gave a very inspiring lecture on Tanganyika, at St. Paul's Sunday School, Bendigo, on Wednesday, 3rd inst.

QUEENSLAND.

BRISBANE.

The Archbishop of Brisbane in his August monthly letter states that the visit of Canon Burns, Missionary for twenty-nine years in Nairobi, East Africa, has been a great inspiration to all who have heard him.

"Few things have given me greater pleasure than opening All Saints' Mission Hall of St. Francis of Assisi in Spring Hill, Brisbane. A house has been procured, which has been transformed into a Mission Hall to seat about eighty people."

The Rev. Cecil H. Edwards has begun his work as Head of the Charleville Bush Brotherhood. Archdeacon Glover has inducted Mr. Nommensen to the vicarage of Eidsvold, and Mr. Palmer to the vicarage of Biggenden. The Rev. F. C. Sewell has been appointed vicar of the parochial district of Gin Gin."

The Rev. F. McKeon, assistant chaplain at the Melbourne Grammar School, has been appointed Headmaster of the Church of England Grammar School, Warwick.

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

ROCKHAMPTON.

This Bishop writes to his diocese for the last time as bishop:—

"I shall (D.V.) be preaching morning and evening in the Cathedral on August 14, my last Sunday as Bishop, as my resignation will take effect on the day following, August 15. On August 16, my sister and I have arranged to leave Rockhampton, and the enthronement in Ballarat Cathedral is fixed for Wednesday, August 31st. I am sure that I may rely upon your thoughts and your prayers on this solemn occasion."

"Acting upon the advice and request of the Diocesan Council, I have summoned the Special Session of Synod, for the purpose of the election of the fourth Bishop of Rockhampton, for the same day, August 31. There is no reason to imagine that the Council, in suggesting this date, knew that it was also the day fixed for my enthronement."

WEST AUSTRALIA.

PERTH.

Motor Mission Car for New Work.

A new motor car, to be used in the newly-formed Missionary District of Dalwalline, West Australia, was recently dedicated. The money for the purchase of the car was contributed by an anonymous donor under circumstances which are of unusual interest. When the Rev. H. E. Hyde was touring England last Autumn, appealing on behalf of the spiritual needs of the new settlers in Australia, he preached one evening at St. Mary's, Bournemouth. A maid from one of the hotels was present at the service, and on her return she went to make up a fire in one of the sitting rooms. A visitor to the hotel was reading in front of the fire, and asked where she had been. The girl told him, and in answer to further questions, gave him an outline of his sermon, in which the preacher had told of the conditions on the Wongan-Mullewa Railway line, where, for 200 miles, there was no clergyman and no Church. The following day the visitor cycled to St. Mary's Rectory, and asked to see the preacher of the previous evening. After a few minutes' conversation, he drew from his pocket-book two notes of £100 each and one for £10 and gave them to Mr. Hyde for the purchase of a car, which would enable a priest to tour the huge district above referred to. The donor of this munificent gift refused to give his name or to wait for a receipt; his only request was that "the priest who used the car should pray for him."

SOUTH AUSTRALIA.

WILLOCHRA.

The bishop, writing of his visit overseas, tells interesting details of his journeyings in Palestine and Egypt. He is now in England and has cabled the diocese that three clergy—P. P. Darke for the Bush Brotherhood, J. B. Drabble to resume work in the diocese, and Davies, to relieve the Rev. H. W. L. Snow of Port Lincoln, who wishes to retire—are sailing from England in October and November respectively.

Diocesan Registrar.

Mr. H. J. Hillier, who has held the position of secretary and registrar of the diocese since its foundation has resigned.

During the time that Mr. Hillier has been serving the diocese he has earned the respect and esteem of all with whom he has come into contact in connection with his work, and his fidelity and devotion to his work, and his services generally to the Church, will be long remembered throughout the diocese.

Mr. J. G. Deebie has been appointed to fill the vacancy. He hails from the See town, and has always taken a keen interest in Church work, and although he is noted specially as an enthusiastic expert in Sunday School management he has during the last 20 years held every possible position in parish and diocese open to a layman. He was recently recommended by the Australian Board of Missions for the position of Diocesan Secretary to the Bishop of Melanesia.

