

Arnott's

Famous

Biscuits

STAINED GLASS MEMORIAL WINDOWS

Specially Selected Subjects for
Soldier Memorial Windows.

References as to work executed in Australia and
Great Britain.
F. J. TARRANT, 24 & 26 Taylor St.,
off Flinders St., Darlinghurst, Sydney

THE CHURCH OF ENGLAND EVANGELICAL TRUST OF VICTORIA

Established 1910 and Officially Registered.
Public Officer of the Trust and Honorary Treasurer
Mr. F. G. HOOK, F.C.P.A.,
31 Queen Street, Melbourne.

Members:
REV. C. H. BARNES, St. Hilary's, East Kew.
REV. A. C. KELLAWAY, M.A., All Saints', Northcote.
REV. W. T. C. STORRS, M.A., St. Matthew's,
Frasers.
Mr. JOHN GRIFFITHS, c/o Messrs. Griffiths Bros.,
Melbourne.
Mr. F. G. HOOK, F.C.P.A., 31 Queen St., Melbourne.
Mr. H. J. HANNAH, c/o E. S. & A. Bank, Melbourne.
Mr. W. M. BUNTINE, M.A., Honorary Secretary,
Caulfield Grammar School, Melbourne.

Property left by Will, or Gifts towards Christian
Work, may be placed in the hands of the Trust for
Administration.

JUST PUBLISHED Evangelical Sermons

By a Layman
25 Short Interesting Sermons on vital
subjects helpful to all Clergy or Laymen
1/6 All Booksellers 1/6
and "The Australian Church Record"
Office.

Parents or Guardians.

We want you to send to our office and ask
for "HELPS TO PARENTS IN EXPLAIN-
ING MATTERS OF SEX TO THE
YOUNG," issued by the Bishops and General
Synod, together with 10 White Cross book-
lets suitable for parents, boys and girls.
You will never regret the expenditure of
ONE SHILLING in providing yourself and
family with knowledge on the most important
subject of sex in the purest style.

THE AUSTRALASIAN WHITE CROSS LEAGUE.

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

Rheumatic and other Pains relieved within
15 minutes by using **RU-BIN-CO.** Bottles
4/6 (8 oz.), 2/6 (4 oz.). Post 6d. extra.
**PENN & WAY, Box 4, Haymarket Post
Office, Sydney.**



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., October 15, 1927.

"And every morning seems to say:
There's something happy on the way,
And God sends love to you!"

Dr. Van Dyke.

My dear young people,

There has been a birthday party in the house to-day, one of the boys is eight years old. Such excitement we have had. We are right away in the country, so there were not many people to come to the party, only three extra. But there were balloons and decorations, and a cake with eight pink and white candles alight on it, and some presents to unpack. Even the birthday boy's smallest brother got excited, hid under the table and whistled and said all kinds of words, and he had hardly ever spoken before.

Some of you are probably having birthdays about this time too, each one of you will be doing something different, for I expect all of you have a treat of some kind or other. Picnics were always the greatest treat in our family, so the ones with summer birthdays thought they were the luckiest.

We all look forward to our birthday treat. I can look back on ever so many, and remember some of them very, very plainly. It's queer to think that a New Year is starting for someone every day, because a birthday means the beginning of another year in our lives, doesn't it? Quite small children find it a lovely and thrilling day, but don't realise why; they just enjoy the presents and the cakes and the other boys and girls who come to play with them. As you get a little older you ought to try and think for a few minutes about this beginning a new year, and see if there isn't something that you can make up your minds to try and do for the next twelve months; be more helpful to your mother, gentler to the younger children, work harder at school—oh, there's sure to be something you can improve in! By next birthday that thing, if you really do it, will be a good habit, and you can then try for another.

When we go to church, why do we kneel for the prayers and stand for praise?

I am, yours affectionately,

Aunt Mat

Answer to question in last issue:—

Worship means worth. It is giving God our best in thought, word, and deed. Common Prayer means the worship in which all join.

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

THE COLOURS OF THE RAINBOW.

"Child," asked the Fairy, "how are you off for Rainbows?" "Rainbows!" said the child, scornfully, "how could I have a rainbow with my dull life? You have to have sunshine for that." "Oh! but child," returned the Fairy, "you also have to have rain. Do you know," she continued, "what the rainbow colours mean?" "No," said the child, "what do they mean?"

The Fairy smoothed her long, white wings. "Violet is for other people's sorrows. Indigo is Troubles-of-Your-Own, True Blue is for Honest Purposes, and Green for Happy Memories." "And yellow?" said child, softly, "I love yellow!" "Yellow is the Blessing-we-Forget. Orange, splendid, glowing orange, is God's Promise of Victory, and Red is the Richness-of-Life-after-All."

The Fairy bent to tighten her heel-wing. "So you see, child, you need both Sun and Rain to make a rainbow." "I see," said the child; "what is the Sun?" "The Sun is The-Love-that-is-in-you." "Oh," said the child, "and what is the Rain?" "The Rain is the Need-Right-Around-You." "Oh," said the child, "and, I can—" "You certainly can," said the Fairy, smiling. And she vanished.—From the Girl Reserve Bookshelf.

ST. LUKE THE EVANGELIST.

October 18th.

"Only Luke is with me,"
That earnest heart and true,
The storms that fright a feeble soul,
But strengthen his anew.

"Only Luke is with me,"
To do our Lord's behest;
To follow with untiring zeal,
The work which He has blest.

"Only Luke is with me,"
For mortal eye to see,
Yet One is standing ever nigh,
A Fount of strength is He.

"Only Luke is with me"—
Nay, still the clarion call,
Of "I am with you evermore,"
Is ringing over all.

—Grace L. Rodda.

THE WIDOW OF NAIN.

16th Sunday after Trinity.

Solemnly, slowly, they come,
Mourning procession of woe;
Weeping in anguish a mother betrays,
Grief that no solace may know.

Suddenly, wonder and awe,
Fall on the multitude nigh,
One, in compassion, draws near to the scene,
Gazing with pitiful eye.

Banishing doubt and despair,
Touching the bier with His Hand,
Mercy and majesty mingle and meet,
Kingly and kind His command.

"Rise!" is the word He has said,
Straightway the dead has arisen,
Standing before them in beauty and bliss,
Back from that far-away prison.

—Grace L. Rodda.

The AUSTRALIAN CHURCH RECORD

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

Vol. XIV. 22. [Registered at the G.P.O., Sydney, for
transmission by post as a Newspaper]

OCTOBER 27, 1927.

[Issued Fortnightly.]

Single copy 3d
9/- per year post free



Australian Church News.

A Word or Two—Important comments.

Bishop of Couburn at Sydney University.

Leader—Religion and Science.

Letters to the Editor.

New Prayer Book and Melbourne Synod.

Quiet Moments.—Peace.—Mrs. Grace Rodda.

Rev. Dr. Law writes on his tour.

"THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

General Editorial Communications: The
Editor of "The Australian Church Record,"
and all news items: C/o The Rectory, Drum-
moyne, Sydney.

SUBSCRIPTIONS and ORDERS—

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

VICTORIA—Melbourne, Diocesan Book
Depot, Miss M. D. Vance, 4 Mathoura Road,
Toorak, or care of C.M.S. Office, Bendigo,
Rev. W. M. Madgwick, Eaglehawk.

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

Please report at once any irregularity in
delivery or change of address.



Leading scientists from the Univer-
sities of Germany are searching in
likely areas in N.Z. for oil.

A bequest which will ultimately
amount to £12,500, has been left to
the Melbourne diocese, mostly for
Home Mission work.

"Make Christmas, 1927, better than
ever," is the slogan that the Bush
Church Aid Society is sounding in its
appeal for Christmas trees for out-back
children.

The Ecclesiastical Commissioners in
England have decided not to sell old
Epworth Rectory, where John Wesley
was born, but to keep it in their hands
for all time.

£800,000 annually goes out of Aus-
tralia to U.S.A. for films. Many of
them are subtle American propaganda,

to say nothing of their sickly sentiment-
alism and harmful sex mush.

Dr. A. J. W. Philpott, Superintendent
of the Royal Park Mental Hospital,
Melbourne, who has just returned from
a visit abroad, says that Australia has
little to learn in the treatment of the
mentally deficient.

Dr. Coward, the eminent musician,
speaking on the general question of
Sunday amusements, said that he had
never known a family that persisted in
Sunday motor joy riding, but what it
had deteriorated in moral fibre.

Royal Prince Alfred Hospital, Syd-
ney, performed 8689 operations during
last year, and treated 9511 in-patients
and 52,000 out-patients. The stand-
ard of the hospital is the highest in its
history.

Australia paid during 1926 in invalid
and old-age pensions £9,144,589, for
about 186,000 pensions, an increase of
nearly 10,000 during the year. The
cost for this year is estimated at
£9,400,000.

In N.S.W. last year £12,000,000
were spent on alcoholic drink, or £5
for every man, woman and child. There
were 32,000 convictions for drunken-
ness, which of necessity must have
added greatly to the burdens of home
life.

The death occurred at Lincoln, Eng-
land, at the age of eighty-four, of Mr.
William Walker Smith, who had been
secretary to five Bishops of Lincoln,
and had served under seven Deans. He
was the oldest official in the Lincoln
diocese.

"The Church Overseas" is the new
official quarterly review of the mission-
ary work of the Church to be issued in
January next by the Missionary Coun-
cil of the National Assembly. It will
take the place of "The East and West"
and the "Church Missionary Review."

The whole of the Tanganyika mis-
sion field is screaming for recruits and
money. The present workers are much
encouraged with a separate diocese
being formed as they have always felt
being the tail end of Kenya and some-
what in the cold.

Dr. Marshall, head of the Bureau of
Entomology, England, has great hopes
of the parasite which is now being in-
troduced into Australia. It is to make
war on the blow-fly which causes ap-
palling waste in our pastoral areas.
The parasite has been bred by scien-
tists at Cambridge University.

British bank deposits have increased
during the last 20 years from £647,-

000,000 to £1,848,000,000—more than
£45 per head of population. Cheque
business showed remarkable progress.
Taking three periods, the round figures
were: 1913, £16,000,000,000; 1919,
£28,000,000,000; and 1926, £40,000,-
000,000.

Rev. Dr. Ivens, now engaged in an-
thropological investigation in the Solo-
mon Islands, says that shark worship
is common to several of the islands.
Such worship is based on the idea that
at death the souls of certain men in-
habit the bodies of sharks, or rather,
that certain men at death actually be-
come sharks.

Dr. Adolf Deissmann, of Berlin, says
that in only one language—the Eng-
lish—had they succeeded in finding an
entirely true translation of "evangel,"
the watchword of primitive Christian-
ity, and in creating for it a popular
equivalent. The possession of the
word Gospel was one of the greatest
spiritual treasures entrusted to Eng-
lish-speaking Christendom.

A leading Japanese said recently:
"Judged by their numerical status the
Christians in Japan do not seem to be
very powerful, but judged by their in-
fluence on society their power is indeed
remarkable, for if we look more deeply
we find that the Christians are chang-
ing our customs, our laws, our homes,
our schools, our ideals, in fact the
whole fabric of our life. It is a quiet
but significant revolution."

Lord Sands, a leading Scotch lay-
man, speaking at the Lausanne World
Conference, insisted that it would not
be enough to have unity merely on the
cold doctrinal ground of the Apostles
and Nicene Creeds. They must declare
their evangelical message. He said
that the love of God, the personal rela-
tion of the soul to the Saviour, the free
offer of salvation to men, while implicit
in these famous Creeds, did not find its
living expression in them.

The Anglo-Catholic Canon Bullock
Webster with a following, entered St.
Paul's Cathedral on October 16, and
stigmatised the Bishop of Birmingham,
as he was about to preach, on his
alleged false teaching. The Canon
seemed to overlook the fact that his
own Romanising teaching on the Mass,
with its sundry excrescences, was
false and disloyal to the Protestant
and Reformed Church of England. The
real bone of contention is not the evo-
lutionary theory, but the fact that the
Bishop stated that Anglo-Catholic ideas
of and practices in the Holy Commu-
nion were redolent of magic and super-
stition.

The World Call to the Church.

is being answered by

THE CHURCH MISSIONARY SOCIETY

whose workers are in Australia (among the Aborigines), Japan, China, India, Palestine, Egypt, The Sudan, Uganda, Kenya Colony, and Tanganyika Territory.

We need Offers of Service and Gifts of Money.

Contributions may be sent to any of our Branches:—

192 Castlereagh Street, Sydney.
Cathedral Buildings, Melbourne.
79 Rundle Street, Adelaide.
81 St. John Street, Launceston.

