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YOUNG RECORDERS.

Aims.

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

Toorak Vicarage, August 30, 1928.

"Preachers and teachers all are we,
Sowers of seeds unconsciously."
—John Oxenham.

My dear girls and boys,

During the winter we are all apt to have coughs and colds and influenza and we don't know how we catch them, in the trams and trains, at home, from our friends, who knows! They are so infectious, these horrid colds. What does infection mean, exactly, have you ever thought? Look in the dictionary and you'll find one meaning is "capable of being easily diffused or spread." Well, its not only nasty things like influenza that are capable of that. A few years ago an American doctor was captured by Chinese bandits; he was a prisoner for several months and had a terrible time. Later on he wrote a book telling of his experiences, and a most interesting book it is. He was nearly starved, and daily in danger of violent death, but I specially want to tell you one thing. From the first day of his captivity, Dr. Howard, that is his name, made a point of thanking the bandits for any little courtesy; of course he could speak their language. When a grumpy old fellow threw a dirty towel at him, Dr. Howard thanked him and gave him a pocket-knife. At first the bandits laughed at their captive, for his thank you, but he went on. By the end of the first week the bandits had stopped laughing at him; by the end of the second week they were thanking him for the little things he did for them; a week or two later they were all thanking one another, and by the end of the month the thank you habit was fixed. It is so infectious.

I expect all Scouts and Guides know this little rhyme—

"Smile
When you smile
Another smiles,
And soon there's miles
And miles of smiles,
And life's worth while
Because you smile."

Well! this is something else that is infectious, smiles and cheerfulness, and they certainly do help to make life jollier for everyone. Its the same with lots of other things. Have you ever seen someone yawn in a railway carriage, and soon everyone is doing it? Have you ever felt frightened to do something? Walk past a cow, for instance. Some of us are frightened of cows, then somebody else has come along and gone first, and that puts courage into the frightened one, and he or she can follow after.

Each one of you can think of lots of other things.

I have had two or three very nice letters in answer to mine about birds. They interested me very much. I am very sorry to hear that Catherine was

in bed with a cold, and hope she is now quite well again.

Often, on Sunday morning, we join together in singing, "Serve the Lord with gladness, and come before His presence with a song." Can you find this for me?

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; and 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 GLOW-WORM.

I don't suppose a lady-bird
Would ask a worm to tea,
She's low compared with butterflies;
And dragon-flies agree
That worms are common, humble folk,
Plain folk like you and me.

And yet the worm I'm thinking of
Once made a painter sing;
Italy's greatest artist wrote
A poem to the thing.
Shelley and Michael Angelo
Both made its praises ring!

The worm they hymned is squat and brown,
She shuns the light of day;
At dusk she brings her lantern out,
For folk who've gone astray,
And many a weary ant or bee
She sets upon its way.

Her sphere is low and narrower
Than any human lot,
A wheel-track or a tuft of grass
Is all that she has got;
Love makes it seem a fairy land,
A Sultan's garden-plot.

We plain folk can't be butterflies,
But why should we repine?
A glow-worm looks an ugly thing
Until it starts to shine,
And then its beauty makes earth glad,
And so may yours and mine.
—Exchange.

Colour and Race.

Australia's Responsibility.

"The time has come when the coloured races will not remain under the domination of the white," said the Right Rev. R. S. Hay, Bishop of Tasmania, at a meeting at the Masonic Hall, Sydney, on August 14.

The white races, added the bishop, had never faced a greater task than now confronted them. A movement was in progress among the coloured races similar to the European renaissance, and no less important. The catch-words "self-expression," so common after the war, stood for a live force common after the war, and in many cases the expression was of resentment against the white races. It rested with the white races to maintain their ideals and the principles which have raised them upward. If they lose, their superiority was lost. The sister nation of Australia in the Pacific would not tolerate any mis-handling of the native question by six or seven million people.

Hast thou found some precious treasure?

Pass it on.

Hast thou some peculiar pleasure?

Pass it on.

For the heart grows rich in giving, loving

Is the truest living;

Letting go is twice possessing—would thou

double every blessing.

Pass it on.

The AUSTRALIAN CHURCH RECORD

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

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Australian Church News.—Important Items.

Leader.—The Other side of the Picture.

Overseas News.—From our own Correspondent.

Proposed New Prayer Book.—Rev. J. H. Frewin, M.A.

Quiet Moments.—The Message of Springtime.—Grace L. Rodda.

St. Andrew's Cathedral.—The Archbishop's Letter.

The Late Mrs. Simpson's Bequests.

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It is estimated that Invalid and Old-Age Pensions to be paid in the Commonwealth during 1928-29 will amount to £10,000,000.

Notable men and women in Bihar Province, India, have decided to undertake a wide campaign to bring about the abolition of the purdah—the system of secluding women from the sight of strangers.

The total capital expenditure to June 30, 1928, on the whole of the activities in the Federal Capital Territory, including revenue which had been received and expenditure, was £10,546,084.

Expenditure on education in New Zealand during the last financial year amounted to £3,847,545, a decrease of £139,871 compared with the previous year, which was largely due to shrinkage in expenditure on buildings. The net cost per head was £2/8/4.

The public debt of the Commonwealth of Australia at June 30 last was £494,129,100. During the 12 months the profits of the Commonwealth Bank, excluding the note issue, amounted to £708,901. The profits of the Note Issue Department were £1,128,365.

Yampi Sound, on the north-western coast of Western Australia, is about to boom. Japanese firms will take iron ore from the deposits there—50,000 tons the first year, 300,000 the second year, 500,000 tons the third year, and subsequently a million tons per annum.

Churches of all denominations in the Monmouthshire eastern valley, Wales, have joined forces to promote a joint petition to the British Government for assistance to the mining industry. From every pulpit, congregations have been urged to sign "The People's S.O.S."

The comment of the "Truro Diocesan Gazette," Cornwall, England, on the second defeat of the Prayer Book Measure in the House of Commons, has, in the circumstances, a certain piquancy: "The Commons came to the right conclusion, though on the wrong ground." Dr. Frere, Bishop of Truro, is a leader of the Anglo-Catholics in England.

It is now officially stated that interments of urns containing cremated remains may now take place in any churchyard in England and Wales which had been closed by Order-in-Council against further ordinary burials. This also means that the Cathedrals and Churches may once more become the resting-place of the dead.

A couple of women were riding on a tram car past St. Mary's Roman Catholic Cathedral, Sydney, and wondered why the special lights were blazing on the main tower. They argued but could not tell. Along came the conductor and he was asked. His reply was not inappropriate, "they had to do with the 'euchre' congress." One can never pass a Roman Church these days without seeing announcements of euchre parties in aid of Church funds. It seems to be a dominating feature of their life.

The necessity for mothers to see that their daughters are chaperoned when out late at night has been emphasised by Acting Judge Sheridan at the Parramatta Quarter Sessions. He said: "It is rather heart-rending to see a mother allow her children to roam the streets in such a way as in this case. It is inevitable that the girl will fall."

The Motion Picture Producers and Distributors of America have voted on a list of subjects which will not appear in any pictures produced by members of this association, regardless of the manner in which they are treated. Among these subjects are "pointed profanity," either by title or lip, "wilful offence to any nation, race, or creed," or ridicule of the clergy.

The new Commonwealth electoral rolls which will be completed this month will contain 3,550,000 names, an increase of 250,000 on the number enrolled for the 1925 election. In New South Wales there will be approximately 1,400,000 voters, and in Victoria 1,025,000. The figures for the other States are: Queensland, 460,000; South Australia 325,000; Western Australia, 200,000; Tasmania, 125,000.

Now that New Zealand has removed the embargo upon their importation, 20 Chinchilla and 50 Angora rabbits, of a total value of hundreds of pounds, have been despatched from Yorkshire in the care of a special steward during the voyage. The Angoras, which were shorn previous to departure, should land with fine new coats. Each yields a pound of wool at four shearings yearly, averaging 30/- per lb.

From the Baltic to the Pacific the Soviet territories remain closed to representatives of the Bible Society, but there is evidence that, in spite of anti-God societies, the Bible is even more precious to the majority of Russians than when they could obtain it easily. Through the Evangelical Christian Union, the Bible Society has been able to provide for the circulation of 5700 Bibles and 10,000 Testaments in Russia.

It is related of the great Buddha that, after someone had heaped a lot of abuse upon him, he turned to the one who had reviled him and asked the question, "If you offer something to a man and he refuses it, to whom then does it belong?" The man replied: "It belongs, I suppose, to the one who offered it." "Well, then," answered Buddha, "the abuse and vile names you have offered to me, I refuse to accept."

The World Call to the Church.

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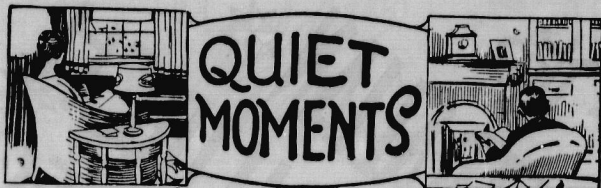
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THE MESSAGE OF SPRINGTIME.

(Grace L. Rodda.)

JUST now the days are lengthening, and the warmth of early spring is in the air.

Plentiful signs of the coming season are seen both near and afar, and are welcomed by all. Trees in city streets are beginning to show the tender green of their summer leaves.

Parks and gardens reveal a wealth of young shoots and new growth. While country fields, hills, and valleys are clad in the sweet, fresh verdure of springtime.

"See the op'ning rosebud
Glist'ning in the light,
Gleam of crystal dewdrop,
Pure and clear and bright."

Surely the spirit of springtime has for us, a voice, and that voice a message.

Pausing momentarily in our busy day to listen awhile, we catch the sound of

"Just a fleeting whisper,
Like an echo sweet,
Saying that the summer
Comes with flying feet."

For the death of winter is over. Nature has arisen, and the miracle of new life and returning vigour is daily and hourly taking place before our eyes. Year after year, in regular rotation, this glorious resurrection occurs. Nature never failing, after her wintry sleep—her death and decay—to rise again in wonderful beauty, and in the power of fully restored life.

We have become so accustomed to the unceasing, ever-recurring and mighty achievements of Nature in each springtime season, that we are inclined to be a little blasé. Our senses are dulled, where they ought to be acute, and our mental horizon is bounded by more material views than that of budding tree, or unfolding flower.

Yet we have but to meditate a moment to realise that

"The spirit of springtime
Is wafted around,
In show'r and in sunshine,
Its fragrance is found."

Yes, and found also in song of bird and in early blossom. In wild-flower and in hot-house plant. In budding leaf and blue sky, and in the farmer's field afar. There, the little verdant shoots are bravely and steadily pushing their way upward and ever upward. Gaining nourishment from the soil and the sunshine, the warmth and the dew.

Let us allow ourselves time to dwell upon this glory of Nature—her yearly resurrection, and her new, strong, beautiful life in early spring. Our thoughts will thus insensibly dwell upon the wonder and the glory of our Lord's resurrection, the earnest and the assurance of our future life hereafter.

Dwell also upon His own clear words of comfort—

"I am the resurrection and the life: he that believeth on Me, though he die, yet shall he live."

While St. Paul's confident faith is recalled in the arresting sentences—

"Raised in incorruption."
"Raised in glory."
"Raised in power."
"Raised a spiritual body."