TASMANIA.

(From our Correspondent.)

The Government has recently taken over about half of St. George's Burial Ground in Hobart, the remaining portion being left in the hands of the Church Trustees of the Diocese for future disposal. It is the intention of the Government to convert their

portion into a playground for the children of the Albura State School, situated on the opposite side of the street in the old Military Barracks Reserve. This burial ground with its long since demolished almshouses was given to St. George's Parish in 1842 and closed in 1872, and since then has always been more or less of a problem to the churchwardens, there being no special revenue for its upkeep, and apparently so few relatives of those buried there concerned about keeping their graves in repair.

Years ago one of the last dwellers in the almshouses pointed out to me the unmarked grave of William Buckley, the soldier who was transported to N.S.W. for striking his superior officer, and who escaped from the prison settlement there, and lived for 25 years among the aboriginals, almost being coming one of them. Here also is buried James Lucas, who was a fellow midshipman with Sir John Franklin, and who died of injuries received while rendering assistance to a wrecked Dutch ship.

The longer and older cemetery belonging to St. David's was taken over by the Government some years ago, and converted into a public park and gardens. Some of the larger monuments, and, we are sorry not more, were left in place, among these being that to Governor David Collins, erected by Sir John Franklin. Collins was buried in the first temporary church which was soon destroyed, and his grave left unmarked. It is worthy of note that in the recent renovations a modern addition to Sir John Franklin's inscription informs us Collins was "died beneath the altar," a name and a place which was not found in any Church of England in Tasmania either in the days of Collins or till long after. In St. George's burial ground, however, is to be found a monument which once was the Communion Table of St. George's Church. That strong evangelical rector of the forties, Dr. Fry, being convinced that a stone table was not removed and replaced by the present wooden table standing away from the wall, which, moreover, is the West wall. In the course of time, the wife of a churchwarden died and was buried, and the churchwarden purchased the former stone Communion Table and made it into her monument.

The headstones now set up against two walls of St. David's Park form a veritable chapter of our early colonial history, one of these recording the death of Mrs. Alfred Stephen, whose descendants are so well known in New South Wales.

And in both cemeteries were buried many soldiers whose graves were unmarked, men who had fought in Wellington's victorious

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NEW ZEALAND.

NELSON.

On Sunday, 21st August, the diocese will be celebrating the 85th anniversary of the landing of Bishop Selwyn in Nelson.

"We are," says Bishop Sadler, "to have an official visit from His Grace the Archbishop, who will and will be the chief speaker at what we hope will be a great and inspiring assembly in the Marsden Church House the following Tuesday. This demonstration in connection with and for the benefit of the new Cathedral, will be productive of much good. Need I say that our beloved and trusted Primate and Archbishop will receive from us all a hearty and loyal welcome. As the successor of Bishop Selwyn he will remind us again of the familiar words:—'O God, we have heard with our ears, and our fathers have told us, the noble words which Thou didst in their days and in the old time before them.'"

Church Missionary Society.

The annual sale of work of the N.S.W. Branch of the C.M.S. will be held in the Basement of the Town Hall, Sydney, on Thursday, September 1, from 12 noon till 9.30 p.m. The official opening will be by Lady MacCallum at 3 p.m. Lace, brasses, embroidery from India; beads, bags, lace from Egypt and Palestine; lace, silver and drawn-thread work from China. Cards and Calendars. Admission 6d.

Combined Campaign for Missions.

The Director of the Combined Campaign for Missions will address a meeting of the laity of Sydney, especially church officers, at High Tea in the Lower Hall of the Chapter House, on Thursday, August 25, at 6 p.m.; the clergy on Friday, 26th, at 11 a.m.; and a meeting of women on Friday afternoon, 26th, at 3 o'clock. The local committee in Sydney is hard at work seeking to ensure large and representative gatherings on behalf of this great effort. The slogan of the whole campaign is, "The Whole Church for the Whole Task." The Director has just returned to Sydney from the north, and has been in conference with the main committee. Representatives of Victoria and South Australia were present.