HELP A GOOD WORK IN A GOOD WAY

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

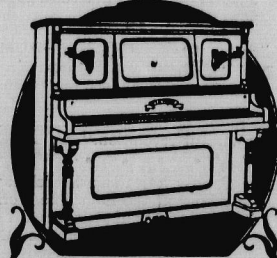
Note.—In the remotest Western Area of New South Wales and along the Queensland Border where townships are only as dots on the spreading plains:

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

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

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

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



The name

"VICTOR"

on a piano is a guarantee of quality. It has proved itself the most reliable and dependable piano in Australia.

Write for Catalogue.
Sold on Easy Terms.

PALING'S

338 GEORGE STREET
SYDNEY



HIS PEACE.

(By Grace L. Rodda.)

THE Peace of God.

Just these few words, but as we read or recall them, they bring to us afresh a wealth of meaning and of comfort.

Hidden within their gracious tenderness we find untold strength and stay. They come as a balm to the wounded spirit, and as a spring of living water to the thirsty soul.

Instinctively we turn to St. John's record of our Lord's words, spoken on the eve of His betrayal, when He bestows His priceless gift upon His followers—

"Peace I leave with you,
"My peace I give unto you,
"Not as the world giveth
"Give I unto you."

And again—

"Let not your heart be troubled,
"Neither let it be afraid."

Though we search the literature of all the ages, where shall we find the equal of these wonderful words in their surpassing grandeur, their sublime simplicity, and their inspiring appeal?

And this mighty promise of assured and complete rest, is not a sweet vision for us to dream of in dalliance; not a far-away peak of dazzling splendour to be attained in the dim and distant future; still less is it a select gift for a select few.

Ah, no! It is given by our Lord to each and every one of His faithful children, to endure throughout Time.

It is a precious possession, intended for us to use and enjoy, in the daily routine of daily life.

"The trivial round,
"The common task"

may be pursued in this restful atmosphere, and the humblest detail, as well as the highest achievement, may flourish and blossom in this fruitful soil, if we will but listen to that encouraging Voice which whispers—

"My peace I give."

Are we walking in the sweet sunshine of golden daylight; or pausing in the mournful shadow of darkening clouds; or battling in the rough and stormy gale?

Our Lord's promise remains always the same, and is adapted for every condition, and for every walk in life.

St. Paul, writing to the Philippians, and speaking of this gracious gift, says that it "passeth all understanding," as though he could not find words adequately to describe the wonderful rest and refreshment of God's great mercy.

His peace, quiet, untroubled, and alluring, enters the soul and takes full possession, despite the many storms of life, the trials, troubles and temptations that unceasingly beset us, our frequent falls and failures, our sin and selfishness, our forgetfulness and ingratitude.

Yet the whole sum of human shortcomings does not alter or impair our Lord's unceasing gift of His own quiet restfulness.

"The peace of God," the quiet mind, that knows no fear nor anxiety, is still a "present help" for our present need. Still a refuge from the cares of life. Still an assurance of safety and strength.

And since our Lord promises to bestow upon us, even now, this absolute comfort and assistance, let us take it to-day and make it our own. Let us not imagine that later on, when leisure affords, we shall find better opportunity to pursue the pleasing pathway of peace. Nor wait for some future date to seek solace from trouble and anxiety. Nay! in this matter, as in all else, "Now, is the acceptable time."

Amongst the various and glorious Names which the prophet Isaiah ascribes to our Lord, is one which is especially attractive to wearied, storm-tossed humanity. It is the "Prince of Peace."

This title, fragrant as the perfume of violets, yet radiant as the stars of Heaven, is as inviting and as reposeful as our Lord's own words, when He pleads, "Come unto Me, and I will give you rest."

"The peace of God," oh, gift divine,
Oh, treasure past compare;
The peace our Father gives to us,
Is earnest of His care."

ALL SAINTS' DAY.

(November 1st.)

"All Saints' " is the day that is sacred indeed.

The day that is sweetly apart,
When dear is the mem'ry of friends who have gone,
Whose love is so near to our heart.

"All Saints' " is the day when with joy and with pride,
We dwell on the tale that is told,
Of faith that was fervent, and love that was deep,
The heroes who conquered of old.

"All Saints' " is the day when we tenderly think,
Of lives that were gladly laid down,
Of martyrs who triumphed o'er sorrow and sin,
Receiving in Heaven their crown.

Grace L. Rodda.

"ERE MY CHILD DIE."

(21st Sunday after Trinity.)

A mother is tending,
In anguished despair,
The child who is passing,
Away from her care.

The father bethinketh
Of Christ, in his need,
Anxiety quickens,
His hope and his speed.

He meeteth and greeteth,
The Merciful One,
With urgent entreaty
"Oh, come to my son."

The Saviour regarding
His grief and distress,
Is tenderly speaking,
To comfort and bless.

"Thy son is recover'ing,
He liveth to-day,
His sickness and fever,
"Are passing away."

Now servants are hast'ning,
With message the same,
And all of that household
Believe on His Name.

Grace L. Rodda.



Aberdeen's Link with America.

The Bishop of Aberdeen and Orkney and the Provost of his cathedral (Dr. Deane) is making an interesting pilgrimage to America to rouse the interest of Americans in the rebuilding of the Aberdeen Cathedral, which is said to be the plainest and ugliest in the British Isles.

Such a pilgrimage, as a rule, would not be of very much interest, but the significance of this one is that the first Bishop of the Church in America, Samuel Seabury, was consecrated in Aberdeen in 1784. The consecration took place in the most humble circumstances, namely, in the upper room of the house of Bishop Skinner. On American soil the emblem of Bishop Seabury's consecration is seen in a thousand magnificent churches and in the stately cathedrals now rising in her great cities.

Bishop Deane is an admirable speaker, and in the course of his tour will make a special pilgrimage to the tomb of Bishop Seabury at St. James's Church, New London, where a large wreath of Scottish heather will be placed.

Centenary of William Blake.

Our overseas exchanges are full of matter dealing with the life and work of that great mystic poet and imaginative artist, William Blake. It is the occasion of his centenary. Blake treated the physical, normal life with as much indifferent unconcern as the majority of men pay to the life of the imagination. He lived to satisfy the needs of his soul, as other men live for ambition, or pleasure. No ordinary business man, if he ever troubled to read Blake's works or look at his drawings, could doubt that he was mad. He was mad—as mad as St. Paul seemed to Agrippa, as mad as all those who not only believe, but behave as if they believed, that the eternal world is vivid and near and stupendously important.

Ordination Candidates.

Lord Grey, in a letter to "The Times," reports that as the result of the scheme of "sponsors" for the training of ordinands, £29,000 has been subscribed, and 141 candidates have been thus provided for.

Congregational Singing.

Liverpool, with its Evangelical traditions, has always attached great importance to the people's share in Church music, even to the extent of being a little jealous of her choirs. Silent participation in acts of devotion has never made a strong appeal to the folk of South West Lancashire, and so it is not surprising that the Cathedral is making a reputation for itself in the matter of congregational singing. At the ordinary services (11

o'clock in the morning and 3 o'clock in the afternoon) there is notable singing by a wonderful choir, with some help from the worshippers; but in the evening all is changed. The great organ plays, but there are no professional singers, the congregation taking a revivalist meeting. This service—aptly called a "congregational service"—is remarkably well attended, increasingly popular, and altogether enjoyable. It is commonly reported that many nonconformists love to be present at it; perhaps because the service is so simple, consisting of a few prayers—rarely liturgical, and sometimes extempore—a lesson, and the sermon, the last being occasionally by a Free Churchman!

A Hymn for Airmen.

A prize of £25 is being offered by the Hymn Society of America for the best words for a "hymn for airmen." This prize is part of a gift made by an anonymous donor to promote the writing of new hymns and, it is stated, was made to the Society on the day Colonel Lindbergh, the Atlantic Flier, was feted in New York City.

Bells and Bell-ringers.

The Annual Festival of the Guild of Church Bell-ringers, recently held at Oxford, brought ringers together from all parts. In the course of his sermon, Dr. W. W. Longford, Rector of Caversham, Reading, said that the history of the connection between music and religion was a long and interesting one, and the place of the bell in one or other of its forms was as important as any other musical instrument. The earliest musical instrument was the drum, and the bell was a direct descendant of it: it was the metal drum with the drum-stick permanently attached to it, and its intermediate ancestor was the cymbal. The drum, originally a religious instrument, and still a religious instrument among primitive folk, was now associated with military rather than ecclesiastical affairs, and the cymbal had at the present time no religious associations at all, but bells were not yet divorced from religious usage. They were first introduced on any large scale in the South of England by Dunstan, who became Archbishop of Canterbury about a century before the Norman Conquest. He probably learnt the art from the Irish, who were the great bell-founders of the early Middle Ages. Change-ringing did not become a serious pursuit until the reign of Charles I., while it was not until the restoration of Charles II. that parishes began to vie with one another as to the number of bells they possessed and the skill of their ringers.

Rise heart; thy Lord is risen,
Sing His praise.—George Herbert.

Bishop of Goulburn Addresses Sydney University Students.

THIS is the thirty-first annual meeting of your Students' Christian Movement. It is an Australian movement. It is not an Australian Gospel which the movement preaches, though Australia has taken it to its heart. It is not Australian exclusively. You are part of a great student federation. But you are Australian in the extent of our organisation, ranging from Brisbane to Perth and to Hobart. The movement is content to be national without losing pride in the local university. You are one of the factors making for an Australian nationhood. Your federation with a world-wide movement means an attitude of international sympathy, the sympathy that is based not upon pity, but upon respect. Why should we assume that our way of doing things is better than that of other peoples?

"The movement is also Australian in character. There will come a time when you will be able to recognise a Sydney or a Melbourne man as you are now supposed to distinguish an Oxford and a Cambridge man. I hope, however, that we shall have one Australian type of student, as the world knows the Australian type of soldier."

John R. Mott said some years ago: "The Australian student will be the missionary of the future, when once he gets going." But he has not started yet. He saw something

in the Australian student which the world saw in the Australian soldier. It is that "something" which has to be captured and consecrated."

The Evolution Bogey.

The Bogey then spoke wise words regarding the evolutionary controversy recently revived in England. "What ought to trouble me is that it is the jelly fish I started from, and not the monkey! 'What a rotten start for the men,' I am inclined to say, instead of saying, 'What a splendid finish for the monkey.' The important thing is not a missing link that you cannot find, but the mediating link that you can find—linking man to God. You cannot examine the missing link, because he is missing. He is not there. Be patient as students, and do not be too superior in reading just your ideas. Remember that you are capable of being what you are because of traditional beliefs which you have inherited."

Danger of Specialisation.

"The things that choke people off religion are due to the unconscious bias of a particular way of looking at things, which they have learned from a particular way of research. The predispositions of the specialist need correcting by something that looks at the whole of life, looks at it steadily and sees it whole. Entering into the kingdom of heaven means really getting 'the hang' of the world."

ORGANISTS AND CHOIR MASTERS!

WE INVITE INQUIRIES ABOUT CHURCH MUSIC
DIOCESAN BOOK SOCIETY
MELBOURNE



NEWCASTLE CHURCH OF ENGLAND GRAMMAR SCHOOL.

Boarding and Day School for Girls.

(Under a Council appointed by Synod.)

Patron: The Right Reverend the Bishop of Newcastle.
Thorough Education from Primary to Leaving Certificate.
Specialities: Music, Art, Languages, Physical Culture.
Registered under the Bursary Endowment Act.
Splendid position Excellent facilities for Sea Bathing, Tennis, Basket Ball.
Illustrated Prospectus on application.
Principal: Miss M. E. Lawrance.

The Home Mission Society and MISSION ZONE FUND

The Extension of Christ's Kingdom in our own Home Land
President—The Most Rev. the Lord Archbishop of Sydney
Are you a member? If not, why not join?

What shall be our Limit?

Was the question asked when considering the needs of our Mission Zone Area—Woolloomooloo, Surry Hills, Waterloo, Ultimo, Reckinville, Pyrmont.

There need be NO LIMIT if we have your Personal, Prayerful, Practical Support

Donations will be gratefully acknowledged by—
CANON CHARLTON, Gen. Sec.,
Diocesan Church House, George St., Sydney.

BUY DIRECT & SAVE MONEY

UMBRELLAS

KINGSTON & LORD

105 SWANSTON ST. opp. TOWN HALL

MELBOURNE

The Best for all... Occasions

GRIFFITHS TEAS



The Rev. Dr. Law Gives Impressions of his Tour.

It has been suggested to me that perhaps it might be of interest to readers of the "A.C.R." if I provided occasional short impressions of the tour I am making round the world. I shall endeavour to confine my jottings to matters of general concern, using notes taken for this purpose, for the "Record" is often in my mind.