Thus the season of springtime comes as a divine message—vibrant, insistent—to mankind. Comes as "a perpetual memory" of "the resurrection of the dead." Comes as a glorious reminder of the future life, and the reality of living growth and endeavour, in the great eternity.

Comes as an assurance of the soul's springtime upon that farther shore, whither we are voyaging to "the haven where we would be."

'Tis there our loved ones dwell, who have gone before, and who await our coming.

'Tis there our thoughts dwell, when we contemplate our unknown journey through "the valley of the shadow."

'Tis there that we shall see the beauty of the heavenly springtime, and listen to the words of One Who "sitteth on the Throne" when He saith—

"Behold, I make all things new."

GOD'S COMFORTERS.

God's Comforters!
They throng the world's dark places.
Like gentle, white-winged angels in disguise;
Soft are their footsteps, love-lit are their faces,
With such a look of Heaven in their eyes!

God's Comforters!
Their words are "fitly spoken."
Like golden apples, silver framed; and thus
They have sweet skill in healing sore hearts broken—
Skill caught from Him Who broke His heart for us.

God's Comforters!
In His dark school of sorrow
He trains them for their tasks. To each apart,
Saying, "To-day learn suffering; then, to-morrow
Go forth, and practise comforting. O heart!"

LIGHT AND SHADE.

If loving hearts were never lonely
If all things wished might always be,
Accepting what they looked for only,
They might be glad, but not in Thee.

We need as much the cross we bear,
As air we breathe, as light we see;
It draws us to Thy side in prayer,
It bends us to our strength in Thee.

"They say the world is round, and yet
I sometimes think it square,
So many little hurts we get
From corners here and there.

But one sad truth in life, I've found,
While journeying East and West,
The only folks we really wound,
Are those we love the best.

We flatter those we scarcely know,
We please the fleeting guest,
And deal full many a thoughtless blow,
To those who love us best."

"Oh, ye who taste that love is sweet,
Set way-marks for all doubtful feet,
That stumble on in search of it."

—Christina Rossetti.



(From our own Correspondent.)

The Primate's Place of Retirement.

"Home" is a word which is dear to the Britisher. This "epithet" has come true in the choice made by the retiring Primate. His "home" in future will be at Cheyne Walk, Chelsea, South London, in a house which was formerly occupied by Mr. Lloyd George. "Celtic fire and Scotch calm" at least, in this respect, have made a blissful union!

The Archbishop has formed a great affection for this part of London, in which he has lived for so many years. The Archbishop has no family, but during his 30 years at the palace he and his wife have entertained a great deal.

Australian Emigration.

The Bishop of London preached to a crowded congregation at Christ Church, Lancaster Gate, on Sunday, July 8, on this question. Outside the church (We have not heard yet of anyone inside the church, or outside, offering themselves as emigrants.) It is very necessary, speaking seriously, to keep this subject continually before the minds of English Churchmen.

The Twenty-Five Churches Fund Completed.

Things happen sometimes in the Church which make us "thank God and take courage." The greater zeal in the cause of Missions is one. The completion of the above fund is another. £100,000 has been raised for the great work of Church extension in the Diocese of Southwark. The growth of population in this poor diocese makes such progress imperative.

Coventry Diocese.

Coventry Diocese is also pressing forward with a great church extension scheme. The same growth of population goes on in this diocese. One fact, however, might be a blessing in disguise! We are told that people have to walk two miles to go to Church in these parts! Two miles, Mr. Editor! It is to be hoped that the knowledge gained from the 5th report of the World Call will help people in England to share "burdens" joyfully with some real burdens that are borne manfully in Australia! Shall we say?

Shortage of Clergy in England.

Certainly there is not much improvement in this all-important matter.

The system, or rather lack of system, of preferment is thought by many to be the

The Late Mrs. A. M. Simpson. Memorial Tablets in Sydney Cathedral.

Cenereous Bequests.

Probate has been granted of the will of the late Mrs. Alice Marion Simpson, of St. Iles, Hunter's Hill, Sydney, widow of Mr. Justice A. H. Simpson, late Chief Justice in Equity, N.S.W., who died on July 1 last. The will has for probate purposes, been valued at £19,614. The testatrix, who was 76 years of age, appointed her sons, Adam J. G. and Claude H. G. Simpson, and her daughter, Hilda Marion Simpson, her executors and Trustees. Amongst other bequests, she bequeathed £50 each to the Home of Incurables at Ryde, and the Australian Board of Missions, £200 to St. Aidan's Church of England, Blackheath, £50 to the Brotherhood of the Good Shepherd, £500 to increase the stipend of the rector of All Saints' Church of England, Hunter's Hill, £500 in trust for the creation of a scholarship at St. Alban's College, Hunter's Hill. Testatrix directed that a sum of £1200 be set aside to create a fund from which £100 was to be paid yearly to maintain the "A. H. Simpson Scholarship" open to boys of the Church of England desirous of entering Holy Orders. The residue of the estate was left to the three children of the deceased.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

P. N. Newton, Esq., 5 Bates St., East Malvern, Victoria, £2 2s.

cause, coupled with "the enemy that attacketh by day and night"—financial needs. That there is no system is apparent to everyone. Bishop Heywood, who has just retired from Southwell Diocese, tried at least to work by a system. The Church as a body definitely lacks one.

It is good to know under this head that a splendid supply of candidates is coming forward for work in the wide fields of the Empire. "Empire" is the word, I hope, Mr. Editor, not the "Colonies."

The Question of Unemployment.

The Christian "lives not by bread alone," but bread has a vital part to play in the life of man. It is distressing, therefore, to know that unemployment appears to be on the increase. The miners are in a bad plight, and the Government is now considering schemes for their employment.

The railways, too, are losing money year by year, and the question of a reduction of wages is now being discussed by representatives of both sides. The Church should be able to help by inculcating the spirit in which all such discussions must be made. The writer's opinion is that the Church would influence more in the world of industry if she took heed to the saying, "Physician, heal thyself." A Church which has no just system of preferment, which has never sought to house its unbeneficed clergy decently, whose system of appointing Bishops is unspiritual, a body which is bound "hands and feet" by the State (whatever our "views" may be) needs to think a little more of her own devotion to the Master first.

Clergy Pensions.

The Clergy Pensions Measure has been revised in some important ways:—

Contributions will now be paid to the fund six months in arrears, instead of in advance. The clerical work which qualifies a clerk to be a compulsory contributor has been more closely defined. The result is that there are now included "other clerks in Holy Orders licensed under seal by Diocesan Bishops and engaged in rendering continuous and whole-time ecclesiastical service," in addition to the higher clergy, incumbents, and stipendiary assistant clergy.

"Qualifying pensionable service" has also been more closely defined. The most interesting effect is to allow a man who serves the Church in overseas provinces, or dioceses, normally to reckon that period of service as a part of his qualifying (15 years) pensionable service.

Ten memorial tablets were dedicated at St. Andrew's Cathedral recently by the Archbishop of Sydney.

In his sermon, Dr. Wright made impressive references to the Christian work done by ten worthies whose memory the tablets will help to preserve.

The tablets bear the names of the Ven. William Cowper, D.D., first Archdeacon of Cumberland, who arrived in Sydney on August 18, 1800, as assistant chaplain, and who died on July 8, 1838; George Augustus Selwyn, D.D., New Zealand's first Bishop (1841-1869), and 90th Bishop of Lichfield, England (1869-78); Alfred Patrick Cooper, who for 38 years, was a member of the Cathedral Choir, and who died on January 30, 1923; Sir John Russell French, K.B.E., who for 20 years was a lay canon of the Cathedral and who died in 1921; James Montague Sandy, who was a trustee of the Moore Theological College, and who died in London at the age of 63 years, on July 16, 1921; William Richard Beaver, who for 29 years was a lay canon, and for 40 years honorary lay secretary of the Synod of the Diocese of Sydney; Robert Atkins, who served for 64 years in the Diocesan Registry, Sydney, and became official secretary and Registrar; John Vaughan, canon of St. Andrew's Cathedral from 1902 to 1918, and rector of St. Andrew's, Summer Hill, from 1881 to 1916; William J. Gunther, M.A. (Oxon.) who was canon, archdeacon, vicar-general, and who, for 43 years was rector of St. John's, Parramatta; and Mervyn Archdall, M.A. (Cantab.), who was canon of the Cathedral from 1902 to 1917.

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St. Andrew's Cathedral, Sydney.

THE question of the removal of St. Andrew's Cathedral is once again having prominence. It was publicly stated that owing to lapse of the time stipulated in the agreement between the State and Cathedral authorities, the matter was dead, and that the Cathedral would remain where it is. It was further stated that interest in the business had waned. However, negotiations are still proceeding, though the financial consideration of £500,000 is looked upon as a bar to the completion of the scheme. The publicity in the press has called forth the following opportune letter from his Grace the Archbishop, in the "S.M. Herald":—

Sir,—It was with considerable concern and surprise that I read the paragraph which appeared in the "Herald" on the 25th inst., relating to St. Andrew's Cathedral. I was glad to read the further paragraph in today's issue, but desire to point out that interest in the proposed removal has not flagged. The fact is the Church authorities delayed pressing the matter in the first instance because they recognised that the new Ministry would naturally have its hands very full with important matters of State, and it then happened that the Premier was unable to attend to public affairs for a considerable time, owing to his regrettable illness. It was arranged, therefore, at the request of the Acting Premier, that the whole matter should stand over until Mr. Bavin's return, in order that he might personally deal with the question.

I then had two interviews with the Premier, and by arrangement with him he is about to be furnished with a lengthy memorandum embodying the whole of the facts and arguments in favour of submitting the agreement for the approval of Parliament, on receipt of which he will bring the matter before the Cabinet for its decision.

The recent negotiations with the Premier have been held notwithstanding that he was well aware that it would be impossible to comply with the technical requirements of the agreement that it should be brought before Parliament within 12 months after September 9 last, but no one for a moment imagines that the Cabinet will feel itself hindered by such technicality from carrying out the agreement that it should be brought before Parliament.

With regard to the suggestion that supporters of the removal of the Cathedral are quite prepared to let the matter drop, I wish to emphasise that this is far from the case. The courtesy of the Church in not unduly pressing the matter for the reasons mentioned must not be construed as any evidence that its interest in the removal has in any way flagged. On the contrary, I am in a position to state that the keenest interest is still being evinced in the project, and Church people will be greatly disappointed if it is not carried to fruition.

I am, etc.,

JOHN CHARLES SYDNEY.

Bishops Court, Edgecliff,
August 27.

The Late Mrs. Courtenay-Smith.

The death has occurred in Sydney of Mrs. Courtenay-Smith, a prominent temperance worker for 40 years and devoted churchwoman. She was a noble speaker. Mrs. Courtenay-Smith was the first woman to impart Scripture instruction at the Fort-st. School. She was president of the Women's Christian Temperance Union, and vice-president of the Business Women's Prohibition Committee. She also edited the organ of the Church of England Homes and Hostels, and performed other valuable work for those institutions. Mrs. Courtenay-Smith and her late husband conducted the Echo Farm for Inebriates at Middle Harbour, and her former home in Prince's-st., Millers Point, was for many years an open house to sailors visiting Sydney. The funeral took place from Holy Trinity, Dulwich Hill, the Revs. F. Tugwell, R. Rook and W. H. Croft assisting, the address being given by the Ven. Archdeacon Boyce.