B.C.A. Annual Rally.

The Bush Church Aid Society's Annual Rally has come to be looked upon as a perfect tonic. There is a piquancy and eclat about the whole "get up" and carrying through of the events of the evening, that people go away exhilarated, encouraged, inspired—and all for richer, nobler service! The 1927 Rally in the Sydney Chapter House on August 11th, proved no exception. There was a great attendance, tuned into the right atmosphere by a preliminary song service. The platform was an imposing one. The Organising Missioner, Rev. S. J. Kirby, was back in harness after his brief rest and change, valiant men and women motor van workers, and past agents were in places of honour, supported, shall we say, by Sir Albert Gould, who took the chair.

Canon Langley, Hon. Clerical Secretary, led off with extracts from the annual report, prefacing his remarks with a warm welcome to Mr. Kirby, and words of tribute and recognition to those who carried on meanwhile. Rev. R. B. Ashcroft and Miss Manning. He could not find words of approbation strong enough as he thought of the work of B.C.A. in the back blocks. The income for the year closing December, 1926, was the highest on record having reached the £5000 mark. It was felt a right thing to relieve the Organising Missioner of much of his arduous labours in carrying lantern outfit,

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etc., and so the committee is more than pleased at the gift of a Dodge car from a Victorian friend. A donation of £50 for same purpose has also been received. The speaker concluded by appealing for £500 at once, to make up leeway, brought about owing to the absence of Mr. Kirby and his driving and persuasive power. Canon Langley then, in appropriate words, bade farewell to Dr. Law, as he leaves for England on deputation.

Sir Albert Gould brought words of cheer and encouragement. He spoke of the privilege which was his in presiding at such a gathering—concerned as it was with the ministrations of our Christian religion in the wide spaces and the bush of inland Australia. He urged keener and even more liberal support in the year now ensuing.

The Rev. Dr. Law was warmly welcomed. He told how he was leaving for six months' deputation work in England for the Colonial and Continental Church Society, and that while there he would tell the people of England what a flourishing institution the Bush Church Aid Society was. He then stated three reasons why he was proud to be a supporter of the Society's work. First, it was marked by the spirit of venture. There was no "stay-at-home" safe policy about B.C.A. It had adventurous leadership, and was ever launching forth in new ventures of service and usefulness on behalf of the peoples in lonely Australia. Then he loved and worked for this cause just because B.C.A., through its workers, was an Empire-builder, building up the characters of young and old in this land. This, he said, was a noble task and worthy of the great British Empire to which we are proud to belong. His third reason was that B.C.A. stood four-square on the simple, untrammelled Gospel of our Lord Jesus Christ. In other words, it stood for a strong, saving positive Evangelicalism that went into the remote parts of Australia telling out the good news of God's redeeming love in Christ, of a free and open access to Him of an ever-ready and near Saviour, Who empowers and keeps people in their lives day by day.

The Rev. S. J. Kirby spoke the final words. He had a great reception on rising to speak. Of course he was glad to be in harness again, in fact he was chafing at the bit eager for a long and a strong pull. Once again he gave us vivid and living pictures of the life and needs out back, of the calls to service, and the hopes he has for the great task. Doors of opportunity opened and B.C.A. must enter in. Money was needed, men and women were needed, consecrated helpers all round were wanted—and all this in Christ's name and for His sake! All this for the sons and daughters of Australia in the never-never country. All this for the purpose of building up Christian character in this great southern land.

"For 50 months Ypres was the stronghold of the British Empire. Its name will stand for ever as the symbol of British courage and endurance. Ypres was for France. I render profound and sincere homage in the name of the Belgians, to the British soldiers who died heroes' deaths for justice and liberty." So said King Albert of Belgium at the unveiling of Menin Gate, the memorial erected by the governments of every nation of the British Commonwealth and every colony and dependency.

At a banquet in a Canadian city recently, in connection with the "Fathers and Sons" movement, the head of the Boy Scouts stated that during his sixteen or seventeen years' work among the boys, and in spite of continual appeals to their fathers, he had utterly failed to secure their attendance to any appreciable extent at their gatherings. So far as the support and even the recognition of his work went, the influence of the fathers had been practically nil. What about our Australian fathers (and brothers)?