On board American ships one day is as much as another, and Sunday is unnoticed unless there is a "parson" on board. The ordinary crew do less work but most of the stewards are busier on Sunday attending to clean linen supplies. In the absence of any clergyman, no service probably will be held, and here certainly is an opportunity for the pious layman on occasion. Every facility is provided for the voluntary conduct of services, short of attendance, by the ship's crew. You are fortunate, and the people themselves are, too, if they can muster a couple of dozen for the Sunday morning congregation. You may be reassured by reflecting that, as many more would be present if they were able, as they heartily wish they were.

But while "second cabin," as the term goes, will join with "first class" in dances and picture cinema shows, none of the former will come, it seems, to the "Social Hall," as the saloon is called, for "Divine Service." As usual the collection goes to the Seamen's Mission at the terminal port, and quite a goodly sum ensues from services and surplus sports contributions.

The Protestant Episcopal Church of U.S.A., to give its full title, supplies service and hymn books, and in the writing-table drawers were to be found a few religious booklets of a simple spiritual nature for general use.

A quiet propaganda went on during the voyage by Christian Scientists. The only papers, other than advertising productions, available in the "Social Hall" were issued from the C.S. press. These were generally read.

Sunday in San Francisco was fairly noisy with paper sales, trams and cars rushing incessantly along, and many shops of general utility being open.

High on one of the highest hills the city rejoices (?) in the commencement of Grace Cathedral—a fine name and a fine promise of excellence and strength. But much has yet to be done, and it is feared that more "sky scrapers" will arise around the site to hide away the beauties of the proposed erection. Cathedrals ought to be placed in grounds on which no tall city building encroaches. The Hill Difficulty, as I termed it, hindered the Pilgrim's Progress, for after an abnormally steep grade, there were about 150 steps to be climbed to reach the hill top and the church.

No Sunday evening services are held for two months or more in the summer vacation. Some churches practically close altogether, and the clergy enjoy a long annual holiday. Yet the heat here in summer time is not so severe as in Melbourne.

Another peculiarity is the heading of church advertisements by the picture of the preacher. Happy man if he can brave the scrutiny. In the Cathedral advertisement there was a compromise of four nice little choir boys, suggestive somewhat of the Jackdaw of Rheims. San Francisco possesses a Chinatown said to be unique in Anglo-Saxondom, wherein 10,000 Chinese live. Yet few of them are members of the Celestial Empire, or Republic, or what-

ever China is to-day. The vast majority have been born and reared there, and know and care nothing about China, and are Christian in name, at least. Various denominations, Baptist, Presbyterian, and Roman Catholic chiefly, have carried on successful work. Now that immigration has ceased, Chinatown remains still Chinese, in its quaint and crowded character and in language too. The Joss Houses seem to depend to a large extent on the benefactions of the curious tourist.

The New Prayer Book.

Forced through the Melbourne Synod.

(Communicated.)

Until a fortnight ago no one thought the question of the Proposed New Prayer Book would come before the Synod. It had not yet been brought before the English Parliament and had not, therefore, become law.

If it did come before the Synod at all, members thought it would have been in some form where a free and open discussion would have taken place, mainly for the information of both clergy and laity. That it should come strongly recommended by a supposed Evangelical Archbishop and a Dean who had once been principal of Ridley College, was a disappointment to many.

The motion submitted was as follows: "That this Synod, recognising the new legal situation which will be created if the proposed revision of the English Prayer Book becomes law in England, requests the Archbishop in that case, to consider favourably the sanctioning of its permissive and alternative use here also."

The Archbishop had given nearly the whole of his Presidential Address to advocating the acceptance of the Book, and the Dean followed on similar lines, seconded by the Rev. Canon Hancock. In spite of the absence of Canon Langley, Dr. Law, and the Rev. C. Barnes, who are used to Synod and its methods, opposition to the measure was strong enough to hold up the business of the house during the whole of Wednesday and Thursday evenings, long after the usual hour for closing.

Strong resentment was shown by those in favour of the motion to any who spoke against it, and the comment of the "Argus" was, "Although supporters of the motion received a fair and uninterrupted hearing, the speeches of its opponents met with a considerable amount of interference and interruption." And they might have added "which was led by the Chairman."

Dean Aickin said that nearly all parishes were already using portion of the new Prayer Book, and there was something a little demoralising in using it before it had been sanctioned. Permission did not mean compulsion, and no one was bound by the permission asked. If any one felt indisposed to use the new office of communion there was no reason why he should. Various needs arose in Australia that were not provided for in the present Prayer Book. In the new book there were prayers composed in language that characterised the best in the present book. Dean Aickin then went carefully into the debatable points in the revised book. He urged members to put aside all thoughts that it involved a purgatorial doctrine. The early Christian had used petitions for the dead. He would not throw a stone at any man who prayed for his dead or asked his dead to pray for him. In the Prayer of Consecration in the communion service the doctrine of transubstantiation was not in any way involved. The change in the elements referred to was one of essence, and not of material.

The motion was seconded by Canon Hancock, who said he spoke from the point of view of "a working parson." He had examined the revised edition carefully, and had found six reasons in it why he should approve of it. He had been surprised that the alterations had been so slight.

The Rev. F. E. G. Crotty also spoke in support of the motion, saying that a book adapted to the needs of the age was needed. He thought the revised edition was as near perfection as could be reached in this world.

Speaking in opposition to the motion, the Rev. J. H. Frewin said that previous speakers had "almost mesmerised him into the belief that the new book was all that they said it was." It was not fair to the layman to let them think there was nothing wrong. He did not object to what was new in the book, but to what was old. He could agree with 85 per cent. of the revised edition.

The remaining 15 per cent., however, dealt with matters of vital importance. He objected in particular to Vestments, Prayers for the Dead, the Alternative Communion Service, and Reservation. These had been rejected by every previous revision, because they were either unscriptural or had led to doctrines and practices which the Reformers had condemned and were still condemned in our Articles and Liturgy. Reservation was wanted more for Adoration than for the use of the sick. If the supporters of the revised book insisted on leaving some things in the Communion Service they would excommunicate those who did not agree with them.

Rev. F. Lynch contended that the new Prayer Book introduced long-looked-for reform in the prayer of consecration. Some of the leading churchmen of the Empire declared that there was no intention to change the doctrine, and that there was no change in it.

Rev. A. C. Kellaway declared that some revisions would not bear the test of Scripture, and particularly with regard to the reservation and prayers for the dead. He felt there had been an introduction of several things rejected by the reformers. This was retrogression. The gulf between sections would be widened.

Mr. A. F. French regarded some of the revisions as excellent, but he could not accept two new aspects with regard to reservation and prayers for the dead.

"Father" F. E. Maynard (St. Peter's) pointed out that Scotland, South Africa, and America had adopted what was in the new Prayer Book. He accepted the book, though he regretted certain restrictions in regard to the reservation. If the new book was accepted it would be an opportunity for a new beginning and a new spirit for all sections to work together.

Rev. W. T. C. Storrs (Heidelberg) objected to the new book because it contained teaching in line with Scripture, because its language was equivocal, indeed its language was contradictory. The old book said the Sacrament was not reserved, in the new it was allowed. Its methods were not straightforward, it had reintroduced abandoned positions in a roundabout way. It went behind the Reformation and made the divisions in the Church more marked. Peace was being sought at the expense of truth.

On the Thursday evening, when the debate was resumed.

The Rev. D. M. Deasey submitted an amendment to adjourn the debate for further consideration. He said that the question of the use of the new Prayer Book was of vital importance to Australia, and neither clergy nor laymen had had sufficient time to study it. There was a feeling that this book was only temporary, and was but a phase that would pass to something else. He had been greatly helped by the old book, and doubted whether the time had arrived when an alteration should be made. There were certain aspects of the question regarding communion which he considered the Synod should not discuss. He therefore moved as an amendment:

"That the debate on the Prayer Book should be adjourned to some future date."

The amendment was seconded by the Rev. F. Parsons, who said it was extremely unwise to ask for a vote on the subject when the legal position was not clear. It was treading on more dangerous ground when they tried to put the revised Prayer Book under the Trustees and Vestryman's Act. There was peace in the diocese at present, and this would not continue if the vote were taken. It had taken the Church in England years to discuss the question, and when it went to the Imperial Parliament its discussion would take some days. Yet Synod wished to dispose of the matter in a few hours. The suggestion did not say much for their understanding.

This amendment was received with applause. The Archbishop, however, and his supporters insisted on the matter being decided in the present Synod.

The Rev. Kenneth Henderson said that if a vote were not taken it would mean a year of unrest and "lobbying." If the question were allowed to stand over men would go on using parts of the new book. Speakers had talked casually of 95 per cent. of the book being acceptable. Nothing could be said against the new book that could not be said against the old. He appealed to those who were adopting a conservative view to try to realise how dangerous and destructive their conservatism could be.

In support of the motion Mr. E. C. Rigby said that there was no need for a postponement of the debate. Many of the laity were not deeply informed on doctrine, but they required the Church to be on a broad basis. They wanted liberty of variation not only in thought, but in ritual and practice. If every layman had read the revised book there would

be an overwhelming vote in its favour. Laymen did not want to go into the niceties of doctrine. The Church must keep step with scholarship. The new book would make for tolerance and brotherhood in the Church.

Mr. J. G. Robinson said that he stood for uniformity. There would be difficulties if adjacent churches were using different books. He thought this would mean anything but uniformity.

Describing himself as a bewildered layman, Mr. E. Lee Neil said that he found himself in a bewildered Synod and a bewildered Church. He had come to Synod knowing that people of the Church had no definite understanding of the matter. There was acute division among the clergy. He felt that because of inadequate information he could not register his vote properly. They should not, under the guise of magnanimity, be asked to throw over a great reform won by their forefathers. He suggested a truce for a year during the absence of the Archbishop in England.

In support of the motion Mr. Herbert Turner said that he felt no bewilderment. He had read the new book and compared it with the old. He could not understand what all the "potholes" was about or the cause for objection. The use was only permissive. They actually had four or five versions of the Prayer Book in use already.

The Rev. H. Doudney (Balclava) pointed out the seriousness of the opposition to the Book in England. Even in Canterbury the Archbishop's own Synod out of 880 members only 480 had voted for the Book, 44 against it, but over 400 had not voted at all. He was opposed to the alterations which altered the doctrinal balance.

Archbishop's Speech.

After a number of other speakers, Dean Aickin asked Archbishop Lees whether he would address Synod on the question. Archbishop Lees then left the chair. He said that he wished members to understand that they would not do him either a favour or an injury which ever way they voted. The Church had already spoken its mind on the new book. It came before Parliament only because it was a State Church. The debate had assumed there was harmony in the Church. The Church had been perplexed. The book was an attempt to give something in which every school of thought would find itself at home. It was not a new book, but a revised Book. Men who objected had read their own personalities into the book.

At the close of Archbishop Lee's speech Mr. Lee Neil withdrew his amendment. The Archbishop then practically suggested that Mr. Deasey should withdraw his, which, after considerable hesitation, and much to the disappointment of many, he did and the motion was carried on the voices, but with a considerable number, especially of the laymen, who voted against the motion.

There was a considerable feeling that the motion should not have been brought before the Synod in the way it was and certainly that it should not have been forced through in the face of a strong minority, when the matter was not of urgent importance at the present time in Australia. It was felt that this was not the way to promote either peace or goodwill in the Diocese.

"THEY MARVELLED AND GLORIFIED GOD."

(19th Sunday after Trinity.)

The multitude marvel and glorify God, Beholding His power and His might; For one who was palsied is walking abroad, His strength is renewed in their sight.

The multitude marvel and glorify God, Believing a prophet has come; The dead have arisen, the lepers are cleansed, And healed are the deaf and the dumb.

The multitude marvel and glorify God, Who ever remaineth the same, "A fountain of life" and a "refuge" and "rest."

To all who shall trust in His Name.

—Grace L. Rodda.

The first fruit of a life in Christ—a fruit beautiful and as full of seeds as a pomegranate—is love, the love of God and of our neighbour.—Rev. E. F. Russell.

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



We regret to hear that the Rev. A. A. Yeates, rector of St. John's, Ashfield, Sydney, is in hospital, suffering from a severe nervous breakdown.

Rev. G. A. Chambers, Bishop-elect of Central Tanganyika, has had conferred upon him by the Archbishop of Canterbury the Doctorate of Divinity.

The Rev. S. M. Johnstone, rector of St. John's, Parramatta, leaves for Great Britain in November. He is particularly desirous of visiting his eldest daughter who is studying music in Trinity College, Dublin.