"The ill-timed truth we might have kept. Who knows how sharp it pierced and stung? The word we had not sense to say:—Who knows how grandly it had rung?"

The Proposed New Prayer Book.

(By the Rev. J. H. Frewin, M.A., Lecturer on the Prayer Book, Ridley College, Melbourne.)

Many speeches in support of the Proposed New Prayer Book have been reported but that there is another side to the question has been very startlingly brought before the public of Australia by the dramatic rejection of the Book by the House of Commons a second time.

What the Movement is.

On the surface it is a movement to revise the Prayer Book and bring it up-to-date. This general purpose gives those who advocate the Book a very powerful weapon against those of us who oppose it. And therefore it is necessary to CLEAR UP MISUNDERSTANDING and to answer some very undeserved abuse.

We are called "obstructionists," "obscure-antists," etc. (1) Evangelicals are not against Revision. As a matter of fact they have led the way in constructive work.

The most up-to-date Revised Prayer Book to-day is the Canadian, drawn up in 1918, which gives us all we need and far more than the English proposals in the way of Shorter Services, Additional Prayers, New Services, Relief from obsolete phrases, Services for Special Occasions, such as Harvest Festivals, Empire Day, Missions, inductions, etc., all without departing from the principles of the Reformation.

In the second place, we are not against, say, eighty per cent. of the alterations, viz., those which like the Canadian, improve the book without departing from the Reformation Settlement.

It is necessary at the outset to point these facts out to the general public, as we are misrepresented as holding back the progress of the Church when, as a matter of fact, in the Canadian Book, we lead the way.

Why, then, do we oppose the present proposals?

(1) Because under the guise of Revision, a departure has been made from the Doctrinal Standards of the Church and mediaeval practice which have again and again been rejected have been re-introduced. I know that in certain quarters it is asserted that there is no departure from the Doctrinal Standards.

But here is a significant fact. In the History of the Canadian Prayer Book, the General Synod, 1908, adopted a "Principal of Revision," which was, "That a Canadian Edition of the Prayer Book be issued, but no addition or change in any portion of the Prayer Book should be made which would in any way make or indicate any change in doctrines or principles of the Church of England in Canada."

And in consequence of this proviso none of the objectionable features to which we call attention appear in the Canadian Book as they do in the English proposals. These are the Reintroduction of Mass Vestments, Reservation, the Prayer of Consecration, form of confession in the Visitation of the Sick.

Why were these things opposed with such strength and eloquence in the House of Commons?

Because they have all been weighed in the balances and found wanting. alterations in the Communion Office and Reservation for example. The alterations in the Prayer of Consecration re-introduce the "anaphora," the declaration that "we do celebrate and set forth before thy divine Majesty with these thy holy gifts the memorial which He (i.e., our Lord) hath willed us to make." We deny that Christ demanded the scriptural authority for such a statement. On the contrary, He bade us "Do this in remembrance of Me," which is quite a different matter. We remind "ourselves" of what Christ did for us, but make no "memorial" of any "gifts" to God which is not to be found in the N.T. at all, and which idea history shows developed into the "Sacrifice of the Mass," a doctrine rejected by the English Church.

Again, the Eucharistic prayer for the Holy Spirit upon the bread and wine, is not to be found in the Scriptures, it comes from the Greek Church, which teaches that after such prayer a change takes place in the elements, which is indistinguishable from Transubstantiation, a doctrine which the English Church also rejects. Why introduce formulae Roman or Greek capable of such interpretation?

These were found in the First Prayer Book of Edward VI., and were immediately seized upon by Bishop Gardiner, the leader of the Roman party, as permitting him to teach the old doctrines.

Both were therefore omitted by the Second Prayer Book in 1552, and ever since, and were accompanied by other alterations which made it obvious that the Reformers were

determined to eliminate from the Prayer Book all idea of sacrifice.

They rejected the Vestments of the sacrificing priest; the minister was no longer to turn his back upon the people, the prayer in which the word "sacrifice" occurred was placed so as to refer to the sacrifice of ourselves and not to the bread and wine.

The proposed changes in the New Book re-introduce all these objectionable features.

Similarly the question of Reservation is weighed in the balances and found wanting.

(1) It does not pass the test of Scripture. It is not to be found in the institution of the Lord's Supper, and no where in the N.T. is bread and wine reserved for persons who are absent.

(2) It is pleaded that it is wanted for the sick. But the Church has provided a service for the Communion of the Sick, and therefore no such reservation is needed. Under the cloak of such a plea the elements are reserved for the purpose of Adoration.

(3) Such Adoration is clearly against Art. XXVI. and the Black Rubric, the latter of which says that "may not be adored, for that were idolatry, to be abhorred of all faithful Christians."

The movement may be described as AN OFFICIAL and CLERICAL MOVEMENT. For years past there has been a clerical party in the Church which has set itself to re-introduce these discarded teachings, and have defied the Bishops' authority and the Judgments of the Privy Council.

The position taken up by many members of the House of Commons was, "No man is compelled to be a minister of the Church of England, but if he is such and takes the oath of obedience to the Prayer Book and Articles, he has no right to receive the emoluments of his office and introduce teaching and practices contrary to the same." As Sir William Joynton Hicks and others pointed out, the present position has been brought about by the failure of the clergy to keep their oaths, of the bishops to enforce the law.

These objectionable features are the attempt on the part of the officials to placate a party which has broken the law by making some of the things they do legal. But many feel that this is not the way to secure peace.

WILL THESE PROPOSALS make for unity and peace within the Church?

They certainly will not. In the Melbourne Diocese, in spite of a vigorous protest from a large body of Churchmen, who begged that the question should be deferred till the matter had been dealt with by the British Parliament, a permissive and provisional use of the English Proposals was carried through the Melbourne Synod by sheer weight of official influence, a procedure which, in the light of its rejection by the House of Commons, must now appear ridiculous.

Under it, certain permissions have been granted in Melbourne which have been refused in Sydney, and you have the Church in the two main dioceses already speaking with two voices.

In addition the feelings of many have been seriously hurt, and antipathies aroused which did not previously exist.

WILL IT MAKE FOR UNITY without the Church?

We venture to think it will dig a deeper channel between us and every other Protestant Church, and make the talk of Union with the Free Churches little short of mockery.

It was stated in the Home papers that the vote of the House of Commons showed that the people of Great Britain are at heart a Protestant nation.

And I am confident that in Australia, as well as in England, the bulk of the people, while welcoming any changes in the Prayer Book, which will bring it up-to-date, do not wish their Communion Service tampered with or to see any departure from Reformation principles.

The obvious thing to do is to withdraw these objectionable features and adopt the large proportion of matter upon which all can agree.

Bishop of London's Loss.

A Reuter Toronto message announces the death, at the age of 72, of Mr. Francis Waddington-Ingram, brother of the Bishop of London. Mr. Waddington-Ingram was the second of seven sons of the Rev. Edward Waddington-Ingram, of Worcestershire. He emigrated to Canada at an early age, and became a successful farmer. Last year he was visited by his brother, the Bishop of London, in the course of the latter's 50,000-mile tour. In 1912 the Bishop's six brothers assembled at Fulham Palace as his guests. One of them, Admiral Charles Waddington-Ingram, died five years ago, and two others besides the Bishop are in the Church.



Just now Bishop Gilbert White is in the Diocese of Armidale, taking confirmations. He returns to his home at Epping, Sydney, at the end of the month.

The Rev. D. Sherris will return from a visit to England at the end of this month. He will resume work as rector of Cootamundra on the first Sunday in October.

Mr. R. J. Ivin, a C.M.S. Lay Missionary at Oenpelli, Northern Territory, has resigned from his post. He has given several years of conscientious, high-minded service on the station.

The death of Mr. G. H. Luke removes a well-known resident and public spirited citizen of St. Marys, N.S.W. For many years he had been a devoted worker for the parish church of St. Mary Magdalene.

The Rev. R. F. Tacon, Rector of Picton, N.S.W., has accepted nomination to the Parish of Botany, Sydney. Mr. Tacon was formerly in the Dioceses of Wangaratta and Grafton.

We understand that Miss Anderson, B.A., of the C.M.S., Tanganyika, is being transferred to Isfahan, Persia, for educational work in that important centre under the Right Rev. Dr. Linton, Bishop in Persia.

The Rev. Canon Cakebread, Rector of St. Jude's, Randwick, Sydney, left Sydney by the "Moeraki" on September 5, for a short sea trip, to recuperate after a somewhat serious bout of illness.

The Bishops of Adelaide, Newcastle, Tasmania, Goulburn, Gippsland, Wangaratta, and Bishop Le Fanu, were present at the mid-yearly meeting of the Australian Board of Missions in Sydney on August 22 and 23. The Primate presided.

The Rev. Neville Haviland, who has been appointed as Australian deputation by the Colonial and Continental Church Society of London, left for England last Saturday by the "Esperance Bay." Mrs. Haviland accompanies him.

The Rev. W. R. Brown, lately in charge of Wilcannia, Diocese of Riverina, has begun work as curate in the parish of Bexley and West Kogarah, Diocese of Sydney. During his period at Wilcannia, Mr. Brown laboured under the auspices of the B.C.A.

The death of Major H. E. Bracey at the age of 76 removes a leading churchman and citizen of Lithgow, N.S.W. He was closely associated for many years with St. Paul's Church, Lithgow, as Rector's Warden. He took an active part in military matters.

St. James' Church, King Street, Sydney, has arranged a series of Lay Sermons on Fridays at lunch-hour. So far Mr. R. H. Swainson, General Secretary of the Y.M.C.A., and the Premier, Mr. T. R. Bavin, have addressed the congregation, mainly of business men.

Dr. Phyllis Hadow, a N.Z. C.M.S. Missionary in China, has been taking advantage of the turmoil in that land, to do a post-graduate course at Sydney University. We are glad to announce that she has just gained her Diploma in Tropical Medicine.

The Rev. Vernon H. Jenkin, rector of Kurrajong, N.S.W., has resigned his parish, and will return to England early in October to take up a position on the organising staff of the Society for the Propagation of the Gospel in London. Mr. Jenkin was formerly in the Diocese of Wangaratta.

The Rev. E. J. Davidson, B.A., who has been in charge of the Manchester area of Toc H, and was formerly curate of St. Clement's, Marrickville, returned to Sydney last week. Mr. Davidson is acting as staff padre of N.S.W. and also as an hon. Federal padre of Toc H, Australia.

Owing to the pressure of parochial duties the Rev. P. J. Bazeley has resigned from his position as General Secretary of the Combined Campaign for Missions. Much regret has been expressed in the matter and the Committee has placed on record its deep appreciation of Mr. Bazeley's work.

Several changes have taken place amongst the assistant curates in the Sydney Diocese. The Rev. A. C. Stevenson, lately of Bathurst Diocese, has been licensed to St. Paul's, Burwood, Rev. Norman Fox, Rev. G. Williamson to St. Andrew's, Summer Hill, Rev. G. Williamson to St. Paul's, Wahroonga.