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Rev. A. J. H. Priest writes:—

In your leading article on "The Church and Young Manhood," in the issue before last of the A.C.R., you draw attention to the fact that hundreds of our boys and girls, educated in spiritual things at our Sunday Schools, never become regular worshippers in our Churches.

The reason is obvious: Most of them, specially in thickly-populated areas, never form the habit of Church-going and public worship. Their attendance at Sunday School constitutes the whole of their religious exercises on the Lord's Day. When they reach the age when they leave the Sunday School, their Sunday religious observances, in the majority of cases, cease altogether.

To provide clubs and opportunities of fellowship for these adolescents is a good thing, but we should lay our foundations at a much earlier age and develop the habit of Sunday Worship. This is being done now in many of our Churches, by Young Worshipers' Bands, stamps and Albums, with a five minutes' address for the boys and girls at Morning Service. My experience shows me that many of these young people, when the stamps have lost their charm for them, have learnt to love their Sunday morning worship, and continue coming.

In many Churches nothing is yet done in this direction, where it is done there are often only a few boys and girls present. I would urge all the clergy to develop some such plan, and work it for all it is worth. We may still lose many young people who ought to attend the Churches, but if this is done we shall be building up a considerable number of boys and girls to take their places in the worship of God, and in the service of the Church in the days to come.

N.B.—In one industrial parish in Sydney a Young Worshipers' Union was formed, resulting in an attendance of 100 to 150 boys and girls at the Morning Service each Sunday. A.J.H.P.

PRAYER BOOK REVISION.

(Continued from p. 5.)

our Blessed Lord and those who have departed in the faith and fear of His Holy Name. Especially we notice, with grave objection, the provision of a special collect, estate and gospel for All Souls' Day. The observance of this day originated with, and has ever since been associated with, the doctrine of purgatory, and the belief of purgatorial perfecting of those who rest in Jesus finds definite expression in one of the collects suggested for use on that day. (See occasional Collects, par 31—third Collect, p. 128.) Especially to be noted are the words—"If it be desired to pray for others' needs, it shall be sufficient to say 'Let us pray for them,' and silence shall be kept for a space." The alleged need of deliverance from purgatory finds ample room at this point. We call attention to the fact that observance of this day in a manner implying the doctrine of purgatory was censured by the Royal Commission as "clearly inconsistent with, and subversive of the teaching of the Church of England as declared by the Articles, and set forth in the Prayer Book."

(5) Because in view of the strenuous efforts which are being made by many clergy to revive the use of the confessional, we deeply regret the introduction into the communion of the sick of a "form of confession" not to be found in the Book of Common Prayer. It cannot be doubted that this innovation will be used as a new argument that the practice of auricular confession has the authority of the church.

These alterations some may think are small in themselves, but taken together they remove the Church from the Scriptural authority on which alone it stood and are all concessions to one party which has been lawless for years.

Such concessions will not bring peace. And even if they did, are we justified in giving away principles for the sake of peace. This was not the spirit of our men who fought at Anzac. We are bound as loyal Churchmen to contend for the right. As the Apostle urges us to "Keep the great securities of your faith intact by the aid of the Holy Spirit that dwells in us."



The Church: Its Worship and Sacraments, by C. Anderson Scott, D.D., of Westminster College, Cambridge. Price 3/6 net. Our copy from Messrs. Angus & Robertson. This is one of the Student Movement Books. It is small in size, but big in content. We commend it warmly to our readers. The author begins by expounding what our Lord meant by His Church—how that the Church is one and in spite of its grouping in separate organisations, there remains the "Unity created by the Spirit." He goes on to show how that the Church is Holy and Catholic, indestructible and indispensable and then urges his readers to "think of what she may be, and make yourselves her lovers."