Miss D. Baker, a devoted worker in the parish of Lakemba, Sydney, and keen enthusiast for the B.C.A., has entered the Bible Missionary College, Melbourne, for training as a C.M.S. Missionary.

The death of Mrs. Peter Morgan removes a prominent worker of St. John's, Parramatta, Sydney. She had resided in the parish over 40 years, and took a leading part in local charities and Red Cross work.

The Rev. Paul Tso, Chaplain to the Chinese Mission in Melbourne, is returning to China owing to important family reasons. His resignation dates from the end of November.

Padre Pat Leonard, D.S.O., of Tox H, is at present in West Australia helping to consolidate the progress of Tox H in that State and to guide it along lines that will increase its service and usefulness.

Miss V. Summers, M.A., daughter of one of the keenest churchworkers of Perth, has won the Hackett Studentship for Research Work. She will proceed to the Sorbonne, in Paris.

Major Danby, brother-in-law of Ven. Archdeacon Davies, Principal of Moore College, has organised a troop of Boy Scouts at St. Andrew's Cathedral. The Major is quite an enthusiast in this world-wide movement.

The Bishop of Bunbury has decided to visit England next March. He hopes to secure further interest and support for the extension work in Bunbury Diocese, and will return in the following November.

Mr. Jack Gribble, son and colleague of Rev. E. R. Gribble, in the work of the Forest River Mission, North-West Australia, was taken ill recently at Onslow and had to be hurried to Perth for an operation. He is progressing most favourably.

We note with exceeding pleasure the appointment of the Hon. F. S. Boyce, K.C., son of the Ven. Archdeacon Boyce, of Sydney, to the Cabinet of N.S.W. as Attorney General, and also as Vice President of the Legislative Council.

Rev. L. A. Knight, Chaplain of St. Saviour's Boys' Home at Timaru, N.Z., who has been appointed warden of St. Barnabas College, Adelaide, and special preacher at St. Peter's Cathedral, expects to take up his new duties in February next.

Miss Pallister returned from England this week to undertake temporarily the charge of Deaconess House, Sydney. She received a very cordial welcome at the Deaconess House Sale of Work, which eventuated the following day.

The Ven. J. Audry Julius, Archdeacon of Timaru and Westland, has been appointed Dean of Christchurch, N.Z. The Dean is a son of Archbishop Julius. He was ordained in 1896. His ministerial career has been lived in the Diocese of Christchurch.

The Ven. Archdeacon Louch, who has been living in retirement in Albany, W.A., for several years, passed to higher service last week. He was born in England in 1848 and served for many years in the Diocese of Perth, being rector of Albany for 22 years.

The Rev. H. K. Gordon on the eve of his retirement from the rectorship of Glen Innes,

Armidale Diocese, was farewelled in the local Town Hall and made the recipient of several presentations. Mr. and Mrs. Gordon and family leave for England in January.

The many old friends of Rev. C. E. C. Lefroy were glad to see him in Perth after seventeen years' absence in England, where he acted as Commissary to the Archbishop of Perth. He was formerly Archdeacon of Perth and Secretary of the A.B.M. in Sydney.

The Rt. Rev. Bishop Mules, D.D., sometime Bishop of Nelson, N.Z., has celebrated his ninety-first birthday. He is enjoying splendid health. Arriving from England in 1867, he was appointed Vicar of Spring Grove, and laboured there until he was elected Bishop of Nelson. For the past fifteen years he has retired from active service, but has given much help and counsel to the present Bishop of Nelson.

The Precursor of St. Paul's Cathedral, Melbourne, Rev. R. Sherwood, has returned from a visit to the Old Land, where he went primarily to see his aged father, the Rev. E. P. Sherwood, formerly rector of Baginbun. A very cordial welcome home was given him by the Diocesan Authorities. He has already resumed his work.

Miss Talbot-Rice, daughter of the Rev. the Hon. Talbot-Rice, vicar of St. Paul's, Onslow Square, London, and sister of Mrs. Chambers, The Rectory, Dulwich Hill, has arrived in Sydney in charge of a party of Barnado Girls. She has since been entertained at the Home at Ashfield, Sydney, some 60 old girls doing her honour.

The death of Mr. Wilson Heaps, of Nelson, N.Z., removes a much valued officer of the State, after 60 years service and one who for forty years held an unbroken record as a Synodman of the Diocese. He represented the Cathedral for 38 years, was the inspirer of its rebuilding in 1886, and compiler of the Synod's Acts and Resolutions, 1906.

Recently at the C.M.S. Depot, Adelaide, the Rev. S. Adams was entertained at Tea, on the eve of his departure for Singapore, where he has been appointed a housemaster at St. Andrew's College. Miss Sard (now Mrs. Adams) who, until her marriage was the Hon. Secretary of the Medical Missionary Auxiliary, also hoped to have been present, but was prevented through illness. The President of the Society, Rev. C. W. T. Rogers, gave a farewell message on behalf of the Society, and Miss Mackenzie to Miss Sard on behalf of the M.M.A., to which Mr. Adams responded, referring briefly to his plans for the future.

Sir Langdon Bonython, a leading newspaper man of South Australia, has reached his 80th birthday. In 1921 he offered £40,000 to the Adelaide University to be available in 1931 for the erection of a Great Hall, and thus be in line with the universities of Sydney and Melbourne. Last year he gave a further £20,000, in order to establish a Chair of Law.

"KIWI" Polishes

All of equal excellence

BLACK AND VARIOUS SHADES OF TAN



"He is not great who is not greatly good."
—Shakespeare.

OCTOBER.

28th—Friday. St. Simon and St. Jude probably joined together, because they were brothers. Subject: The Spiritual Temple.

29th—Saturday. Bishop Hannington died, 1886.

30th—Twenty-first Sunday after Trinity. Subject: Cheerful Obedience.

NOVEMBER.

1st—Tuesday. All Saints' Day, a commemoration of the Saints in bliss.

2nd—Wednesday. Austria surrendered to Allies, 1918.

4th—Friday. Allies bombarded Dardanelles, 1914.

5th—Saturday. Gunpowder Plot, 1605.

6th—Twenty-first Sunday after Trinity. Subject: Pardon and Peace.

8th—Tuesday. John Milton died, 1674.

10th—Thursday. H.M.A.S. "Sydney" destroyed "Emden," 1914; Luther born, 1483; Next issue of this paper.



Religion and Science.

THE old discussion as to man's ancestry is before us again—the official representatives of science and religion coming into conflict. It is no new thing, but it appears that in connection with the annual conference of the British Association in England last month, the Bishop of Ripon, Dr. E. A. Burroughs, preached a sermon before the Association in Leeds Parish Church from Ps. xxxix. 6, 7 (R.V.), "Surely every man walketh in a vain shew: Surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them. And now, Lord, what wait I for? My hope is in Thee." In the course of his address Dr. Burroughs called attention to the rapidity of the flux of new scientific theories and doctrines, engendering a certain scepticism about them, even on the scientist himself. "And all our new discoveries," he asked, "do we not sometimes seem to have lost our sense of direction? . . . Am I wrong in thinking that the several sciences increasingly feel the need of a philosophy to co-ordinate them?"

Unless we are making parallel progress towards the moral and spiritual supremacy, dare we go on enhancing man's body without some hope of saving his soul. If we want a saving, inspiring, elevating influence upon personality can it come from anything less or lower than personality itself? Who can save man but, ultimately, a personal God?

The newspapers as usual fastened on the one remark in the sermon that had nothing at all to do with the matter—the obviously humorous suggestion of the Bishop (who said that he would probably be lynched for making it) that science should take a "universal scientific holiday for ten years, in order to digest its recently acquired knowledge and to search for the true wisdom." This gave his antagonists their opportunity. They even called it grandmotherly. Doubtless it was a

tactical blunder; but it was no worse than that. On the other hand, in justice to the Bishop, in must be remembered that, on this occasion, the challenge was first flung down by science. For already in the Conference the President, Sir Arthur Keith, had dragged in the Bible and had gone on to use the loose phraseology about our "cousin" the gorilla. Science cannot have it both ways. It cannot avail itself of the vast distances of geological time to reach its conclusions about descent, and then telescope all those distances into nothing with a loose phrase like "cousin."

Sir Arthur Keith knows very well that the ordinary man in the street gets hold of crude and fantastic ideas about the theories of modern science and imagines that our imaginary "ape-like ancestor" to have lived only a few thousand years ago. In fact, a sort of thing of yesterday! Surely it is the business of science to use precise language when it is dealing scientifically with man's place in nature. Words like "cousin" are loose, unscientific and misleading, and do more harm than good. However, this is not our point just here.

We would, however, venture to suggest that in spite of all the theorising of scientific circles, "On the title-page of the Book of the Universe there still stands written in indelible letters, 'In the beginning God created the Heaven and the earth.'" And, further, "as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts higher than your thoughts."

The mere facts of science may be unassailable. The scientific explanation of those facts is utterly inadequate. Something else is necessary, working through the entire process. In other words, a "First Cause," and an Eternal Mind at work. There is a constant factor in the process of life itself, a factor absolutely necessary to any kind of explanation of that process. Natural selection is not enough. It cannot even begin to work until varieties of life exist from which the selection is to be made. Darwin himself admitted its inadequacy when he wrote "the birth both of the individual and the species are equally parts of that grand sequence of events which the mind refuses to accept as the result of blind chance. The understanding revolts from such a conclusion."

It is not the ape that gives the clue to Shakespeare, but Shakespeare that gives the significance to the ape. Ultimately we shall have to explain the jelly-fish by what we can dimly anticipate of Godhead rather than by the nothingness that we can dimly see through a mist of electrons.

Everything in the world we know is dependent on something else; but underlying it all and working through it all, there is Something which, whether we can grasp it or not, is sufficient of Itself. This absolutely independent Something which is its own explanation, postulates, one by one, the attributes of God. The human reason, asking where everything in existence came from, is confronted ultimately by something that transcends reason. Yet it is there—the Power that is, externally, by Its own right. The poets knew it—

That Light whose smile kindles the universe,
That Beauty in which all things work and move.

To find in something lower than ourselves a complete cause for the highest that we know is to follow the example

of a present-day naturalistic philosopher when he says that because we derive our knowledge of Shakespeare from his books, the cause of our emotion in reading him is purely physical. The physical universe is our book, but there is a Creator behind it. It was his insight into essentials that made Lord Kelvin say, with regard to the origin of life, "Science positively affirms creative power, which she compels us to accept as an article of belief." We draw nearest to that Power, and to the secret of life through the only reality that we know immediately: our own personality, the self that has power to say, "Thou art Thou, I am I," and is akin to the Reality it apprehends in that Voice from without: **Let not your heart be troubled. Ye believe in God. Believe also in Me. I am the Vine. Ye are the branches.** The God Who reveals Himself in His Own inspired Word, in the Person of His Son.

All right-thinking Christians should hold with strong conviction that a more accurate knowledge of the facts and laws of nature will never really be prejudicial to real religion. For if a wider and deeper knowledge of the working of God's law in nature is to be considered as a menace to our faith in Him, then the law of the Lord cannot be perfect. To entangle Christianity with untenable theories of astronomy, physics, or biology, is to bring Christianity into a wholly unmerited discredit. That there has been such entanglement there can be no question. Those who stand in the way of our getting rid of it can only be regarded as a hindrance to the truth, and create for themselves a grave responsibility.

On the other hand, those who make unwarranted claims for science as likely to supersede religion show that they know very little about religion, and indeed know little about the real causes of human progress. Scientific progress in the last hundred years has been staggering, considered by itself. But the results of this progress have been almost entirely confined to the physical conditions of life. **The influences which have, in fact, uplifted mankind have been the creations of religion and of art far more than of science.** Indeed Science without God and His law of love would wreck the race that bows the knee to it. Only a few years ago science almost wrecked civilisation. Scientific discovery has of course been of untold good to man. Its findings will yet be of increasing blessing. But we make bold to say that every advance in scientific knowledge should deepen our faith in and hold of God, simply because it is the fulfilment of God's will in the destiny of man. It is the opening out for itself and for all mankind new worlds of wonder and mystery, all governed by a marvellous order. Hence the religious mind has been provided with much to meditate upon. But the human will continues to be influenced far more by religious faith than by scientific precept. For the terrifying instruments which science has put into our hands call for an even more resolute moral purpose than in the days of a less scientific civilisation. What benefits science may yet have in store for us he would be a bold man who would prophesy. But they will only be benefits if the religion of God in Christ remains in the hearts of men to control them and use them aright.

So long as we love, we serve, so long as we are loved by others

I would say that we are indispensable.
—R. L. Stevenson.



Bishop Barnes and the Anglo-Catholics.