All who know the Rev. Wm. Corner, of West Ryde, Sydney, will be thankful to know that his son, who had, with his friend, Harry Moller, such a marvellous escape from serious injury a few days ago, when a bolting horse dashed into the tram-car in which they were travelling, did not receive such severe bodily injuries as we first thought.

The Bishop of Central Tanganyika, accompanied by Mrs. Chambers, Rev. B. Louisa, Mr. and Mrs. Booth, Mr. Naylor, Deaconess Wilmot, Nurse Payne, Miss Veal, Nurse Thornton, Nurse O'Sullivan, and Nurse Lindsay, will leave Melbourne by the "Demosthenes" on September 15, for East Africa, by way of South Africa.

The Rev. F. H. Meyer will act as locum tenens at All Souls' Leichhardt, during the absence abroad of the Rector, Rev. R. B. Robinson, who has been granted seven months' leave of absence. Mr. Meyer has done excellent work in the parish as curate of the parish during the past 20 months.

The Bishop of Melanesia has just received advice from England of the death of his brother, Dr. E. S. Molyneux. He was senior honorary surgeon at Warneford Hospital, Warwickshire. His death was caused by blood poisoning brought about through pricking his finger while performing a gas gangrene operation.

The Right Rev. Dr. Gwynne, Bishop in Egypt and Sudan, left Colombo for Sydney on September 8. He will come on to Sydney, then to Brisbane, afterwards returning to take part in the Adelaide Church Congress in October. Bishop Gwynne laboured for many years as a C.M.S. Missionary in the Sudan.

Ridley College, Melbourne, has no more ardent advocate than Mr. H. J. Hannah, of that city. Frequently he occupies the pulpit to plead the cause of the college. Recently his sermon in this connection in a Melbourne Church was described as "one of the best sermons heard"—"a tip-top sermon"—"excellent"—"a gem." These were opinions expressed by different persons.

We understand that the Bishop of Swansea and Brecon, Wales, the Right Rev. E. L. Bevan, D.D., will visit Australia at an early date. He will be in Sydney sometime in December. Dr. Bevan is an able preacher and is vitally interested in the Church of England Men's Society and the Church Lads' Brigade.

The Rev. Dr. Elkin, of the Newcastle Diocese, and who is now engaged under the Rockefeller Foundation in anthropological research amongst the Aborigines in North-Western Australia, returns to Sydney in October. It is interesting to note that he began his studies at St. Paul's College, when the Right Rev. Dr. Radford was Warden.

The Rev. A. J. Smith, Th.Schol., Rector and Rural Dean of Morwell, Gippsland, has accepted a call to the parish of Eureka in the Diocese of Grafton, beginning his new work in October. He has given much faithful service to the Church in the Gippsland Diocese for twenty years and more. Many will miss Mr. Smith in our councils and fellowship, and not least his Bishop.

Mr. George Dunstan, a member of the well-known Dunstan family, who has been associated with the St. John's Church and Sundry School at Wilberforce, Hawkesbury District, N.S.W., for a great many years, first as a pupil and later as superintendent, was entertained at a gathering held at the church, and was presented with an illuminated address in recognition of his years of service.

A dinner to mark the 80th anniversary of the laying of the foundation stone of St. Mark's, Darling Point, Sydney, was held last week. Canon Howard Lea presided. Mr. Justice Harvey proposed "The Day we Celebrate." The Premier (Mr. Bavin) proposed "The Wardens and Officers of St. Mark's," which was responded to by Dr. Basil Jones. Sir Alfred Meeks, M.L.C., proposed "The Visitors," and the Rev. A. P. Campbell responded. There were over 100 guests present.

It is interesting to note that at the eightieth anniversary gathering of St. Augustine's College, Canterbury, England, held on St. Peter's Day, Lord Forster, lately Governor-General of Australia, was chief speaker, while the Venerable Archdeacon Regg, formerly of the Newcastle Diocese, and whose home is now at Chatswood, Sydney, responded to the toast of the Old Students. Archdeacon Regg left St. Augustine's in 1885.

The Rev. Frederick King, M.C., of the Community of the Resurrection, Mirfield, England, is in Goulburn, staying at the House of the Ascension, to which he will be attached for twelve months. He was ordained in 1909, and served four years in the Diocese of Manchester. He joined the Community in 1913. From 1914 to 1919 he served as a chaplain in the war, first on Gallipoli, where he was present at Suvla Bay, and later in France. He was awarded the Military Cross in 1916, and was three times mentioned in despatches.

Recently the death occurred of Mr. F. D. Badgery, a member of one of the oldest families in the Goulburn district, N.S.W. He was 86 years of age, and had been an invalid for about eight years. Mr. Badgery was born at Sutton Forest, and held considerable grazing interests in the Lake Bathurst district, near Goulburn, until he retired from active business some years ago. For many years he was president of the Goulburn A.P. and H. Society, a trustee of Church of England property in the Goulburn diocese, a member of the Diocesan Council, and a member of the Synod.

Mr. E. Lee Neil, C.B.E., a leading Melbourne Churchman, has consented to become hon. treasurer in Australia for the China Inland Mission. Through his business acumen, his organising ability, his acknowledged probity, and sterling attributes, Mr. Neil holds the highest position in commercial circles in Melbourne. As a leader in Christian activities, his outstanding force of character and wise judgment have won for him a foremost place. For a number of years he has been greatly valued as a member of our C.I.M. Council.

The Bishop of Grafton, Dr. Ashton, describes himself as a "Bucolic Bishop," for, "in my diocese," he says, "the cows dominate everything." And then he proceeds to put a rather tall one over a Sydney paper man. His distinguished predecessor, says Mr. Ashton, the late Bishop Druit, was once preaching to a crowded congregation, and "going strong," when a big woman rose, half-way down the church, and made for the door, followed by two or three hefty young men. At the door the imposing lady turned round, and, addressing the Bishop, said, "I've enjoyed your sermon, my lord, so far, but it's milking time." "Now you understand why we have to regulate our services and sermons to the dictates of the cow," added the Bishop.

(Continued on p. 12.)

The Famous KIWI Boot Polish

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SEPTEMBER.

- 13—Carrying Host in London by Roman Catholics stopped, 1908.
 14—Duke of Wellington died, 1852.
 15—Russia became a Republic, 1917.
 16—Fifteenth Sunday after Trinity. The Collect for the day is a twofold prayer, first for the Church at large that God will keep it by His mercy; and next for her individual members that God will keep them into their eternal salvation.
 Ember Collect Daily.
 17—Lambert, Bishop and Martyr, 708, generally represented with a martyr's palm, and with a lance or javelin at his feet.
 18—Dr. Johnson born, 1709.
 Royal visitation of monasteries, 1535
 19—Ember Day.
 20—Fall of Delhi, Indian Mutiny, 1857.
 21—St. Matthew's Day, Apostle and Martyr. Proper Collect. Epistle and Gospel. Athanasian Creed.
 Ember Day.
 22—Ember Day.
 Battle of Zutphen, 1586.
 23—Sixteenth Sunday after Trinity. The Collect is a simple prayer for the anticipating and following Grace of God.
 24—Big London Air Raid, 1916.
 25—Relief of Lucknow, Indian Mutiny, 1857.
 26—Cyprian, Bishop and Martyr, beheaded by Galerius, A.D. 258.
 27—Darlington and Stockton Railway opened 1825.
 Our next issue.



THE OTHER SIDE OF THE PICTURE.

HERE is no institution in the world that can so marshal its forces as the Church of Rome. There is but the crack of the whip—and every man is in his place. Rome is a past-master in arranging spectacular events, pageantry and procession. Indeed, she has made it and still makes it her business to appeal to the eye. Hence Australia during the last few days has run the gamut of the most glittering and colourful displays that she has ever witnessed. The Church of Rome has been holding her much-vaunted Eucharistic Congress with its hundred and one accompaniments. Prelate and priest, gaitered laymen and habited women, and thousands of men, women and children have joined in loyalty to their leaders and in faithfulness to their Church, to give enthusiasm, devotion and service to that which so overwhelmingly concerns them at this time.

We are not unmindful of the fact that the Church of Rome is hoary with age. We know of what she has witnessed in Christendom. Nor do we hold back one jot of commendation, as we behold the magnificent Gothic Cathedral that that Church has erected in Sydney, and the Cathedrals, churches and schools that she is building up all over Australia. And we are not unmindful of her world-wide interests, power and influence, together with the unwearied self-sacrifice and supreme loyalty of her sons and daughters in her cause. They set us an example. But it may be remarked if that is what her people can do under the iron hand

of authority and stern discipline, what ought not we Evangelicals do under the sweet compulsion of love. There ought to be no limits to our devotion, love and service for our gracious Master, the Lord Jesus Christ!

However, the picture that Rome has been presenting during the past fortnight in Sydney is only of one side. There is another side. Years ago that stalwart Bishop of Liverpool, England, Bishop Ryle, said, "that Roman Catholicism is the finest religion in the world—for the natural man." In other words, the Church of Rome, in its every-day contact with people, lays her plans to fit in with man's primitive instincts. She appeals to man's mere sensuous senses. She captures and holds him enthralled through creating fear complexes within him, and appealing to his bodily tastes. Rome appeals to the eyes, the mere emotions, the outward, the carnal. Man generally with her receives a modicum of Christian virtue, but underneath he is still unregenerate, that is, remains still in his primitive condition. She divides the expression of our Christian life into two arbitrary divisions—the so-called "religious" and "secular"; meaning in effect, that the true Christian life is impossible of living in the outside world. If man wants to be really religious he must incarcerate himself within the walls of an institution, flagellate himself, foster his calling, and there within those walls, become "the religious." "True religion cannot be lived in the hurly-burly of life," so they say.

Really in the outside world we can't expect too much from man. He is secular. And so, why deny him his flutter on the races and the dogs; why deny him his drink; why not let his primitive impulses have at least certain sway. We can't look for too much out in the hard, secular world! With the result that we have two expressions of religious life and activity—with all their bad results—the religious and the secular. It is all so suited to man. In fact Rome's religion is not a spiritual one, that is, in the New Testament sense. Hers is an externalism, fitting in admirably with unregenerate human nature. That is not to say that the Church of Rome has not produced saintly characters and devoted people. She has, but they are the exceptions. With all the kindness in the world, we say that Roman Catholicism is a wonderfully planned and prosecuted system to build up a great world-wide organisation and institution, with its hierarchy of priest officials, from Pope downwards, exercising an imperial sway, with all the pomp and circumstance of outward religious show and power, but certainly not in accord with the New Testament idea of the Church and spirituality of life and worship.

We cannot help but notice also that her leaders in their preachments do not present the whole truth. For example, the occasional sermon by Archbishop Hanna on the opening Sunday of these Eucharistic celebrations, had many purple patches in it. There were sentiments expressed with which we heartily agree. Indeed it was a most politic sermon, calculated to smooth and win favour. It presented the Church in an ideal light. But it was significant by what it omitted and offensive by what is assumed. For instance, how easily this preacher glozed over the western schism and Avignon. It was a sort of sweeping all inclusiveness and then brushing the whole thing aside as if it were of no account. But anyone with the slightest knowledge of history knows of the "Babylonish

captivity," when for seventy years the papal court was removed from Rome to Avignon just outside French territory, but well within French influence—the Popes being French and their policy French, the curia being marked by rapacity, corruption and meddlesomeness. In the meantime there was also a Pope at Rome supported by England and Germany. We know how certain cardinals called a council at Pisa in 1409, deposed both Popes—the one at Avignon and the other at Rome—and elected a Greek beggar-boy, now Archbishop of Milan, who took the name of Alexander V., to be followed a few months later by the utterly debauched, demoralised and infamous John XXIII. But all this was omitted from the sermon, together with its significance for the papacy.