Then follows a section on worship and asks what is wrong with our worship? He deals with the basal principles of worship and in an incisive chapter makes it clear that the Reformed type of worship is not intrinsically inferior to any other type. Divine worship in all its component parts is then analysed—a very helpful section! The chapter on the Church and Sacraments is cogent and clear—the difference between the Reformed and Unreformed Churches being clearly stated—the spiritual and mechanical working of Grace being explained. Then follow sections on Baptism, and the Lord's Supper, with concluding thoughts dealing with "the Real Presence of Christ—not in the Elements, but in the Sacrament, that is to say, in the life as a whole." The writer is no mere Zwinglian, far from it. Care is needed in following the author in these latter sections. He seems to hold a position midway between the old-fashioned Evangelical idea of the sacrament and the Catholic view. It is a very useful volume.

The Revolt of Asia, by Upton Close. 6/- . (From Angus and Robertson.)

This is a provoking book. The subject provokes thought. The treatment provokes bad feeling. The writer is evidently suffering from some very bad complexes! One is social. We don't know his personal history, but he writes like a man of mean origin, and of incurable social bias.

This is probably the root of the bitter anti-Britishism that runs like a yellow streak through the whole. Bolshevism moves on a plane of its own—everything expressed in Russian or done by Russians is right. The Bolsheviks are above criticism. The British are beneath contempt. We are at a loss to know what good the Eagle Press think they will do by publishing this book in Australia. Take the following from the last chapter, which claims to be historical! "The American ships, the most competent manned in the world, plunged onward and prospered greatly. While a British ship would heave to at night, the Americans sailed through all hours and almost all seasons without reefing a sail. Their snowy duck stretched on masts that stabbed at the stars loomed high above dirty hemp and canvas rigged on the stumpy spars of their rivals." (How did the word "almost" creep into text here!) This sort of stuff will sell in America, though it is far from expressing the American mind. The writer of this review-note spent one night in Chicago during March, 1918. The war was at its very worst and there were then probably more than a million Americans in Europe or on their way there. During that evening a whole German operative work was rendered entirely by German in one of the leading theatres of that great city, the second city in America. Anti-British pamphlets and books (and we don't know whether to call this a book or a pamphlet) will find sale in America, but they should neither be published nor sold in Australia.

But the subject of this book—that is a different matter. Australians should read and ponder everything that is written on the race question. We in Australia are a western people living in the east. We lie under the rim of a great basin that threatens to spill over. Priority of occupation will be a poor title then—no better for us than for the poor aborigines who preceded us. A coloured hand will certainly knock at Australia's door. The latent and unused wealth of our great empty spaces will excite more and more the hunger of the East. When their day of opportunity arrives our day of opportunity will have past—i.e., as things are going with us now. No reasoning person can think that the East lacks the will to come. In the providence of God they still lack the opportunity. But how long? What a message this brings to Australia. God is still lengthening out our day of grace—churchmen, politicians, and people alike—seem to give no heed. D.J.K.

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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. Try to get a new subscriber.

Toorak, Melbourne, Vic.,
August 18, 1927.

"In journeyings often . . ."

My dear young people,

To set out on a journey, isn't it an exciting thing to do, even a quite small one. It means that in a few hours we'll be right away from all the ordinary things we have round us, perhaps even away from all our own people. We don't know exactly what will happen to us at the other end, we always hope something really nice. Boys and girls leaving home to go to boarding school or to start out for themselves in life know what this feels like. Even a visit to friends in another part of the country means often a new kind of life. Then there are much longer journeyings. We all know men and women, boys and girls, who have come out here to live, come all the way from England. I do think that we, born out here, should always be extra nice to our new people, they have left so much behind, home, friends, perhaps parents, brothers and sisters. As to friends who go for a trip to all parts of the world, I expect we all know some on the sea now or just coming home or just starting. We love to get letters and picture post cards from them, and learn something of all they are doing and seeing. Do you ever think how wonderful it is that we can get about so quickly nowadays? A little over a month and one can be in England. I remember my mother talking about the three months they spent on a sailing ship when they came out here. Perhaps some of you young folk will go even quicker—by aeroplane.