THE Anglo-Catholics have never got over the appointment of Bishop Barnes to Birmingham. For a man of his breadth of outlook and grasp of the essential principles of Protestantism to have followed such men as Bishops Gore and Russell Wakefield, and was still too much for them! They were up in arms at the time and still are exceedingly restive. The crowning touch to this chagrin was given when the Bishop at the Modern Churchmen's Conference before last, spoke of the current ideas in much Anglo-Catholic teaching and worship as savouring of magic and superstition—such as the Church of England banished from her formularies and doctrines at the Reformation. Evidently any old stick is good enough with which to beat your opponent, so they tried to decry the Bishop as only a scientist, and therefore without theological knowledge. Now they are using the hoary heresy bogey. It is significant that in the cables the names of his opponents are noted Anglo-Catholics. Their attitude will be taken for what it is worth. It is still more significant that one of the Bishop's own clergymen, Canon Guy Rogers, who knows him best, says, "Bishop Barnes is like the captain of a ship clearing the decks for action. He is throwing overboard what he believes to be cumbersome and worthless. He does not want to scuttle the ship, but to fight. That is why he is throwing the furniture overboard."

We are expressing no opinion regarding the evolutionary theory, but feel that our readers should know that the real issue behind the matter is not man's ancestry, but transubstantiation—a doctrine alien to the Reformed Church of England.

The Visit of Mr. Amery.

THE presence in Australia of the Secretary of State for the Dominions—a member of the British Cabinet, is a notable event. Mr. Amery is no stranger to our land, having been a member of a parliamentary delegation in 1913. But now he comes as a Minister of the Crown, weighted with Imperial responsibility and eager that the best interests of the Empire should be served. Already he is one of the best informed men in Great Britain on Empire and Dominion matters. His present tour will only tend to deepen and strengthen this knowledge. Naturally he will be impressed with the wonderful growth and expansion of this great Dominion! Of necessity he will be interested in the marketing of our products, Imperial co-operation, and in migration. He himself reminds us that the whole basis upon which the Empire rests is that of free co-operation and that implies knowledge of one another's affairs and an understanding of one another's problems. "It is, therefore, clearly desirable that every Minister of an Imperial Government (and we are all Imperial Governments now) should make an effort to inform himself regarding the affairs and problems of every other. This applies to the British Government as well as to those of the dominions, and it particu-

larly applies to that Minister who is specifically charged with the responsibilities of keeping the various aspects of Imperial co-operation before his colleagues."

We commend his visit and work in our midst to the blessing of Almighty God. Anything that will bind the different parts of our Empire more closely together demands the earnest support of all right thinking people.

The Aborigines.

THE debate in the Federal Parliament on the fate of the Aborigines of Australia was all to the good and should arouse Australians to face fully their grave responsibility. The discussion was adjourned, but it is instructive to note that it centred round the following motion:—

"That in view of the fast-increasing death-rate among the aboriginal tribes in Australia, and the urgent need for their protection against disease and other effects brought about by the populating of areas which for centuries have been their hunting grounds, a joint select committee be appointed to inquire into, (a) the segregation in large areas in the Northern Territory of its present aboriginal population; (b) co-operation with the States in matters affecting the welfare of aboriginal tribes; (c) the half-caste problems; (d) allocation of assistance to aboriginal mission stations; (e) any other matters which will assist the welfare of aboriginals and half-castes."

The Minister for Homes and Territories bore excellent testimony to the work of missionaries, saying "that there were no people in central and northern Australia who had done better work than the missionaries."

We know only too well what these original inhabitants of our land are capable of doing. There is a signal instance in the case of the Rev. Jas. Noble. Squatters and police officials readily speak of the value of these people as trackers and drovers. We have the verdict of Dr. Warner, of the Rockefeller Foundation, who has been carrying out research work in the Northern Territory and measuring hundreds of Aborigines, that their mentality is equal to those of white people. Besides there is the infinite value of the soul in the sight of our Heavenly Father! Surely it behoves churchmen to do their very utmost so that the Church's work amongst these people at Yarrabah, Mitchell, Roper and Forrest Rivers and Oenpelli, may go forward, and this people brought into the fold of Christ and equipped for useful service in our land.

Penal Reform.

THOSE who have read the books of Robert Holmes, the famous Police Court Missionary of Sheffield, will have noted the extraordinary results to be obtained in the wise handling, discipline and training of young, so-called habitual criminals. Something of the sort is needed in this country, if the statements made by Judge Bevan, of N.S.W., are a revelation of conditions in the whole of Australia. Addressing the annual meeting of the Howard League of Penal Reform, Judge Bevan told of the appalling number of young men who were appearing before the Courts for sentence. At Darlinghurst Court, Sydney, as many as 20 young men a week appeared, and about 50 per cent. of them had been previously convicted. There was scarcely an old man among them.

"In bygone days," continued Judge Bevan, "there were not so many young men sentenced. I consider that the

alarming increase is due to lack of discipline and too much selfishness. I also blame the "dead end" occupations and casual labour. Lack of home control, gambling, and indulgence in what is called sport, are also causes. Not half the games played nowadays could be classed as sport.

"I believe the only remedy is the adoption of the Borstal system or a modification of it. I want to see short sentences abolished. It is impossible to do any young fellow good in gaol unless he is in for a long time. None of our prisons are equipped with modern machinery and so they cannot turn out men who can earn sufficient at a trade to keep them from the paths of crime. Young prisoners should be educated, to enable them to hold their own when they go back to society. If we can keep young men from crime, between the ages of 16 and 21, we cut off the supply of professional criminals."

We sometimes wonder whether the Church is doing all she might to handle this social sore? The position will become aggravated as our population increases. Haven't we got the farmers, sea captains, squatters, men of constructive character (like Great Britain has) to whom these young prisoners could be handed over for training, guidance and help? What England does, surely we can do?

The Need of Enlightened Consciences.

NO more pertinent remarks could have been uttered than those spoken in St. Andrew's Cathedral by the Bishop of Goulburn on a recent Sunday evening. The bishop was stressing the necessity of Christian people devoting more time to the serious study of the Bible and to authoritative literature on Christian living and apologetics. He went on to say—

"The amount of American filth that is filling the bookstalls is choking the minds and souls of the people. There could be no greater disaster than that Christian people should grow up with out informing their minds about God. Many persons used time-worn excuses, like the one that they were 'following their consciences.' Nine-tenths of the consciences men were following, were merely camouflaged inclinations. These people never took stock of themselves to test the truth of their consciences. Public opinion needed elevating; for its average was very much lower than the level of the best thoughts of the individual."

The trouble is that we find people so easily ruled by prevailing custom. Such people need to be informed that custom is invariably satisfied with something less than the highest moral standards—that the individual, following the bidding of the inner law of conscience, can rest satisfied with nothing less than the ideal! Conscience rules our motives, desires and thought. The true man will ever obey his conscience. But conscience needs to be enlightened with the truths of Holy Writ—it needs to be built up in the eternal standards of truth, and beauty, goodness and holiness. The call comes to make those standards and truths the corporate conscience, as it were the back-ground of public opinion. Just here comes in one of the most sacred functions of the Church. She must fulfil her teaching office. Surely in these days of low public opinion and evil custom and the undisciplined desire and the self-willed conceit of narrow minds, the Church must be unwearied in her labours, teaching and imparting the eternal truths of God and the need of people to live in accordance with them.



AUSTRALIAN CHURCH NEWS



NEW SOUTH WALES.

SYDNEY.

Diocesan Synod.

One of the most important features of the recent Diocesan Synod was the passing of an ordinance authorising the appointment of one or more Diocesan Missioners, free from parochial duties. A special motion was also passed requesting the Standing Committee to draw up an ordinance authorising the appointment of a Diocesan Organiser. Being the first session of a new Synod, the usual election of Committees took place. Membership of these remained about the same with exception of the Board of Nominators, on which Revs. Canons Langley and Langford Smith and Mr. H. L. Tress took the places of Ven. Archdeacon Boyce, who did not stand, Rev. Canon Claydon, who has retired from parochial activity, and the late Mr. Scott-Young. Manly Church Ordinance passed whereby St. Matthew's, Manly, will be reconstructed, the parish divided into three and certain financial endowments made. Authority was also given to sell property in the parish of Ryde now valued at £20,000. A very profitable hour was spent on the missionary evening, when Revs. F. Tugwell, J. S. Needham, J. W. Ferrier, and F. Bentley addressed the Synod on the work of Home and Overseas Missions. In spite of opposition, the ordinance which had come down from the General Synod for the establishment of a General Board of Religious Education for the Church of England in Australia and Tasmania, passed with a big majority. An enthusiastic tone pervaded the whole of the proceedings, the Bishop Coadjutor making a wise and excellent president. During the first three nights, certain parishes entertained the synodsmen at tea.

St. Luke's Hospital.

The official opening of St. Luke's New Hospital took place on Friday last. There was a large and influential gathering. The Chief Justice (Mr. Justice Street) performed the ceremony, and the building was dedicated by the Bishop-Coadjutor of the Diocese of Sydney (Bishop D'Arcy-Irvine). In connection with the opening, a Centenary Book entitled "St. Luke's Hospital Jubilee Book," was compiled and this, together with phono-

graph records of the opening speeches, and a history of the hospital, with other objects, was placed in a sealed chamber within the entrance to the building to be opened 50 years hence and then placed in the care of the Mitchell Library. Subscribers of a guinea have had their names recorded in the volume.

Town Hall Intercessory Service.

Speaking at the united intercessory service held in the basement of the Town Hall last week, Mr. E. M. Lawton, Consul-General for U.S.A., declared that not enough people were talking of the goodness of God.

"It may seem strange," said Mr. Lawton, "that I, a business and professional man, should be speaking here, but I believe that if more prominent men would publicly testify to their dependence on divine guidance, a tremendous work for good would be accomplished in this country. We laymen leave too much to the ministers and evangelists, instead of getting behind them and helping the world to have everything that God meant it to have."

Combined Campaign for Missions.

A striking article by Bishop Radford, on the Combined Campaign for Missions, appeared in the "S.M. Herald" last Saturday. The Bishop drew strong attention to the work awaiting to be done near Australia, in Malaysia and Melanesia.

St. Chad's, Cremorne.

A pleasant surprise awaited the Rector and Mrs. MacDonnell on the morning of October 8th. The Church Warden and Parish Council arrived early to offer their congratulations on the Silver Wedding Day of Mr. and Mrs. MacDonnell. A presentation of a very handsome silver entre dish was made, accompanied by most kindly speeches from Mr. A. Pratt, and Mr. W. Oxenbould. The Rector feelingly responded. On the following day the 18th Anniversary Festival was held. The Rt. Rev. Bishop D'Arcy-Irvine preached in the morning and the Bishop of Goulburn in the evening. The Church was crowded on each occasion. Special music was rendered by an augmented choir and the utmost enthusiasm prevailed. The free-will offerings, as usual, were of a most generous character, reaching over £200. A very suc-

cessful Parish Social was held on the following Tuesday evening. The parish has reason to thank God and take courage.

GOULBURN.

N.S.W. Girl Guides.

The fifth annual meeting of the Girl Guides' Association of N.S.W. has been held. Following the conclusion of the business of the meeting, Mrs. Radford, wife of the Bishop, and president Goulburn Local Association of Girl Guides, gave a brief address on the Aims of Guiding. The most attractive part of guiding, said Mrs. Radford, was its opportunity for the development of character. It was difficult to understand why the movement did not attract the general public as it should do. One reason was that the movement did not do enough propaganda work, it considered that the Girl Guides were their own advertisement. But since all movements were judged by their imperfections, the true spirit of guiding was not understood by outside people, who were swift to notice any faults, however slight. Mrs. Radford also appealed for better facilities for the training of country companies.

VICTORIA.

MELBOURNE.

The Archbishop.

Writing to his Diocese this month, the Archbishop says:—

"I regret to say that my physical fitness does not improve. You know what my life has been for nearly six years, and you also know how great a strain the last twelve months have imposed upon me. I am at present under medical treatment for low blood-pressure, neuritis and conjunctivitis of both eyes. I simply cannot go on much longer, and therefore, though you will understand with what reluctance I lay aside this much loved work for a time, I have decided to book my passage on the Moldavia, which sails January 8, and hope to return fully restored in October, in time to hold our Synod in November next year. I will not say more now, but ask your sympathetic understanding and your prayers.

The Rev. F. A. Ray, of St. Mary's, Preston, has been nominated for the parish of St. Luke's, Fitzroy, and has signified his acceptance of the charge. His place at Preston will be filled by the Rev. F. Parsons, of St. Barabas', South Melbourne, who has had 51 years in the somewhat drab surroundings of Montague.