Then came the assumption that the great and glorious Reformation, and all that it gave to the modern world, was born out of man's pride of heart and intellect, and that those countries like Switzerland, Germany and Britain which became Reformed and Protestant, betrayed their trust to the Church. So we are led on in the discourse to the present day and the uprising of modern science and the dream of democracy and peace without "the Church"—such dreams only to be shattered by the Great War. How can there be peace without "the Church" is asked? However, we can see through all this. The story of the bitter struggles, of internecine strife, and of warring kings in the days when the "Church" was all supreme, is too green for us to overlook. No, the picture is not all that is painted. There is the other side—a very sombre side. To this Australians need to pay heed: Learn the lessons of the past. Rome really forgets nothing—she learns nothing, she is *Semper Eadem*—always the same!

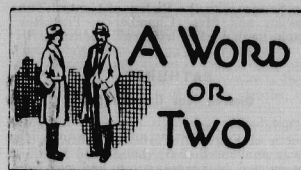
There is a call to Reformed and Protestant Churchmen to be up and doing. We have a glorious heritage. Ours is a religion of the spirit, of the will. It is worth our living and our dying. This may be the day of Rome's glamour in our midst, but we cannot forget Cardinal Manning's statement made in London in 1870, as he addressed a synod of Roman priests, "It is yours, right reverend fathers, to subjugate and subdue, to bend and to break, the will of an Imperial race. . . . It is the head of Protestantism, the centre of its movements and the stronghold of its powers. Weakened in England, it is paralysed everywhere; conquered in England, it is conquered throughout the world."

Death of Dr. Eugene Stock.

Dr. Eugene Stock, the doyen of ecclesiastical journalists in Great Britain, and the Nestor of Missionary statesmen in the world, has passed away, in Bournemouth, at the ripe age of 93 years. He has been a great figure in Church life in England, taking a leading part in the Church's councils in the education of the young, and from 1873 to 1906 acting as secretary of the Church Missionary Society. Dr. Stock's name was a household word in the last generation. In company with Rev. R. Stewart, of China, he visited Australia some thirty odd years ago and was instrumental in placing the C.M.S. in Australia on a firm footing, and also in starting the Gleaners' Union, now the Missionary Service League. Dr. Stock was the step-father of Mrs. Wright, the wife of our beloved Primate, to whom we extend our deep sympathy. Truly a great man has "fallen on sleep" in the passing of Eugene Stock, D.C.L.

"The Savings Bank of human existence is the weekly Sabbath."

"Conscience is God's whisper in man's soul."



The Result of the Poll.

PROHIBITION was not carried at the recent New South Wales poll. It was not defeated, for it will come again as a great and live issue. Everywhere the world over there is arising a strong and determined will against the drink traffic. This enlightened will cannot be beaten back. It might be stayed momentarily, but it will arise Phoenix-like, and one day gain the field. The recent campaign was one of education and enlightenment. The liquor interests retained their miserable traffic not from merit of any kind but by simply appealing to the fears of people. The fearsome bogies of burdening taxation, of unemployment, or some dread moment of bodily need away in the bush with no stimulant at hand, gained the day and defeated Prohibition. Such puerile and "low-down" appeals we would expect from "The Trade." The marvel is that the people were caught. Nevertheless the principles of Prohibition are secure, and one day the forces of righteousness will win a mighty victory.

St. Andrew's Cathedral Site.

THE Primate's letter in the Sydney press on the matter of the proposed removal of St. Andrew's Cathedral to the Mint and District Court site, and which we print in another column, is all to the good. It needed writing, and the Archbishop has written it well and cogently. The question has been a live one in the deliberations of the Standing Committee of the Diocese of Sydney—but out of consideration of the present Government in N.S.W. and the illness of the Premier, the State authorities were not unnecessarily troubled! The agreement drafted by the recent Labour Administration and duly signed by the authorities on both sides, required that it should be submitted to Parliament for ratification "as soon as possible, but not later than twelve months after the date hereof." This agreement was signed on September 9, and as Parliament will not now re-assemble until September 11, it will be impossible to give effect to the provision. It looks as if certain forces were at work to upset the whole matter, while the impression has been given that the Church was in a state of internal dissension over the proposed removal, all in the hope that the matter would lapse. Nothing could be farther from the truth. The majority of churchpeople ardently hoped that the agreement would be fulfilled. We thank the Archbishop for his timely letter and cordially endorse his remarks.

The Departure of the Bishop of Tanganyika.

TOMORROW the Bishop of Central Tanganyika will be on his way to Africa accompanied by his goodly band, eleven recruits, including Mrs. Chambers. Such an outgoing of missionaries in one party for the field is unprecedented in the history of the Church in Australia. It is pregnant with great significance and importance. We bid the bishop and his fellow missionaries a warm God-speed and earnestly hope that they will have an

abundant entrance into their great new work. No doubt the first task on arrival will be the enthronement of the bishop at Dodoma. We pray that this even may be happily consummated and be the precursor of a mighty ingathering of souls. It is interesting to note that the Prince of Wales will be in East Africa at the time. Maybe the bishop, with his usual foresight and enterprise, will so arrange that the Prince can make it convenient to be present on such an important and notable occasion. A singularly gratifying aspect is the imprimatur of the East African Government and the British Colonial Office on this whole enterprise, together with funds for approved work and missionaries. We confidently believe that a new era has begun with this needy Tanganyikan field. It now remains for the Church at home to be instant in prayer on behalf of the work, and to support the great task in all possible ways by recruits and sustenance. Australia and her sons and daughters are to be congratulated on the privilege of sharing in so noble a piece of work.

Something More.

THE Bishop of Chelmsford spoke some wise words recently to a huge Girls' Friendly Society rally held in the Crystal Palace, London. "There were three ways," he said, "of looking at life. First, the jelly-fish way, floating about in the water, with no purpose or aim in life. Then there was the point of view of the mother who, seeing her daughter off to her new place, was heard to say: 'Do as little as you can, eat as much as you can, and you'll be all right'—the idea of getting the best for yourself and not worrying about the others. Thirdly, there was the way of the cat seen sitting on a cushion in a room, in all the disorder of a 'spring cleaning,' peacefully engaged in washing its own face. The cat was doing its best—building up a character for cleanliness! That was quite right. There was nothing more valuable than character. Girls like them, seeking to build up a good character in the strength of the spirit, were helping to establish the Kingdom of God. But there was something more. They were also pledged to the life of service, the service of the Lord Jesus Christ. And this was a service that called not merely for a bit of life, but for the whole of life, not only life on Sunday but life on Monday; not only in church and at G.F.S. meetings, but at home, on the train, in the 'bus, everywhere. 'Let us see that every bit of work we do is done better because we serve not only an earthly master, but the Lord Jesus Christ.' Again, many people make the mistake of thinking that if you make up your mind to be good you lose all the happiness out of life. The girls of the G.F.S. could show that this was a mistake, and that Christians are really the happiest people in the world."

Would that these words could be winged home and find a lodging in hundreds of our Australian girls' hearts. There is nothing like laying sound principles in the minds and wills of our future mothers. The weal or woe of our fair land largely rests there. We commend the words to a wide circle of readers.

A Wide-awake Society.

THERE is no doubt that the N.S.W. Royal Society for Prevention of Cruelty to Animals is a live body. Its special vehicles and inspectors are always in evidence, while its homes



MISS ADENEY, who has recently taken up her post as Diocesan Secretary of the Girls' Friendly Society, Sydney, comes with splendid credentials, from Headquarters, London. She was associated with the parish of St. Jude on the Hill, Hampstead, and has done much work of an organising nature in and around London.

for caring for the lesser creation are a perfect boon. Recently the citizens of the State have been greatly concerned with cruelties to hares on the coursing tracks. At present the hands of the Society are tied as the coursing of live hares is now legalised. It is realised that the law must be altered. However, this condition has not prevented the President of the Society speaking in strong terms and raising his voice in protest.

"In recent weeks," declared Mr. Acocks, "shocking occurrences have taken place at various authorised courses. At Kensington, for instance, where allegedly unschooled or untrained hares were used, numbers were killed by the dogs. At other courses hares were raced over and over again, in defiance of the rules of the National Coursing Association, until, tired and exhausted, they were caught by their pursuers and killed. Even the spectators cried 'Shame' The sport in this respect has not one redeeming feature."

"The horrible and disgusting barbarities perpetrated in the name of coursing, and promoted principally for betting purposes, demand action."

We note that the Society is not resting content with protesting. An amending Bill is being submitted to the next Session of Parliament, and in the meantime lovers of the State's fair name and lovers of animals, and all right-minded citizens, are urged to see to it that the coursing of live animals is prohibited. Back up this splendid society!

Trinity Grammar School, Sydney.

New Head Master.

The Rev. W. G. Hilliard, M.A., Rector of St. Clement's, Marrickville, has been appointed headmaster of Trinity Grammar School, Sydney, in place of the Rev. Dr. G. E. Weeks, who has accepted the position of diocesan missionary of the Diocese of Sydney. Mr. Hilliard is a trained educationalist, and is a member of the Councils of The Kings School, the Sydney Church of England Grammar School at North Sydney and Barker College. He has had a considerable and varied experience, and is a keen cricketer. He will take up duties at the school in the New Year. We warmly congratulate the school on securing the services of so competent and universally respected clergyman as Mr. Hilliard.



NEW SOUTH WALES.

SYDNEY.

St. Andrew's, Lakemba.

The dedication of the new St. Andrew's Church, Lakemba, on August 30, by the Coadjutor Bishop of Sydney, the Right Rev. Bishop D'Arcy-Irvine, V.G., proved a notable function in the life of the Church in this growing suburb of Sydney. The new church, on an imposing site, and seating some 400 people, was crowded to the doors—scores standing outside. There was also a representative attendance of clergy. It is a fine structure ornate and striking, with a goodly tower. Many gifts of furnishings were made. The building stands as a monument to the industry and zeal of the minister, the Rev. W. Kingston, and his loyal people. The sum of £115 was received at the dedication. The cost of the building is just over £6000. Furnishing gifts totalled £400.

Sunday Schools.
Exemption from Rating.

Another interesting point in regard to the liability of Churches to pay rates was decided by Mr. Perry, S.M., recently. Mr. F. Ash, for the Church of England, North Sydney, and Mr. F. E. Williams, for the Congregational Church Union, appealed against the rate on the buildings used as Sunday Schools.

It was stated that the buildings in question were used on occasions by private parties for such functions as marriage ceremonies, but that the charge for such affairs was merely sufficient to clear expenses. The essential function of the halls was of a religious nature, for church meetings, and spiritual instruction.

Mr. Perry found that the Sunday Schools were integral parts of the Churches as a result of their religious and spiritual use, and, that under the amended Act, they were not ratable.