Who loves history? Aren't there some wonderful journeyings to read about? Captain Cook coming out here and finding our country; Livingstone getting right into the heart of Africa; the first people to sail round the Cape of Good Hope; and heaps of others. There is one more I want to talk about a little, and that is St. Paul and his travels in the Mediterranean. He was a great traveller and had many adventures, terrible ones sometimes, as when he was shipwrecked. How many of you have a map at the back of your Bibles, like I have, showing the journeyings of St. Paul? It's wonderful to see all the places he got to, and then just to think how very difficult and dangerous it was to travel in those days. It mostly meant using one's own feet and going in tiny and dirty boats—sometimes perhaps someone would give him a lift on their donkey or mule, but no mail boats or trains or coaches or motors! Most of us would think a good many times more than twice before starting to walk from Sydney to Melbourne. Find for me and read what St. Paul says about his travels; you will see what a lot he had to go through. It is in his sec-

ond letter to Corinth, where he went several times.

I am very pleased at having had a letter from Catherine Newmarch, and welcome her into our band of Young Recorders.

I am, yours affectionately,

Aunt Mat

Answers to questions in last issue:—
What do we call the Church building? The House of God.

Into how many parts is the building divided? What are they called? Into three parts: Nave, Chancel, Sanctuary.

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

"I often say my prayers,
But do I ever pray?
Or do the wishes of my heart
Dictate the words I say?
For prayers without the heart
The Lord will never hear,
Nor will he e'er that child regard
Whose prayers are not sincere."

The Aborigines.

A PLEA on behalf of the aborigines was made by the Rev. E. R. Gribble, when speaking on "The Aborigines: Their Past, Present and Future," to members of the Melbourne Rotary Club. For 35 years Mr. Gribble has been doing mission work among the aborigines in the northern parts of Australia, and during the last 13 years has been stationed between Wyndham and Derby, in the north of Western Australia, where, he says, the blacks have lived as they did in the year in which Captain Cook discovered Australia.

It was more than 100 years since possession was taken of Australia, said Mr. Gribble, and the continent at that time was populated by a primitive race, which was not degraded until it came into contact with white people. It was estimated that there were now only about 75,000 aborigines in Australia, the majority of whom lived in the north of the continent. The reason why there were so many in the north was that the white people were not there in numbers. The aborigines' condition was not a credit to Australians, who had not "played the game" with the original owners of this great continent. He questioned whether in history there had been a quicker disappearance of a race before an incoming one than that of the blacks before the white people in the southern parts of Australia.

"There is no necessity for the aborigine to die out," continued Mr. Gribble. "It has been proved on every mission station in the north that when the blacks are encouraged to form villages there is an increase of births over deaths." Mr. Gribble said that he had been a justice of the peace for the last 10 years, and he had been impressed by the fact that the aborigines were not "getting a fair deal." He was not so foolish as to imagine that the aborigine could ever equal the white man, but nevertheless the blacks were capable of a great deal, and were well worth saving. The missions in the north had trained aborigines to become clergymen, engineers, scientists, inventors, sawmillers, and even soldiers. At present the black was not the asset to the State that he should be.

"I have examined the proposal for an aboriginal State," concluded Mr. Gribble, "but there are two defects. One is that no provision is made for segregation, and no project for the improvement of the aborigine can succeed without segregation. My second objection to the proposal which has been advanced is that a secular board among the blacks are agreed that the Government cannot carry out the work. It is work for Christian organisations, backed by the Government."

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In 1911 the Federal Government's
revenue from Canberra was almost
negligible. This year it is expected to
exceed £500,000.

The destruction of Native Bears in
Australia for the fur and that in spite
of prohibitions, is already a scandal.
Evidently there is no conscience when
money is concerned.

The City Council of Sydney paid dur-
ing 1926 at the rate of 12/6 for each rat
caught by the "professional" rat-cat-
chers in the civic service. Comment
is unnecessary.

Sir Henry Lunn states that it is esti-
mated in U.S.A. that in 25 years' time,
one American in ten will have passed
through a degree conferring University
or College.

The Federal Government's surplus
for the year is £3,000,000, due to in-
flated customs revenue. It is antici-
pated that some measure of relief will
be given to taxpayers.

The Australian consumption of news-
print has doubled in the last five years,
from 60,000 to 120,000 tons, valued at
£2,250,000. In consumption per head
Australia is second only to U.S.A.