The most important measure by far dealt with at the recent Synod was the discussion on the permissive use of the new Prayer Book, should it become legal in England. The debate occupied two whole evenings, from 7.30 to 10.30 p.m., and even then there were three men on their feet, desirous of speaking. At times the debate was hectic and many extraordinary things were heard concerning the wonders of the new Book. But for cool, callous cheek, the palm must be given to an inexperienced young cleric, who took Crammer to task for some awful thing he was supposed to have done. The charge sent a shudder through Synod that such things should be said in public by one who, we hope, will some day cut his wisdom teeth. One could have wished that the debate had been upon the higher plane of "whether the measure was in accordance with the teaching of Scripture or not." It would also have given greater satisfaction if the chairman had been more of the "President" and less of the "Advocate." However, the measure was passed on the voices and thus ended the beginning of what may become a very unhappy chapter in our Diocesan Church life. The Chairman justified the urgency of the measure by the fact that he would be away in England from the New Year and wanted the authority of Synod to put into use the new Book in his absence.

The hardy annual, "women on vestries," was rejected for the ninth time; this time in both houses by a considerable majority. The striking feature of the vote was the fact that one of the two lady members of Synod had the courage of her convictions and voted against the measure. What about a 5 years rest from this subject to allow the "plant" to regain its strength?

Anniversaries.

Christ Church, St. Kilda, and Christ Church, Brunswick, have been celebrating their seventieth anniversaries. In each case there has been a whole week of services and festivities.

BENDIGO.

Sunday Observance.

The Rev. C. F. Frewin, vicar of Kyabram, has been leading the ministers of the district in a protest against the Kyabram Mechanics' Hall being used on Sunday for the purpose of decorating prior to a Bachelor's Ball. The matter came before the Committee of the Hall, Mr. Sutherland, a lover of the Lord's Day, voicing the sentiments of all right-minded people. He said that everybody must recognise that the modern trend was to make Sunday a day of sport, a fact which was to be deplored. In N.S.W. most games were played on a Sunday, and if that tendency was not checked a similar condition would prevail here.

SOUTH AUSTRALIA.

ADELAIDE.

Bishop writes from Lausanne.

"The World Conference on Faith and Order is now drawing to its close, and its climax. There has been a splendid spirit of brotherliness and goodwill throughout, but it is quite likely that there may be a good deal of disappointment outside it, because some members of the Conference and many of the general public have been looking to the Conference to do what it never set out to do. The President (Bishop Brent) has, however, made it plain from the beginning and seeks to make it still plainer in the preamble to our report that our object is not to set forth a basis of unity, and not to slur over our differences with ambiguous statements, but to 'speak the truth in love,' to register our agreements so far as this can be done, and to register our differences also. As some seventy communions are represented here, it is not to be wondered at that great and fundamental differences exist and have emerged."

Church Day Schools.

With the object of strengthening and improving the Church Day Schools, the Diocesan Board of Education launched on 11th October in the Adelaide Town Hall, an appeal for £5000 wherewith to create an Endowment Fund.

The Diocesan Board of Education devotes much time and consideration to the care of the Day Schools and is anxious that they should not be the Church's Cinderella. It is felt that the needs of the Day Schools at the present moment are many and that it is an opportune time for their expansion.

Church Congress.

It is proposed to hold an Adelaide Church Congress in October, 1928. It is 25 years since the last Congress was held in Adelaide. The Rev. W. B. Docker is Secretary of the Congress Executive Committee and the Rev. J. K. Bickersteth is arranging the Church art exhibition at the Congress.

WEST AUSTRALIA.

PERTH.

The Archbishop has just celebrated the thirty-third anniversary of his consecration as Bishop of Perth. The consecration took place on St. Luke's Day, 1894. During that long period, Western Australia has grown six-fold. The growth of the Church has kept pace—the dioceses of Bunbury, North-west and Kalgoorlie having been formed out of the Bishop's original huge diocese.

The Synod.

The Synod of the Diocese has just met. An important motion was introduced to affirm that it is desirable in the best interests of the Church in Australia that appointments to the episcopate should be made from clergy resident in the Commonwealth. However, the motion was withdrawn. Synod decided to commend to the clergy and members of the Church the study of the ideals and methods of Toc H. There is no doubt that Toc H has come to stay. It only admits tested and proved men to its membership.

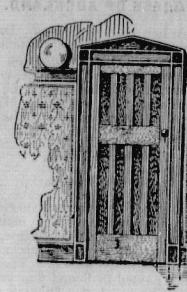
The Nor'West Diocese.

The Archbishop of Perth has written to the Archbishop of Canterbury asking him to find a suitable man as Bishop of the Nor'West, vacant since the resignation of the Bishop Trower. It is hoped that a name will shortly be announced.

Do what is right the best way
And wait the end to know.

—Charles Kingsley.

FOR ALL GRAINED WOODWORK



..... a few drops of
Lacklustre simply
rubbed on lightly
..... a finish better
than if wax polished

PERIOD furniture or any unvarnished woodwork showing the natural graining, is best treated with "Lacklustre." It produces the mellow colourings characteristic of fine old furniture—gives a slight glaze, not too bright, equal to that obtained by careful wax polishing. And "Lacklustre" is easy to use. It is spread with cloth or brush, then rubbed over.

Woodwork treated with "Lacklustre" can be washed with warm water without injury to its finish. "Lacklustre" is supplied in twelve colours—the stains are transparent and do not hide the timber's graining. Buy a half-pint tin, price 2/6. Try it on unvarnished woodwork anywhere.

JAMES SANDY & CO., LIMITED

PHONE BW 1941

326-28 GEORGE ST., SYDNEY :: 123 SCOTT ST., NEWCASTLE

Country Dealers needing stocks should write to Box 46, G.P.O., Sydney.

SYDNEY CHURCH OF ENGLAND GRAMMAR SCHOOL, NORTH SYDNEY.

An Examination will be held at the School, commencing at 9.30 a.m. on Thursday and Friday, 24th and 25th November, 1927, for the purpose of electing to the following Scholarships:—

- (1) One Church Primary School Scholarship open to boys in attendance at a Church of England Primary School.
- (2) Two Council's Junior Scholarships. One of these Scholarships is open to boys who entered the School in February, 1927, or previously. Candidates must be under fourteen on December 1st, and must be members of the Church of England.
- (3) An Exhibition open to sons of Clergy in the Province of New South Wales. A nomination must be obtained from His Grace the Archbishop.
- (4) An Open Scholarship.

Full particulars will be forwarded upon application to the Headmaster. Entries close on 16th November.

L. C. ROBSON, M.C., M.A., (Oxon.),
B.Sc. (Syd.), Headmaster.

One Red Letter Day.

This coming XMAS FOR THE CHILDREN OF SLUM AREAS OF OUR CITY.

Readers! send a Donation, and have the joy of giving joy to the less fortunate.

A. Smith, Hon. Sec.: Archdeacon Charlton, General Secretary; F. P. J. Gray, Hon. Treas., Diocesan Church House, George St., Sydney.

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

BROOKS ROBINSON & CO. LIMITED

STAINED
GLASS
STUDIOS

Memorial
Windows

Opus Sectile
Mosaic
Memorial
Tablets

Designs and Prices
submitted.

ELIZABETH ST., MELBOURNE

DANKS FOR CHURCH BELLS

324-330 PITT STREET, SYDNEY

Wood, Coffill Ltd. The Leading
Motor Car, Carriage and Drag Proprietors of the Commonwealth
Head Office—810 GEORGE STREET, SYDNEY (next to Christ Church)
Phone City 9226 (four lines)

Sydney Church of England Grammar School for Girls
Forbes Street, Darlinghurst



Under a Council appointed by Synod.

Founded July, 1895.

The School stands in its own grounds on the heights of Darlinghurst.

Religious Instruction throughout the School. Chaplain, The Rev. Canon Beck

Branch Schools at Bowral and North Sydney

For further information apply to the Principal, Miss D. L. Wilkinson, M.A.

"Woodcourt,"

Visitor: His Grace the Archbishop.
Warden: The Ven. Archdeacon Martin, M.A.
Head Mistress: Mrs. Harold Hunt,
Assisted by a highly qualified Staff.

DULWICH HILL
Western Suburbs Church of England Grammar School for Girls.
Thorough Education to Leaving Certificate Standard. Physical Culture—Sport—Sea Bathing
For Prospectus apply to THE HEAD MISTRESS.

The Liverpool and London and Globe Insurance Company Limited

THE GREAT INSURANCE COMPANY OF THE WORLD.
This Company transacts all classes of Fire and Accident Insurance. QUOTATIONS
GIVEN AND SURVEYS made Free of Charge.

ASSETS EXCEED £22,500,000
Head Office for Australasia 62 PITT STREET, SYDNEY.

China & Glassware

Always Low-Priced,
and good at the
price, at

Nock & Kirby's

Big New Store,
GEORGE STREET (Circular Quay)

PARISH BOOKSTALL SOCIETY.

(By the Rev. A. Law, Th.Schol., D.D.)
Our Wedding Day.—Presentation Edition 64 pages. 3/- Smaller edition for use in Church. 1/6.
From Baptism to Communion.—A Confirmation Preparation.—In form of Question and Answer. 2nd Edition. 6d. (Copyright.)
Our Churchmanship; or, What the Church of England Stands For.—An Adult Confirmation's Handbook. 3rd Edition. 6d.
Hints to Communicants.—In size to suit Prayer Books. 3/- per 100.
Why I belong to the Church of England. 3d.
Prayer Card of a Child's Prayers. 4th Edition. 1d. each.
My Child's Prayers.—With a Letter to Parents. 7th Edition. 24th thousand. 1/-.
Our Family Prayer.—24 pages. 3rd Edition. 25,000. 1/- Profits to St. A.
In the Valley.—2/- Words of Comfort in Bereavement. Reasons for our hope, with Dedication and Letter.

A SUITABLE BOOK PRESENT.

"The Message of Hope."
The Tableaux Play performed several times in Melbourne.
The Touching Story of Gautama. Contrasted with Christianity.
Beautifully printed on art paper, with 26 Illustrations, Flashlight Photos of the Play 3/6.

EVERYBODY SHOULD KNOW

THE STORY OF THEIR CHURCH.

"How the Church came to us in Australia."
A short account in 32 pages, with 17 illustrations, of the origins and doings of our Church in England and Australia. In its 9th edition, 37 thousand copies having been issued 1/-.
Prayer Book Revision.—The origin and various Revisions and the chief points in dispute to-day, are illustrated by original diagram and picture.
"Prayer and the Prayer Book". 3rd edition (15,000th), with Guide in Church, used in Schools, but not only for children. A Churchgoer's Catechism, 1/-.

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

The Parish Bookstall Society is a private venture. Profits are given to various Church of England causes. Since 1917 280,000 copies have been printed, and £2000 spent. Liberal reduction for cash orders of over 12/- worth.

Our New Address

WILLIAM ANDREWS 433 PRINTING CO. LTD.

KENT STREET
TOWN HALL
CLARENCE ST.
YORK ST.
Q V BUILDING
MARKET ST.
GEORGE STREET

William Andrews
Printing Co. Ltd.

NEW ZEALAND.

DIOCESE OF AUCKLAND.

On November 1st, All Saints' Day, All Saints' Church, Howick, will celebrate its 80th Anniversary. The Archbishop of N.Z. will be present. The occasion is almost an unique event in the history of the Church in this Dominion. The foundation of Howick is coincident with the building of the church.

WELLINGTON.

Church Schools.

The Bishop of Wellington is urging upon his diocese the importance of maintaining the Church schools in the Diocese, and of straining every effort to provide new ones when the opportunity offers. The Church Schools Act, passed in Synod four years ago, invites the Clergy of the Diocese to bring this matter to the notice of their Parishioners. The first Sunday in October of each year is set apart as the occasion for special giving to this great cause.

Teaching Mission.

A Teaching Mission of the Holy Spirit at Palmerston North has proved a real blessing to the town. All denominations arranged to hold a simultaneous mission, each one in his own church and amongst his own people. There has been a general uplift as a result. Rev. Canon Archdall, formerly of Newcastle, and Armidale, N.S.W., was the Church's Missioner.

Come to Church Campaign.

All the denominations in Taihape, recently joined in a Come to Church Campaign, with a view to arresting the serious falling off of attendance at public worship. There was a wonderful spirit of unity and the results most gratifying. The effort extended over four Sundays, the subject discussed each Sunday in succession being (1) The Church's Great Message; (2) The Church and the Home; (3) The effect of Divine Worship on Human Character; (4) Privileges and Duties of Churchmanship.

Guard Your Sacrament from Idolatrous Adoration.