The A.B.M.
Provident Fund for Lay Missionaries.

An important decision of the Australian Board of Missions at its mid-yearly meeting concerned the superannuation of lay missionaries. A provident fund has now been arranged into which a sum will be paid to enrol present lay missionaries.

The proposals included arrangements whereby every lay missionary will receive on retirement so much per annum for every year he has served on the mission field. The object of this is to provide some assistance for those who have served only a few years, and to whom superannuation does not

apply. Into this fund annual payments will be made on account of all missionaries sent out by the Australian Board of Missions. A separate branch of the provident fund provides for the superannuation of lay missionaries after a life-time of service or who at any time may have become physically disabled as a direct result of their work.

Bush Church Aid Society.

The annual rally of the B.C.A. is invariably an inspiring gathering and that on August 28 was no exception. The Sydney Chapter House was crowded. A collection of £1100 for the meeting was aimed at, but in all £158 was received, £93 having been sent in by friends, and £65 contributed in the building.

The Archbishop, in his brief address, said that though it was the first time he had been at a B.C.A. gathering the work had ever excited his deep interest. Mr. Kessell, the Under-Secretary for Justice, told of a journey in which he had the opportunity of seeing the Society's work at close quarters in the district around Wilcannia and White Cliffs. He eulogised the diligent labours of Sister Agnes. The Rev. N. Haviland gave details of the far out-back. The Rev. S. J. Kirkby, in an enthusiastic speech, said that since its inception nine years ago, the Bush Church Aid Society has received £25,000 to enable it to carry out its missionary activities in outback Australia. In its first year only £600 was received, but this year the subscriptions, it is believed, will amount to £6000. Beginning with three workers, the number is now 27, with 10 in training, or in readiness for the work in the field. He remarked that the whole of Australia was the society's sphere of work, no recognition being paid to State or diocesan boundaries. Its activities included mission hospitals in the far outback, a children's home at Wilcannia, an ever-enlarging mission work by padres and bush deaconesses, motor mission vans, and Sunday School by post. Recently the Society began an aeroplane mission with its pilot, Rev. L. Daniels, as the "sky pilot." As far as could be ascertained this was the only "plane in use in the world in regard to which the missionary was his own pilot and mechanic. He added that in the Society's hospital and nursing work there had been no mortality attaching to the maternity work of the nurses for the past three years.

Incidentally there was a fine screening of splendid views of B.C.A. work in out-back parts of Australia.

Farewell to Bishop of Central Tanganyika.

There was a large attendance of clergy and their wives at the invitation of the Archbishop, at St. Andrew's Cathedral, on Monday, September 10, for a farewell Commu-

nion Service with the Bishop of Central Tanganyika and Mrs. Chambers. The Rev. Canon Begbie gave a farewell address.

BATHURST.

Church Not Consecrated.

There was astonishment at St. John's Church of England, Forbes, recently, when it was announced that, though the building was erected 54 years ago, it had not been consecrated. It was decided to invite Bishop Crotty, of the Diocese of Bathurst, to conduct the ceremony. The function took place last Saturday.

GOULBURN.

Canberra Cathedral.

"St. Mark's Day was also Anzac Day," said the Bishop of Goulburn, when preaching at St. Andrew's Cathedral on August 26, "and I plead that earnest consideration be given to conferring that name on the Cathedral which, when erected in Canberra, will be a fitting shrine for the lion-hearted young nation of the south."

There is no future in the world for Victoria or New South Wales, the bishop argued, but there is all the future in the world for Australia. Canberra, he said, is the vivid embodiment of the fact that a nation must have its national interest separate from everything local and provincial, and Australia must, therefore, have a city that is Australian, nothing less and nothing more. Similarly, the cathedral church in Canberra must be the church of the nation, and not of a mere group. "We bishops," he continued, "can be frightfully provincial in our diocesanism. The time has passed in the history of the Church in this land for the diocese of a province to set itself against the Church as a whole."

The preacher pointed out that in about three months' time the plans for the new cathedral would be judged, and £150,000 would then be needed to build, if not the most expensive, certainly the most important cathedral in Australia. "That cathedral," he said, "will start without traditions and without prejudices, and will be the shrine of Australian history. In Canberra the question is not what are the Romans or the Methodists going to do, but what are we going to do? Personally, I think the diocesan question will have to be met at the first General Synod meeting."

The bishop concluded by forecasting a nation-wide appeal for funds to build "St. Mark's" in Canberra.

St. Saviour's Cathedral, Goulburn.

Consecration Festival.

Sunday, September 23, is the Cathedral Consecration Festival. It is hoped that all people will regard this as they would a secular birthday. The Cathedral has a double purpose. It is the mother Church of the diocese and it is the building we use as a parish church week by week throughout the year. At the morning service we will have the first aspect in our minds and in the evening we will have a special service of intercession for God's blessing in the parish.

CRAFTON.

Synod.

Criticism of Sydney.

Safeguarding Provisions.

The Grafton Diocesan Synod gave considerable time to a debate on an ordinance authorising the Diocesan Council to approve of the insertion in Acts of Parliament of this and other States of provisions giving legal force and effect to Australian Church Constitution Associating Ordinance, 1927.

Archdeacon Tress said that the Diocese of Sydney had agreed to accept the constitution, but was asking other dioceses to consent to Parliament being asked to make certain safeguarding provisions, largely to allay their fears.

During the discussion the attitude of the Sydney Diocese came in for some criticism. One speaker said that he could not understand why the constitution, which was accepted by 21 dioceses, could not be accepted by Sydney, except on conditions. He thought there was some measure of bluff about Sydney's attitude.

The second reading of the ordinance was carried by 37 votes to 31.

The following resolution was agreed to: "That Synod should send to the Archbishop of Sydney, as President of his Diocesan Synod, its strong disapproval of the action of that synod towards the constitution, and request that further consideration be given with a view to the provisions being withdrawn."

Curb on Hasty Marriages.

Archdeacon Lampard moved a resolution expressing the opinion that, except in special cases, no marriage should take place unless three days' notice is given to a clergyman or the registrar of births, deaths, and marriages by the contracting parties, and suggesting that a copy of the resolution be sent to the Attorney-General.

Archdeacon Lampard said he thought that this provision might check hasty marriages, which so often led to domestic unhappiness.

Bishop Ashton said it would be a good thing for the State if such a reform in the Marriage Act could be brought about. The resolution was agreed to.

VICTORIA.

MELBOURNE.

The late Rev. W. A. Phillips.

After a long and much blessed ministry the Rev. W. A. Phillips passed peacefully away in Melbourne on Sunday, August 12, just as the church bells were calling God's children to their morning worship. Mrs. Phillips predeceased her husband by eighteen months, just after he had resigned his parish work and taken up the office of Librarian of the Mollison Library, Melbourne. Mr. Phillips spent his early manhood in a banking chamber in Sydney, in which city he was born, his father being one of the pioneers of N.S.W. settlement. Realising a call to his Master's service, he abandoned the banking profession and went to England to study Theology, ultimately returning to Victoria. Bishop Goe appointed him to the Parochial District of St. Leonards, Geelong, where his loving, gentle nature immediately made itself felt, and as an acknowledgment of their appreciation of his work the parishioners built him a parsonage and otherwise supported him in his arduous duties. His call from them to the city was a great disappointment. At St. Paul's, Ascot Vale, he engaged in the most interesting portion of his ministerial life, and the result of his ministry there is apparent at this present time, in the wonderful development thereof. Whilst there, unfortunately, his health gave way and he had to take an entire rest, which he spent in England. The concluding part of his ministerial life was spent at Glen Huntly cum Murrumbidgee, which, after a few years of his untiring energy, was ready for division, he retaining the mother church, worked on until he felt he could not do justice to the parish, resigned, and took up the duties of the library, as we have said.

The loss of two sons at the landing at Gallipoli brought him to a ripe old age of Christian resignation, which made itself felt right through his daily walk and conversation, and those who knew him best knew most of the wonderful working of God's Holy Spirit through his pulpit and pastoral ministrations.

The body was brought into St. Agnes' Church, Glen Huntly, where a short service was conducted by the vicar on Tuesday, August 14.

Rev. F. T. Thornburgh Returns.

The Rev. F. T. Thornburgh returned to Melbourne from his overland visit to the Roper River Mission, Northern Territory, this week. He has been absent about three months. A thorough inquiry into the work on the mission station was made, the report of which will be presented to the Victorian Branch of the C.M.S.

BALLARAT.

Diocesan Appointments.

Writing in his Diocesan Church Chronicle the Bishops says:—

The Rev. F. Girdler has accepted the charge of Clunes, and will be taking up his work there in the middle of this month. The Rev. A. W. Pain is moving from Beech Forest to Jeparit, and the Rev. V. G. Carver, at present in charge of Jeparit, is taking over the work at Beech Forest. I have been long enough now in the diocese to realise that the pioneer work in the Otway Forest to which Mr. Carver is going is unquestionably a difficult and exacting task. For this very reason, it is a compliment to any man to be chosen to undertake it. Mr. Carver was, in the opinion of those responsible for his selection, including myself, the best man for the work, and I very much appreciate the ready willingness with which he accepted my invitation to relieve Mr. Pain, who has put in much faithful work in this district.

St. Paul's, Ballarat.

The seventieth anniversary of St. Paul's Church, Ballarat, was celebrated on August 15. The Dean was the special preacher and

took as his text for the occasional sermon Psalm 90: 10, "The days of our age are three score years and ten." He said that on such an occasion as that many thoughts arose, and the first should be one of intense thankfulness to God, whose care had brought His people so long a way, not one step of which they could have taken in safety without that care. That thought properly belonged to the Vicar of the Parish. But though it was the first and greatest thought it was not the only one. There were others, and to one of them he would ask them to look that night. They could not help being struck with the changeableness of all things in life. Amid all the changes which the Psalmist experienced there was only one thing they fell back upon, and that was the sovereignty of God. He who felt in his mind that the throne of God was set in Heaven, and that no power could alter God's will, and that God Himself never changed, was secure. It saved the Psalmist as it would save them.

GIPPSLAND.

A New Cathedral.

The Cathedral Building Committee of the diocese has decided on a new cathedral for the diocese. The Bishop, writing upon the matter, says:—

"The commencement of a beautiful cathedral of the future by building a large permanent chancel on to the east side of the nave, with vestries and organ chamber attached, making the present nave into transepts and the present chancel into a lady chapel, and leaving future generations to settle the final form of the transepts and to build a nave out in front of the present rectory. After a good deal of discussion and after viewing the building and its surroundings, the committee unanimously determined upon this proposal. While not attempting at this stage to consider or settle upon the question of an architect, it decided to ask Messrs. Gawler and Drummond, our diocesan architects, to advise as to the practicability of the idea, and if in favour of it, to furnish an interim sketch plan for its consideration. An executive of the committee was appointed, and it is to go into the matter with the architects this month. Mr. Gawler has since reported favourably upon the proposal, is enthusiastic about it, and is preparing a plan and rough estimates. There is no doubt that the conception is both worthy and statesmanlike. If it is adopted at the next session of the Synod it means that the Church in Gippsland will have before it for generations to come the building and completion of its cathedral. While from the commencement, Churchmen will have before them the design of the completed edifice, this generation will attempt to build as its share, a beautiful and worthy chancel, leaving it to future generations to add to the building in the decades that lie.