The sales effected in New Guinea of
properties formerly held there by Ger-
man nationals total £3,346,427. Hence
the Australian reparation fund will
benefit to that extent.

The United Free Church of Scotland
is proposing new titles for its home
and foreign mission work—the sugges-
tions being: Home Evangelism Com-
mittee; Other Lands Evangelism Com-
mittee.

The wool clip for N.S.W. for the year
ending June 30 last, is the biggest in
weight on record, 495,820,000 lbs. of
greasy wool have been shorn, which is
equivalent to 1,539,700 bales valued at
£35,237,000.

Paddy, the first Aborigine of the
Oenpelli Mission Station, Northern Ter-
ritory, baptized recently by the Rev.
Mr. Dyer, has passed on to higher ser-
vice. He was a splendid type of native
and could ill be spared as a stock boy.

Captain Levy, of Philadelphia, was
asked how he was able to give so much
away and yet have so much. "Oh,"
said he, "as I shovel out He shovels in,
and the Lord has a bigger shovel than I
have."

In round figures the public debt of
Australia is £1,050,000,000, of which
half represents debt held abroad. Ex-
cluding war debt of £97,000,000 held
abroad, the money raised abroad has
been used to create assets in Australia,
which are or it is hoped one day will
be, reproductive.

The N.S.W. Traffic Department sees
no objection to the church authorities
placing notices in the street at the
approaches to the churches for motor-
ists to observe, bearing the words "Di-
vine Service—Drive Slowly," providing
such notices are moved after the ser-
vice.

"Twenty years of missionary co-
operation" is the title of a book which
tells the amazing story of co-operation
in the work of Missionary Societies all
over the world since the Edinburgh
Conference in 1910. It marks a new
stage in the history of Christian Mis-
sions. C.M.S. has had a great share
in it.

August 20th was the 70th anniversary
of the wreck of the ship "Dunbar,"
near Sydney Heads, when 120 passen-
gers and crew were lost and only one
man, James Johnson, was saved. St.
James' Church, Sydney, has a marble
tablet on its walls to the memory of
the Commander, Captain Green.

"The clergy," said the Vice Chancel-
lor of an English University not long
since, "often blame themselves bitterly
because their teaching does not take
deeper root. They are wrong in blam-
ing themselves; they should blame their
teaching method." Were truer words
ever spoken, we ask?

The N.S.W. Branch of the C.M.S.
has just despatched Christmas and
Medical Boxes, valued in all at £800,
to its Mission Stations overseas and
in Northern Territory. Nearly £500
came in as cash contributions towards
this annual appeal for Christmas and
Medical gifts. The response is the
best on record.

The principal difficulty, says Mr. Jar-
vis, a missionary down from Northern
Territory, is to train hunters to become
agriculturists. Every few months the
blackfellow feels the "walk-about" or
hunting urge, and disappears into the
bush for a couple of weeks, at the end
of which time he rejoins the community
as though nothing had happened.

Archdeacon Whittington, of Tas-
mania, speaking at a gathering held in
honor of his ministerial jubilee, said
that his life had been unusually varied
for a clergyman. He began his career
as an unsatisfactory clerk, became a
more unsatisfactory reader for law, and
then sank to the depths of the daily
Press.

The late Mr. John McHardy Mc-
Laurin, Grazier, of Little Billabong,
N.S.W., who died in April last, left an
estate of net value of £91,929. In
making bequests to the members of his
family testator declared that if any of
his children married anyone professing
the Roman Catholic faith, he or she
should immediately cease to participate
in any benefit or advantage under the
will in the same manner as if she had
died on the date of such marriage.

A wordy warfare is going on in the
Press in Sydney on remarks made by
Rev. Hugh Paton in a sermon entitled
"If Jesus came to Sydney," wherein
he opined that our Lord would not care
about such titles as Right Reverend,
"My Lord," and that he was opposed to
all show. Strangely enough, the
writer of these lines heard Dr. Stuart
Holden in St. Paul's, Portman Square,
London, preach on the same topic, and
he made the same reference to church
dignitaries' titles.