OF all the sights which would amaze St. Peter or any other of the Apostles if he were to return to earth, none would be more amazing than the sight of a celebration of the Mass. His first impression would be that he had stumbled upon a survival of some such sun-worship, as is described by the prophet Ezekiel (viii. 15, 16): "Hast thou seen this, O son of Man? Thou shalt again see greater abominations than these. And he brought me into the inner court of the Lord's house, and behold, at the door of the Temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs towards the Temple of the Lord, and their faces towards the East; and they worshipped the sun towards the East." These words are far more descriptive of a modern Mass than any which could be found in the New Testament. As the Apostle watched the service his wonder would grow. "The robes which these men wear are surely an attempt to copy the robes of the Temple-priests. That constant bowing, those frequent prostrations, seem to be such as I used to see in temples of Isis. That incense also reminds me of Jewish and heathen temples, so do the lights, the gongs, the bells. Take me away from all this idolatry. Take me to some upper room where the Lord's people are assembled to break bread, and to pour out their hearts in prayer and praise to Him." Now it is quite true that the growth of the Church has made it necessary for us to have our Churches, and that there is nothing wrong in having those Churches beautiful, or in the use of instruments to accompany us in our acts of praise. But that which is wrong in the Mass, and in its modern imitations, is to suppose that our Lord is present in the consecrated Bread and Wine. When He gave to the disciples the Bread which He had broken at the Last Supper, He did not say "Worship this," but He commanded them to eat it, and to drink of the Cup, which was the new covenant in His Blood. The bread and wine were outward and visible signs which He used to assure them of the forgiveness of sin, and of new life in Him.

It is quite impossible to believe that if Christ was in the consecrated Bread and Wine, the disciples would have said nothing about it. But they do say something. When St. Paul writes about the Resurrection in 1 Cor. xv., he does not say, "The risen Lord

is with you in the Bread and Wine." When he writes to the Ephesians of the unity of Jew and Gentile in Christ, he says, "One Lord, one faith, one baptism," but he does not say "One Christ present in the eucharistic elements." He speaks often of Christ in us, and of our bodies as temples of the Holy Ghost, but he never once ascribes this union to eating the bread, or drinking the wine, in Holy Communion. Least of all does he, or any other Apostle, speak of Christ as present in a Church, because the reserved Sacrament is there. It is an awful fact that the human heart, prone to idolatry, has turned the Sacrament of the Lord's Supper to a means of indulging its idolatrous desires.

—E.A.K.



A Review of Life and Work, edited by Rev. E. H. Burgmann, Warden of St. John's College, Morpeth, N.S.W., to be published three times a year, at each term. Price 2/- per copy. Evidently the idea is that it should become a sort of Church Quarterly. The Editor begins with an article entitled "Our Aim: A University College in the Country." He hopes that St. John's will become such a college, enabling men to read for Arts, Divinity and eventually Education and Economics. "The ideal of true religion and sound learning is what we hold before ourselves." The Bishop of Armidale writes on "Plato and Platonism." The Rev. J. Norman writes on "The Desire for Reunion in the Roman Church." The Rev. H. R. Holmes on "The Population Problem." "Our Decan Village" (Rev. W. Ashley-Brown). "The Older Universities of England" (The Editor). Three books are given lengthy reviews, two of them by the Editor, viz., "The Platonic Tradition in English Religious Thought" (Dean Inge), and Professor Heiler's "The Spirit of Worship." The Dean of Newcastle reviews Streeter's "Reality."

"Uganda—Yesterday and To-day." Price 3d. To be obtained from the C.M.S. Victorian Branch, Cathedral Buildings, Melbourne. This is a Dialogue written for the purpose of helping in the celebration of the Jubilee of the Uganda Mission. As young men and boys are mostly required in the performance, it is hoped that one result will be the enlisting of some of them in the great cause of missions. The introduction deals with Africa and Livingstone's explorations. Scene 1a reveals gangs of slaves roped together and Livingstone's determination to wipe out the slavery. In Scene 1b Stanley finds Livingstone, with Stanley afterwards at the Court of Mtesa in Uganda. Scene 2a shows Stanley being welcomed and sets forth the King's desire for teaching and Stanley's letter to London. Alexander Mackay is next on the scene with his arrival and work in Africa, the baptisms and his deep thankfulness. Scene 4 gives us Uganda to-day, and the marvellous advances made there through Christian missionaries in Education, medical and social work. The curtain follows, to be succeeded by a final tableau. Excellent suggestions for scenery and costumes are given—so much so that the dialogue could be easily produced in any parish. We commend it to our parochial leaders. It is all most useful. It is hoped that the proceeds accruing from the performances of the dialogue will be given to the new work in Tanganyika.

"The Real Australian" for October has reached us from the Bush Church Aid Office. The number is replete with informative articles on out-back life and the work of B.C.A. agents. The Annual Report is included and this reveals a year of worth-while activity and many blessed ministrations. A strong appeal is made in the issue for financial help on behalf of the Christmas Tree for inland children. Altogether an inspiring issue.

Believe not each accusing tongue, as most weak persons do
But still believe that story wrong, which ought not to be true.

—Sheridan.

TRY

WILLIAM TYAS

Town Hall Book Arcade,

558 GEORGE STREET, SYDNEY.
For Bibles from 1/9 each. Golden Bells Hymn Book, Text Cards and Tickets, Promise Boxes 3/- and 2/6 each, Prayer and Hymn Books, Communion Tray and Wine, Various Helps on Sunday School Lessons.



The Church and the Boy Scout Movement.

(The Editor, "Church Record.")

Sir,—Since taking up residence in this State, my interest in the Scout Movement has been revived, and more especially so after a visit last week-end to Korman Hurst Camp, in the Pennant Hills, where I had the honour to be appointed one of the Examiners in the Fairfax Challenge Flag Competition.

Apart from the work, play and behaviour of competing Patrols, I was much struck by the type of Officers who were assisting there—typical men of gentle ways. The word "gentleman" is too hackneyed to use. The aims of the Boy Scout Movement are so essentially of a real Christian nature, the work and ideals of the men I associated with last week so thoroughly in accord with all those aims and ideas which go to the making of decent young manhood; the spirit of the boys so keen and wholesome; the whole atmosphere so free from sordid or unhealthy matter; that one felt and feels that our Church generally does not yet fully understand and sympathise with this movement, which is so clean in its aims and so dead against those things which tend to disrupt a state or mitigate against the spreading of the real spirit of our faith.

Many of us feel that so much more could be done in co-operation with the Churches. The personal element is required which can get in touch with parishes throughout the State and foster the movement with its great aims and ideals in such a way that both Church and State may benefit equally and that better harmony may obtain during these difficult times in which we suffer.

Yours, etc.,

L. J. DANBY, Major,
Scoutmaster, St. Andrew's Cathedral Troop,
Boy Scouts.

Bingara Churchmanship.

Sir,—For various reasons we had not seen "The Armidale Diocesan News" for some time, and so received an unpleasant shock on reading the report from Bingara, where the minister is "Father" Ebsworth. Out of courtesy we address a R.C. Priest as "Father," but we think that Protestants should be Protestants, not imitation Roman Catholics.

The report says, "At every celebration of the Mass our prayers earnestly ascend," etc. Surely we might leave the word "Mass" for those who believe in Transubstantiation, and let those who believe in Article 28 (of the 39 Articles) mark the difference by calling this Sacrament "Holy Communion." The Bingara report seems like the thin end of a most undesirable wedge.

BERTHA E. PHELPS.

Prayer Book Revision.

(The Editor.)

Sir,—I send herewith Pros. and Cons. for Alternative Prayer Book.

Pros.—The old Prayer Book is given the first place in the proposed New Book.

Permission is given to use the old Book. Extensive and silent prayer can be used. The Sacrament can be administered to Tables.

Much needed extra prayers for special occasions are provided.

Cons.—

Consecration prayer in Sacrament and address to Communicants teaching Transubstantiation.

Remembrance offered to God in Sacrament instead of to communicants as our Lord taught: "This do in remembrance of me."

Invocation of the Holy Spirit on the elements. No Scripture for it.

Reservation of the Sacrament (really the elements).

Prayers for the Dead. No Scripture authority.

Omission of the 39 Articles of our religion.

Yours, etc.,

A LOVER OF THE OLD BOOK.

AUSTRALIAN COLLEGE OF THEOLOGY.

The Hey Sharp Prize.

Additional subscriptions have been received from:—Bishop of Goulburn, £10s. 6d.; Rev. Dr. Pritchard, 5s.; Rev. A. J. Bamford, 5s.; Rev. F. E. Lewin, 7s. 6d.; Rev. J. Butterworth, 5s.; Rev. Le Lewis, 10s.; Rev. S. J. King, 10s.; Rev. T. Cole, 5s.; Rev. A. C. King, 10s.; Rev. P. C. Shaw, 10s.; Rev. G. L. A. Peters, £1; Rev. J. W. Armstrong, 5s.; Rev. W. Walters, 6s.; Canon Blackwood, 10s. 6d.; Rev. F. H. Landsell, 7s. 6d.; Bro. P. C. Nelson, 5s.; Rev. Dr. Milne, 5s.; Rev. W. S. Milne, Jr., 5s.; Canon Stevenson, 11s.; Rev. E. M. Cutcliffe, 5s.; Rev. S. L. Halliday, 10s. 6d.; Rev. H. C. Busby, 5s.; Rev. A. S. Nicholas, 5s.; Archdeacon Carter, 7s. 6d.; Rev. W. V. Rymen, 10s. 6d.; Rev. A. E. Biggs, 5s.; Rev. S. T. Ball, 5s.

No man doth safely rule but he that hath learned gladly to obey.—Thomas a Kempis.

THE HOUSE OF Stewart Dawson

Is the recognised Head Quarters in the Commonwealth for Communion and Church Plate, etc



C2840—Solid Silver Pocket Communion Set in Case. Price £2/10/0.
Write for our Latest Catalogue.

Stewart Dawson's

STRAND CORNER,
412 GEORGE STREET, SYDNEY.

Mrs. F. W. HARVEY, A.T.N.A.

"Tutoring."

CAMPBELL STREET, EASTWOOD.

Comfortable Home for Rest and Convalescent Patients.

Every Attention Given. Moderate Terms. Further particulars on application.

TELEPHONE RYDE 663.

One Red Letter Day.

To the Readers:

There are 1600 poor slum children who ask you, through us, for just

"One Red Letter Day"

this coming Christmas Season.

Arrangements are being made for a Christmas Tea and Entertainment and some small gift to the children who come under the influence of the Mission Zone Fund in its work in the slum areas.

Our Committee would be most grateful if you could help us by a donation, and so share in the joy of giving joy to these little ones.

Yours sincerely,

A. Smith, Hon. Secretary; W. A. Charlton, General Secretary; F. P. J. Gray, Hon. Treas., Diocesan Church House, George St., Sydney.

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

Parish Bookstall—Orders of supplies of booklets may be sent to the Parish Bookstall Society, c/o St. John's Vicarage, Toorak, Melbourne.

Caulfield Grammar School

Melbourne.

DAY AND BOARDING SCHOOL FOR BOYS.

Pupils prepared for the University and for Agricultural or Commercial Life.

Illustrated Prospectus will be sent on application to the Head Master.

BRIGHTON GRAMMAR SCHOOL, VICTORIA.

(A Church of England Public School.) Founded 1882.

Senior and Preparatory Schools. An Ideal Seaside Boarding School. Boys are prepared for University, Professional and Commercial Life. New Premises Costing £25,000 opened first term 1927.

Applications now being received.

Headmaster: H. E. DIXON, F.I.C.A., F.A.I.S. (London University).

Telephone X1080.

Trinity Grammar School

Summer Hill, Sydney

A GREAT PUBLIC SCHOOL FOR BOYS.

On the Heights of Hurlstone Park, surrounded by 27 acres of land.

An Ideal situation for Health and Recreation.

The School is divided into three sections, Junior (ages 7 to 13), Intermediate (13 to 16), Senior (16 to 19). A thorough English Education is given. The Curriculum follows the High School Course up to the Honours Leaving Certificate.

Boards are under the care of an experienced Matron and Nurse.

Warden:

REV. G. A. CHAMBERS, M.A., B.Ec.

Headmaster:

REV. C. E. WEEKS, M.A., B.D., LL.D. (Queens' College, Cambridge.)

Write for Prospectus to the Headmaster

An Ideal School where Parents can have the guarantee of home influences for their boys.

CHURCH OF ENGLAND HOSTEL FOR GIRLS, WOLLONGONG. Overlooking the Surf Beach. A home for girls attending High, Primary, or Technical Schools. Full particulars from Mrs. R. Manton, Matron.