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St. James', Traralgon.

The parish of St. James', Traralgon, has recently kept its jubilee. The jubilee thank-offering reduced the debt on the church by nearly £500. The parish has a noted missionary record.

SOUTH AUSTRALIA.

ADELAIDE.

C.M.S. Market Fair.

The C.M.S. Market Fair on August 18 in Trinity Hall, North Terrace, Adelaide, proved very successful. A sum of £180 was received. A fine happy spirit of fellowship marked the proceedings.

The Hon. Lady Hore-Ruthven, wife of the Governor of the State, who had graciously consented to open to Fair, came at some inconvenience to herself, for she had already accepted an invitation to attend a sports gathering at the Woodlands Girls' School. The President of the Society (Rev. C. W. T. Rogers) introduced Lady Hore-Ruthven, but remarked that the services of her Ladyship had been so indefatigable since her arrival in the State that she needed no introduction, even to those who were not personally acquainted with her. She had thrown herself with enthusiasm into various public movements, and had set a high example. He voiced the gratitude of all to Lady Hore-Ruthven for her interest in the work of the Society, his remarks being supported by the Rev. W. H. Irwin, M.A., Secretary of C.M.S. Lady Hore-Ruthven said she was delighted to be present, and to help in any way possible the great work of the Church Missionary Society, and had great pleasure in declaring the Fair open and wishing it every success. Miss Dulcie Riley, daughter of the President of the Women's Missionary Council, presented Lady Hore-Ruthven with a prettily decorated basket of fruit.

Farewell to Sister Rhoda Watkins.

At St. George's Church, Magill, on the evening of August 8, many friends attended the Farewell Service held in honour of Sister Watkins, who was returning to her post as matron of the C.M.S. Hospital, Kweilin, South China.

The service was conducted by the rector of the parish, Rev. J. A. Rowell, assisted by the Revs. C. W. T. Rogers and W. H. Irwin, President and Secretary respectively, of the Church Missionary Society, and the Rev. R. M. Fulford, Rector of Holy Trinity Church, Adelaide, who was the preacher.

QUEENSLAND.

BRISBANE.

Church Defence Association.

The Church Defence Association of Queensland is growing. There are 553 financial members. Just now strenuous efforts are being made to get the Petition for the return of the simple form of the Prayer Book Communion Service largely signed. It is felt that this is the crux of the problem of extremism in the Church.

The members of the ladies' committee are forming groups of workers in each parish to forward the signing of the petition, and to influence mothers to carefully watch the subject matter of instruction given to children preparing for confirmation.

WEST AUSTRALIA.

BUNBURY.

The Bishop in England.

The Bishop of Bunbury, Dr. Cecil Wilson, has been visiting Durham, England.

At the conclusion of the Mothers' Union Festival, held in the Cathedral, he delivered an address on the conditions of spiritual life in his diocese, in the south-west corner of Australia—a diocese as large as England and Wales, with a population of only 60,000 people. The Bishop spoke of the pressing need of clergy in Western Australia, pointing out that Australia is 98 per cent. British. "We intend," he added, "to keep the country white, wide awake to the fact that the conditions in the Empire react upon life in the Mother Country, her sense of honour, justice and truth."

KALGOORLIE.

The English Kalgoorlie Association.

The annual meeting of the Kalgoorlie Association in England was recently held in St. Philip's Hall, Earls Court, London. Lord

Walmer presided and said that the Church to-day was being challenged all over the world. There were opportunities for missionary work and expansion such as had never fallen to any previous generation. Of all missionary opportunities that were open to the Church at home there was none that they could support more wholeheartedly than the work of the Kalgoorlie Diocesan Association.

The Rev. H. C. Thomas, vicar of the parish, spoke about his visit to Kalgoorlie with the Bishop of London. The diocese, he said, was four times the size of Great Britain, and besides the bishop there were only nine clergy there.

Prebendary Dalton, one of the bishop's commissaries, added that the number of clergy had since fallen to seven.

The following resolution was passed: "That this annual meeting of the Kalgoorlie Diocesan Association believes that the time has fully come when a conference should be summoned of delegates from all English associations of Australian dioceses, with a view to their being drawn closer to one another, so as to avoid waste of energy and to develop fresh strength and encouragement—to the mutual advantage of the Church at home and the Church in Australia."

In putting forward this plea for co-operation the Rev. C. B. C. Lefroy (Commissary for the Bishop of Kalgoorlie) said that at present there were four organisations in England for Western Australia. If they were all combined, he thought they might make a greater impression. He reminded the meeting that at the S.P.G. annual meeting, the secretary had devoted a large part of his speech to that matter of co-operation in missionary work. He felt that it would be rather backing up the Secretary of S.P.G. that that resolution should come from the Kalgoorlie Association. The motion was seconded by his fellow-Commissary, Prebendary Dalton.

NEW ZEALAND.

WAIAPU.

Bishop of Aotearoa.

The Rev. F. A. Bennett has been appointed Maori Bishop for special service amongst the 50,000 remaining Maoris in N.Z. He will be suffragan bishop of the Diocese of Waiapu, because there are more Maoris there than elsewhere and he is known as the Bishop of Aotearoa, which means "the long white cloud." It was the Maori name for New Zealand. It is said that the Maoris are a very emotional people, easily swayed, and that leaders amongst them have carried off many from the Church by "movements" which have generally ended in scandal and ridicule. There is a schism of that sort in existence just now, which is not expected to survive long. The Mormons, too, make many converts amongst these simple-minded people. It is the better sort amongst them who are asking for a bishop.

The stipend is £500 per annum, with suitable residence and reasonable travelling allowance.

MANDATED TERRITORY.

Grateful Natives.

The work of Christian Missions in New Guinea and adjacent islands is both directly and indirectly bearing fruit. The Administrator (General Wisdom) reveals this in a recent report. He has just travelled 101 miles up the Lower Sepik River into the jungle, then along the Middle Sepik.

The respectful attitude of the native chiefs and villagers is convincing evidence of the benefits of Government protection. Recent months have, in fact, seen the extraordinary spectacle of whole villages going in, requesting permission to pay taxes. The development of the sphere of influence of the Government in the Sepik districts is purely a phenomenon of the civil administration since Australia took charge, and might be considered a landmark in the history of the mandate. A scientific expedition had trouble with hostile natives as recently as 1913, in the case of Professor Behrmann's party. There are no cannibals on the main river.

REMARKABLE BAPTISMAL SERVICE.

The vicar of St. Matthew's, Luton, England, the Rev. C. W. J. Harbridge, recently announced that a special service for the administration of baptism would be held, and requested parents who desired to have their children baptised on this occasion to send particulars to him. The result was that as many as seventy-six were baptised at the service. No such event as this has ever been previously known in Luton.



The Observance of Sunday.

Mr. M. Butler writes:—

Remember, keep holy the Sabbath Day. We do not see any other of the Ten Commandments so prefixed. Surely, would it not seem as if Our Lord God understood the danger of His people slipping from that one of His Commands to them, a vital one, as in slipping away from it. Are we not losing the force of the other nine Commandments to us? A time to keep holy and teach our children into the ways of uniting with their fellows in worship to God. Such subtle and easy suggestions. "How can I hurt to take a quiet stroll along with my golf ball, my fishing rod, etc." Were we to say to our laddie, "It does not matter to steal a penny, but it is very wrong to steal a pound," could we hope that such loose teaching would brace into him the habits and understanding that would win for him the confidence, the respect, the esteem of his fellow-men. And, too, his own self esteem and respect, and without which where is he in the race of life? It is handed down in Roman history. How, when Caesar's sons were brought before him having transgressed law and order, he committed them to their just punishment. Caesar's action for righteousness was told from end to end of the then, great Roman Empire. And the widow hearing of it felt secure, the poor man took heart and dared to up and do. Caesar, the Emperor of Rome, had supreme power. He could condemn, he could pardon. And his action for righteousness sake, was it not a welding and a strengthening of a mighty nation?

If we stand by the law, Thou shalt not steal, thou shalt do no murder, as given to us by God, can we loosely say that we need not stand by any ONE of the other Ten Commandments? What has made one nation, if it has not been one heretofore, steadfast adherence to God's Ten Commandments? And the fourth one, Remember that thou keep holy the Sabbath day. . . . is none the least of them. One as much as any of the others. They have been, the whole ten, the laws of our land, under which we have grown healthy, wealthy and strong. Can we afford to lose any one of them for our own safety, for one's own wealth? On the basis of honest intention and integrity, does not business with one's fellow man progress and carry on? How came we to have these laws, if they were not given to us by God? He handed down to us from our fathers as the laws of the land which were not to be broken, and if one, then all. We will not allow anyone, white man, black man, or stranger, to break our laws—thou shalt not steal, thou shalt do no murder. How would we progress if we did? Ah, and how may we break any one of God's Commandments and progress as a being, as a nation?

Religious Education.

Rev. A. R. Shaw writes:—

In the leading article on religious instruction in the last issue of your valuable paper, the following words occur: "In New South Wales half an hour of religious teaching per week by ministers of religion is a right allowed by Act of Parliament." May I point out that these words are apt to convey a wrong impression to the minds of readers who are not conversant with the law regulating religious instruction in N.S.W. We have the right of an hour per day in our public schools during school hours, for any authorised teacher to instruct our children. For this inestimable privilege and right we are indebted principally to good Bishop Barker and the Venerable Archdeacon Boyce, in conjunction with the greatest of Australian statesmen, Sir Henry Parkes. It is a right that should be guarded most religiously and exercised most faithfully and earnestly.

Through the apathy of members of our Church we are not able to take full advantage of the provision of our public school system, but it is a talent we must give account for hereafter. Experience teaches that even limited as our use of the provision has been, some of our best results have been found in connection with this teaching. Grown men have confessed that it has been the first cause of their decision to become

Christians. Only eternity will tell all the good results. It is all important that the Holy Spirit may arouse our people to realise their responsibility in this Christian duty and pray and work for a fuller seizure of the opportunity.

Sutherland, 6/9/28.



The Protestant Faith contrasted with the Roman Catholic Faith, by Rev. John Burgess, M.A., D.D. Published by Angus and Robertson, Sydney, price 10/6.

We welcome this volume from the pen of the Rev. Dr. Burgess, so long known as the honoured Presbyterian Minister at Marickville, N.S.W., a leading official of the Presbyterian Assembly and lecturer in St. Andrew's College, Sydney. Evidently it is the fruit of long theological and historical study, and doubtless its substance is made up of lectures delivered to students for the ministry. It is a learned treatise, yet easily read and assimilated, and written in that fair and kindly way we should expect from the revered Doctor. It is a book that should be placed in the hands of all theological students. It ought to be placed in every Sunday School library, and it would certainly form the ground work of a series of group studies for Sunday School teachers and Church officers. The idea of the publication is to contrast the Protestant faith with the Roman Catholic faith, and in doing so to place all the historic facts in due relation and perspective.