CATECHIST wanted for a delightful sphere of work. Stipend, £200 for the right man. Apply in first instance to Ven. Archdeacon Charlton, Church House, Sydney.

TRAINED NURSE with Private Home has accommodation for Elderly Lady. Garden, Tennis Court and Car. Telephone 16 Drummoyne.

AN EARNEST MINDED LAYMAN wanted to help in the work in this parish. £160. Archdeacon Boyce, St. Paul's, Cleveland Street, Sydney.

Arnott's

Famous

Biscuits

STAINED GLASS MEMORIAL WINDOWS

Specially Selected Subjects for
Soldier Memorial Windows.

References as to work executed in Australia and
Great Britain.

**F. J. TARRANT, 24 & 26 Taylor St.,
off Flinders St., Darlinghurst, Sydney**

THE CHURCH OF ENGLAND EVANGELICAL TRUST OF VICTORIA

Established 1910 and Officially Registered.
Public Officer of the Trust and Honorary Treasurer
Mr. F. G. HOOK, F.C.P.A.,
31 Queen Street, Melbourne.

Members:
REV. C. H. BARNES, St. Hilary's, East Kew.
REV. A. C. KELLAWAY, M.A., All Saints', Northcote.
REV. W. T. C. STORRS, M.A., St. Matthew's,
Prahran.
Mr. JOHN GRIFFITHS, c/o Messrs. Griffiths' Bros.,
Melbourne.
Mr. F. G. HOOK, F.C.P.A., 31 Queen St., Melbourne.
Mr. H. J. HANNAH, c/o E.S. & A. Bank, Melbourne.
Mr. W. M. BUNTINE, M.A., Honorary Secretary,
Caulfield Grammar School, Melbourne.

Property left by Will, or Gifts towards Christian
Work, may be placed in the hands of the Trust for
Administration.

JUST PUBLISHED

Evangelical Sermons

By a Layman

25 Short Interesting Sermons on vital
subjects helpful to all Clergy or Laymen

1/6 All Booksellers 1/6
and "The Australian Church Record"
Office.

Parents or Guardians.

We want you to send to our office and ask
for "HELPS TO PARENTS IN EXPLAIN-
ING MATTERS OF SEX TO THE
YOUNG," issued by the Bishops and General
Synod, together with 10 White Cross book-
lets suitable for parents, boys and girls.
You will never regret the expenditure of
ONE SHILLING in providing yourself and
family with knowledge on the most important
subject of sex in the purest style.

THE AUSTRALASIAN WHITE CROSS LEAGUE.

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

Rheumatic and other Pains relieved within
15 minutes by using **RU-BIN-CO.** Bottles
4/6 (8 oz.), 2/6 (4 oz.). Post 6d. extra.
**PENN & WAY, Box 4, Haymarket Post
Office, Sydney.**



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., October 27, 1927.

"He sent them . . . to heal the sick."

My dear girls and boys,

Once again we have come to the time of the year when we specially remember our hospitals and the great need they have of our help. You all know we call one special Sunday Hospital Sunday, and on that day all Churches do their very best to collect money for the great work of healing the sick and suffering. This year (for Victoria) Hospital Sunday falls on October 23 (N.S.W. Hospital Saturday comes early in May) and though the days are past, I do want you to think for a little while about the wonderful work that hospitals do for us all, think how grateful we should be to have them, and for all the knowledge that makes their work possible. We only need to realise these things and we'll be very willing to help as much as ever we can.

I am going to tell you a true story about times when there were no hospitals, very few doctors, and they, of course, hadn't half the knowledge that doctors have nowadays, and no nurses.

In the year 1666 there was a big fair in the village of Eyam, Derbyshire, England. The tailor bought material for men's suits and finery for the ladies, hoping to have a good sale when so many people were about. The things arrived too late, fortunately, as it turned out. He unpacked the boxes, hung up some cloth or garments to air. He died a few hours later. A little later several other people, who had been present when the box was opened, died, and the awful fact was realised that the box of clothing, which had come from London, was full of germs of the plague which had been raging there. What could they do? The vicar arranged for an open-air meeting, and the people there resolved that none should leave the village until the plague came to an end, thus preventing it from spreading to neighbouring towns and villages. For months these lonely people fought a brave fight. The vicar, risking his life every moment, went in and out among the sick; he held open-air services; he did everything in his power and is remembered as a great heroic figure. From the nearby districts people brought food and laid it at a boundary line outside the stricken village. At the end of a whole year the plague came to an end, but there were only fifty or sixty persons left and there had been three hundred and twenty. Houses were empty, grass covered the streets, there were graves in many of the gardens. In the spirit of martyrs the people lived and died alone that they might save the lives of those outside the village. To-day the people of Eyam are proud of their ancestors, and each year a service is held in memory of

them in that very dell where the brave vicar used to hold his services.

St. Luke, who was a doctor, tells us ever so many stories about how Jesus Himself went about healing the sick. Can you find the place where Jesus calls His twelve disciples together and sends them to preach the Kingdom of God and heal the sick? You'll find it in St. Luke's Gospel.

I am, yours affectionately,

Aunt Mat

Answers to questions in last issue:—

We kneel for prayer because it is the attitude of humble entreaty before God.

We stand for praise to mark our feeling of joy to God for His love and goodness.

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

ALWAYS SOMETHING GROWING.

A field is never empty long,
There's always something growing,
For if the farmer sows no corn
The winds will do the sowing;
The charlocks spring, the bind weeds
cling,
And thistles soon be showing.

A heart is never empty long,
Soon idle hearts want weeding;
Unless you sow the seeds of Light
The seeds of night are breeding.
Come, Love, and fill my heart, until
Wrong finds no room for seeding.

The Children's Newspaper.

WHAT WINS MEN AND WOMEN?

What wins people to Christ? He has a Universal Appeal, and what the deciding factor is in one country is sure to be of force in another. An analysis in the "Moslem World" of the motives which led groups of Persians to leave the Moslem Faith for Christianity may interest workers in other countries. A list of questions was issued to the converts in various cities, half of them men and half women, and fifty answered. Their replies are well worth studying in detail. Nineteen said they had been attracted to Christianity by reading the Bible or hearing it read; eight gave "Christian love" as the thing which first attracted them; six mentioned "preaching" or attendance at Church services; five, personal talk with converts; and two, medical mission work. It is significant that twenty-two or nearly half the number, attributed their actual conversion to the Bible. Next came preaching, and third the "personal touch." In answer to the question what Christianity had done for them, the reply generally was "Everything." As to what wins Moslems, the answers were: first, "Personal evangelism"; second, "Showing forth the love of Christ"; and third, "The conduct and character of Christians"—which bear out the old truth that religion is caught, not taught.

"Mummy! Mummy!" cried little Peter who had climbed to the top of the new load of firewood, and seemed frightened about coming down. Mother put her head out of the window and advised: "Try to come down the way you went up, darling." "But, mummy," said Peter, reflectively, "I went up head first."

The AUSTRALIAN CHURCH RECORD

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

Vol. XIV. 23.

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

NOVEMBER 10, 1927.

[Issued Fortnightly.]

Single copy 3d
9/- per year post free



Australian Church News.—Important Items.
Bathurst Cathedral Consecration.—Impres-
sive Functions.

East and West.—Special Article by Rev. A.
S. Devenish, M.A.

Leader.—Melbourne Synod debate on New
Prayer Book.

Letters to Editor.—New Prayer Book and
Holy Communion Office; Bush Church
Aid Appeal.

Melbourne Synod and Prayer Book.—Some
Sidelights by a Layman.

New Prayer Book.—English doings.

Rev. Dr. Law's Tour.—Further incidents.

"THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

General Editorial Communications: The
Editor of "The Australian Church Record,"
and all news items: C/o The Rectory, Drum-
moyne, Sydney.

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

VICTORIA.—Melbourne, Diocesan Book
Depot, Miss M. D. Vance, 4 Mathoura Road,
Toorak, or care of C.M.S. Office, Bendigo,
Rev. W. M. Madgwick, Eaglehawk.

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

Please report at once any irregularity in
delivery or change of address.



The total public debt on capital ac-
count in N.S.W. for the year ended
June 30 last was £239,952,065.

During 1926 through sickness and
accident the Sydney City Council lost
40,334 working days. There was an
abnormal increase during the year.

The Bishop of London returned from
U.S.A. deeply impressed with the ad-
vantages of Prohibition, and told the
House of Lords what he thought.

The Auckland Synod has decided to
organise its own broadcasting station.
The installation is estimated to cost
£8000, and the annual operating cost
to be £3000 to £4000.

Lord Coleridge has just died in En-
gland aged seventy-six. Himself a judge,
he was the son of a Lord Chief Justice

of England and the grandson of Judge
Sir John Taylor Coleridge.

Over 100,000 people assembled at
Verdun one Sunday in September, to
witness the ceremony of the consecra-
tion of the cenotaph of the 300,000 un-
identified Frenchmen who died in the
town's defence.

It is reported from Western Australia
that Italians, Greeks and Slavs are
prepared to work for food only. Many
have been induced to come to Australia
from U.S.A. under the lure of big
money.

The Begum of Bhopal, who recently
abdicated here throne in favour of her
son, has given the whole of her private
property worth more than £10,000,000,
for organising a campaign throughout
India for the propagation of Islam.

More than ten million copies of the
scriptures, whole or in part, were sold
in 1926, by the British and Foreign
Bible Society, 4,142,000 volumes have
found circulation in China, or two out of
every five printed by the Society.

The Victorian Branch of the C.M.S.
is establishing a memorial in the memory
of the late Mrs. Harington Lees.
The memorial will take the form of a
bursary for young women for service
either at home or abroad.

As a perpetual memorial of the visit
of Mr. Baldwin to Canada, a peak in
the Canadian Rocky Mountains range
near the Yellowhead Pass, 11,000 ft.
high, has been named "Mount Stanley
Baldwin."

Judge Crawford, at the Barnet
County Court, England, the other day,
using round figures, suggested that
with an income of £1500 a year, a man
might begin to consult the advertise-
ments regarding motor cars. What
about Australians!

Worshippers at divine service in St.
Andrew's Cathedral, Sydney, received
a severe shock the other Sunday when
a pea rifle was produced, and a man
commenced to load. Fortunately he
was seized in time. He was taken to
Long Bay for medical examination.

Sir Chas. Wakefield, ex-Lord Mayor
of London, has given £1000 to the Se-
venoaks Hospital, Kent, in recognition
of the efficient work of the medical and
nursing staff during the great train
disaster nearby. He was a passenger
on the train and escaped uninjured.

The Baptist Missionary Society of
England have received a cable from
their China secretary at Ksingtao stat-
ing that the society's men and women

missionaries and children have returned
to their stations in the provinces of
Shanghai and Shansi.

The subject of man's origin is the
subject just now of general discus-
sion by the rank and file in England.
One well-read student of science has
remarked: "If men have evolved from
ape-like ancestors, are apes to-day
evolving into men?" The question was
something of a poser.

The King's Bench Division, London,
has granted a rule nisi prohibiting the
Legislative Committee of the National
Assembly of the Church of England
from proceeding further with the re-
vised Prayer Book measure, on the
grounds that it had not passed the
Church Assembly within the meaning
of the Act. The hearing was fixed
for November 7.

In the "Bay of Remembrance" in
Bathurst's new Cathedral, stands the
cenotaph carved out of a solid block of
white Gosford stone, and bearing the
inscription: "At the going down of the
sun, and in the morning we shall re-
member them." Immediately above
the cenotaph hangs the Lamp of Re-
membrance, while on the pier facing
the cenotaph hangs a French crucifix
of blue enamel work of not later origin
than 1750.

Construction of the permanent Ad-
ministrative Building at Canberra has
begun, but it is not expected that the
building will be completed for three or
four years. Its cost will be about
£1,000,000, and it will be built in sec-
tions, which will be made available for
occupation as they are completed.

Albury boys have set a wonderful
example of the value of self-help in
paying off a debt of £1000 on a boys'
hall. They applied to residents for
work in their gardens, took small wood-
chopping contracts, and with their
earnings raised a considerable part of
the money needed.

What is claimed as a world's milk
and butter record for a Jersey cow
under official test has been achieved
by "Wagga Gladys," at Hawkesbury
College, N.S.W. This cow, which is 7
years old, produced 20,835lb. milk in
365 days, which resulted in 1384.8lb.
commercial butter.

New South Wales has won the Com-
monwealth Match at Anzac Rifle
Range, Liverpool, with a total of 1781
points, which is a record for the match.
Victoria was second with 1769, and
Queensland third with 1750. The match
was conducted by the Federal Council
of the rifle associations. It was fired
from 300, 600, 700 and 900 yards.