The preface sets forth the argument: "To the minds of many Protestantism is nothing more than anti-Roman Catholicism. It is the aim of this book to show that it is something positive, and not a mere negation—to show what it is rather than what it is not. In so far as Roman Catholicism is a source of danger to personal liberty or national independence, the one grand remedy is to be found in a return to the pure Evangel, and we believe that Protestantism, rightly viewed, coincides with Evangelical Christianity. In the subjects here discussed the highest personal, social, national and religious interests are involved, and this fact demands that all the questions should be calmly and impartially handled. The services rendered by Rome to our common Christianity are therefore frankly acknowledged. The ground common to Protestantism and Roman Catholicism, which both have inherited from the primitive Church, is not lost sight of; neither are the differences forgotten. In regard to the latter, no one should be indifferent while attempts are being made to allure the youth of the Protestant Churches from their faith, and while he is putting forth every effort to gain supremacy in the political life of the nations."

There are excellent and informative chapters on Papal Claims, The Supreme Authority in Faith and Morals, The Way of Salvation, The Church, Christian Worship, The Sacraments, and so on. There is also a carefully prepared index. We noticed in one place a slip, 1622 being stated as the final revision of the Book of Common Prayer as we now have it, instead of 1662. In some places where the author refers to the Church of England and her teaching, we doubtless would have stated the matter in slightly different terms—but this is quite unimportant. One effective arrangement in the volume is the numbering of the paragraphs right through, to which is added an excellent synopsis at the head of each chapter. We have been deeply impressed with the learning and moderation of the book. We have never seen the issue placed so clearly and helpfully before. It is altogether illuminating, learned and documented. The volume is a revelation of industry and a compendium of sound teaching. It has appeared at a most opportune time, and we trust that it will have a very large sale and a still larger body of readers.

The Death of Bishop Trower.

The death is announced of the Right Rev. Gerard Trower, D.D., in his 69th year. Dr. Trower will be remembered in Sydney as Rector of Christ Church St. Lawrence, 1895-97. He subsequently became Bishop of Nyasaland in East Africa, in 1901, returning to Australia as Bishop of North-Western Australia, 1910-1927. Since his retirement from the latter See he has been living in the Isle of Wight, England.

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YOUNG RECORDERS.

Aims.

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

Toorak Vicarage, Sept. 13, 1928.

"In perils of robbers, in perils in the wilderness."

My dear young people,

I've just been reading in a paper to-day of a most wonderful adventure, so I think I'll pass it on to you. We are all thrilled by tales of adventure, and I'm sure that you boys and girls love reading old stories of Crusaders, knights, pirates and buccaneers. Some of the stories you read are not about real people, but quite a lot of them are. And still in these modern days of ours we have great adventurers, airmen, explorers, scientists and missionaries, all take their lives in their hands and do deeds of valour, many more than we ever hear of. To go back to where I began. One of our own countrymen has just arrived home from China, he is a missionary far out back in that huge country; for a long time his people have thought him dead.

More than a year ago, when China was so upset and so angry with all foreigners, he, together with two other men, an American and a German, had to leave his post. They could not get to the coast so they started for India across Tibet, the country that is often called the roof of the world, so tremendously high are its mountains. It took them ten months to reach safety, during which time they suffered terrible things. They went from the hot plains of China to the snow-clad peaks and glaciers of Tibet; he was frost-bitten and nearly lost his feet; they fell among brigands who shoot on sight; for months they passed through uninhabited regions; they could not speak the languages; they were threatened with death. Once their faithful Tibetan servant saved them. A powerful Lama had decided to behead them. The Tibetan stood up to the Lama and frightened him with dreadful threats of punishment from England, America and Germany if he touched a hair of their heads. Finally they got into safety, as our Australian says, "with the aid of a Divine Providence Who watched over us when all seemed lost."

There are ever so many of our people missionaries in far-off lands, probably we all know some particular person, or anyway have heard a great deal about him or her. I'm sure you'll all have heard of Tanganyika, in Central Africa, and know that we here in Australia have undertaken to support the missions there with men and money, and you'll know that the first Bishop, an Australian one, goes out there this month, he and his wife and a band of helpers. They are all adventurers, too. We shall think of them often and keep a look out for news of them. Far away in that great country are people of another race and colour, who are asking for all kinds of helpers, teachers in church—school, doctors, and nurses.

The words at the top of this letter were written by a very great missionary and adventurer, Saul of Tarsus, St. Paul as we generally call him. Will you find them for me in his second letter to the people of Corinth, not far from the end.

I am, yours affectionately,

Aunt Mat

Answer to question in last issue:—
The Jubilate.

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

GOD'S SUNSHINE.

Never once, since the world began,
Has the sun ever once stopped shining.
His face very often we could not see,
And we grumbled at his inconstancy;
But the clouds were really to blame, not he,
For, behind them, he was shining.

And so—behind life's darkest clouds,
God's love is always shining;
We veil it at times with our faithless fears,
And darken our night with our foolish tears,
But in time the atmosphere always clears,
For His love is always shining.

—John Oxenham.

PEOPLE WE KNOW.

(Continued from p. 6.)

The Rev. P. W. Stephenson, with his wife and family, will arrive in Sydney from Canada on September 17. Mr. Stephenson is coming to take up the post of Federal Secretary of the Church Missionary Society, and for some time will reside in Melbourne.

We are glad to note that Mr. H. T. Evans, who has been for many years deeply interested in the Church Homes, Sydney, is well on the way to recovery after a serious heart attack. Mr. Evans has done much for St. Augustine's, Stanmore, as well as to the Boys' and Girls' Welfare at Glebe and Carlingford.

The Primate has called a meeting of the Archbishops and Bishops of the Church in Australia, to be held in Sydney in November. Matters bearing upon the constitution, the Combined Campaign for Missions, the erection of the Cathedral in Canberra, and the work and witness of the Church, will be discussed and decisions made.

The Rev. E. M. Baker, M.A., head master of The King's School, Parramatta, was entertained at dinner at the Australian Pioneers' Club recently by several old boys and others interested in the school. Mr. Kelso King, president of the club, occupied the chair. The King's School is associated with the pioneer days of the State, and only those families coming within a certain period of the early days of N.S.W. are eligible for membership of the Pioneers' Club.

It is interesting to note that Dr. John R. Mott has resigned his position as General Secretary of the National Council of Y.M.C.A.'s in the United States, so that he may give all his time to his work as President of the International Missionary Council. He has been associated for forty years with the Y.M.C.A. work in North America. Dr. Mott still remains President of the World's Alliance of Y.M.C.A.s. In a statement made to the members of the General Board of the Y.M.C.A. National Council, Dr. Mott stated that three times he had declined the invitation of the I.M.C. to devote himself chiefly to its work, but "to this last appeal of leaders of the missionary forces of the Churches of fifty-one countries at the close of their creative deliberations on the Mount of Olives, I came to see the path of duty for me is to respond favourably."

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For Church of England People
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Australian Church News.—Interesting Items
Bishop Chambers Robbed.

Child and Religion.—Rev. Dr. Griffith.

Leader.—The Adelaide Church Congress.

Moore Theological College.—Principal's Statement.

Overseas.—By our own Correspondent.

Quiet Moments.—Rejoicing and Weeping.—
Grace L. Rodda.

Trinity Grammar School.

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School savings banks now operate in 937 schools in N.S.W., the number of accounts at June 30, 1928, being 92,772 and the total deposits of £133,876.

The total sum set aside for debt redemption by the Commonwealth Government in the last five years has amounted to £31,617,000.

Britain's drink bill for 1927 amounted to £298,800,000, whereas the nation's expenditure on Education Acts was £93,000,000; on bread £80,000,000; and on milk £70,000,000.

The home church needs the vision of the fields afar to save it from parochialism and insularity. No progress can be made without an ever-extending home base.

The Australian Imperial Force Canteens fund has been closed after payment of 49,603 grants, amounting to £745,764, distributed in eight years, at a cost of £1/13/8 per cent.

Recently the Public School at Rock-ley Hall, N.S.W., was visited by a native bear, which waddled into the school while the children were at lessons, much to the delight of the children.

On September 2, three fast vessels left Sydney on a direct voyage to Dun-kirk laden with the new season's wool. They carry a total of 29,800 bales of wool valued at £715,000. It will be a race between the vessels.

It is now generally admitted that alcohol is not a food, and not even a tonic, but that it acts as a drug or a narcotic poison. It is not necessary for health, and it is dangerous as a beverage.

The great bad dream of foresters throughout the world is the shortage of softwoods which seems to impend over all industrial nations. It is said that the softwood stands in Australia contained 500 million cubic feet. This was being consumed at 20 million cubic feet per year.

Spoliation of spring flowers is already pronounced in several of the States of the Commonwealth. Some people were not satisfied with taking a few sprays of flowers, but actually took roots and all. The authorities will take action if the vandalism does not cease.

Ten diocesan bishops, four suffragan-bishops in England, Dr. Gore, the Deans of Canterbury and Chester, were among the signatories to a petition urging the Government to accept the Kellogg proposals for the renunciation of war without reservation, and immediately to follow such acceptance by appropriate action.

Speaking at Hamilton (Ontario), Dr. Lloyd, Bishop of Saskatchewan, said: "British connection in Canada and the preservation of British sympathies and ideals, even language, are threatened, to a grave extent, by the wide, open door. Unrestricted immigration is flooding the three prairie provinces with non-preferred Continental people."

A Bill to regulate the cash order system of trading has been read the second time in the Victorian Legislative Assembly. The object of the Bill is to license traders, and to compel them to

enter into fidelity bonds. The issue of cash orders to persons under 21 years of age, to married women without the consent of their husbands would be prohibited.

The success of any great enterprise depends on every individual doing his part with fidelity, diligence, and efficiency, so also does the success of congregations and of the Church as a whole. Slackness, carelessness, perfunctoriness, neglect of duty by one member impairs the efficiency of the whole body. This is true of all the members of the Church.

The Matterhorn and the Weisshorn, in the Swiss Alps, were both climbed during August by Mr. Geoffrey Winthrop Young, the mountaineer, who lost his leg in the war. Mr. Winthrop Young, who is over 50 years of age, last year ascended Monte Rosa. The ascent of the Matterhorn was made mostly by moonlight, and the whole expedition occupied some 18 hours.

Speaking at the Cook bicentenary celebrations at Martin, Yorkshire, last week, Sir James Parr, High Commissioner for New Zealand, said: "The world respects Cook, not only for the greatness of his achievements, but because above all, he was a gallant English gentleman. Not only was he England's greatest and most intrepid explorer, but he gave the world a diary which is entrancing literature."

From the Jews we got our whole Bible, the best book in the world. The Saviour was a Jew, His best friends were all Jews, the apostles were Jews, and most of the first followers were Jews. From the Jews we got the Church, and with the Church and through the Church and the Bible nearly all the blessings we value most highly. He who remembers these things and thereafter hates the Jews must, in his heart, hate the Saviour.

Captain Fitzroy, the new Speaker of the House of Commons, is the 147th Speaker to have occupied the chair. Or, to be exact, his name will be the 147th on the roll of Speakers. The distinction is a nice one; but it is necessary to draw it, for there have not been 147 individual Speakers. Twenty-two names on the roll are repeated, their owners having been recalled to the office—some of them more than once—after the intervention of some other holder of the office. The first of them all was Sir Peter de la Mare, who was appointed in the year 1376, during the reign of Edward III.