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YOUNG RECORDERS.

Aims.

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

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

"In journeyings often . . ."

My dear young people,

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

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

ond letter to Corinth, where he went several times.

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

I am, yours affectionately,

Aunt Mat

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

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

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

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

The Aborigines.

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

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

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

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

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Vol. XIV. 18. [Registered at the G.P.O., Sydney, for
transmission by post as a Newspaper]

SEPTEMBER 1, 1927.

[Issued Fortnightly.]

Single copy 3d
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A Wonderful Congregation—By Rev. G. A. Chambers.

Bendigo Synod.

Leader—I Do Dislike Controversy!

Prayer Book Revision—By Rev. J. H. Frewin
Proposed Formation of East African Pro-
vince.

Quiet Moments—"His Own."

Word or Two—Pressing Topics.

"THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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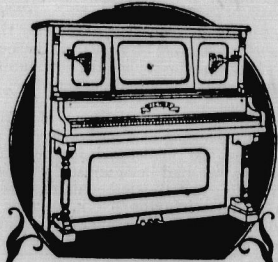
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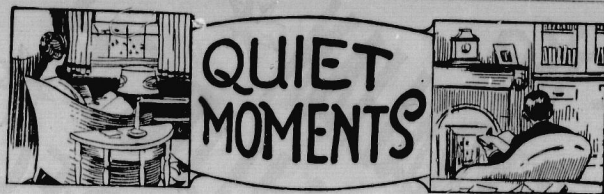
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"HIS OWN."

"His own"! And there rises within the mind the faithful words of St. John, the Apostle of Love.

"Jesus, having loved His own, loved them unto the end."

Then follows the touching little tale of tender love, when our Lord, lowly stooping, washes and wipes the feet of His followers.

"His own"! What an appealing sound, lies in this brief sentence.

What a ringing challenge peals out, when the words are spoken.

While the fragrance of nearness and dearness is wafted through the air, like the scent of hidden violets.

'Tis the disciples whom St. John pictures as "His own."

And our Lord uses another phrase, and an equally endearing one, when He says,

"Go, tell My brethren."

Here he employs the term of ordinary, every-day brotherhood to bring before us the sense of His affectionate and abiding nearness.

"Although we faint and fail,

Yet One Who is our plea,

Proclaims in gracious tenderness

That we His own may be."

Instinctively our thoughts turn, as our Lord surely intends them to turn, to those who are near and dear to us, to the ones whom He has given to be our own.

For our various, happy relationships, our many daily ties, our insistent and earnest obligations, are not ours by chance.

Nay! But ours by appointed order.

Ours by Divine guidance.

Ours by a supreme Will.

Our own.

And how bountifully and continuously we are supplied with gifts, which are intended to be our own.

How rich we are!

Untold wealth is showered upon us, in merciful love, in infinite compassion, in tender graciousness, by One, Who "knoweth our frame," and Who fulfilleth "every need."

Our own! Our loved ones who are dependant upon us, our little children.

They who unconsciously look to us for everything. Whose well-being is our daily care and delight. Whose growth and happiness are our joy and pride.

Or, maybe, our children, older grown, have passed from beneath the parental roof. Are they any the less our own?

Are they not still lodged within the heart of love? Still treasured in constant thought? Still recalled with unerring accuracy?

The brave young soldier, with arms untied, who is ready to face the fight, and eager to try his strength, is as precious to our heart to-day as the clinging child of yesterday, whose blue eyes had scarcely opened to the world around him. In a word, he is our own.

And we are intended to rejoice in the pleasing prospect, and to rest in the satisfying serenity, of the kindly, human aids, that surround and enfold our lives.

To rejoice in the never-ending array of gracious gifts that fall to our lot, afresh each day, each hour.

Our own friends.

Our own brethren.

Our own parents.

Our own children.

Our own tasks, pursuits and pastimes. Our own sphere in life.

Even the daily discipline which enforces, is our own, and none the less helpful, though less attractive to view, than the pleasanter aspects of life may be.

All of these, and "how much more" are designed for our use, and given for our assistance, by an all-wise and all-loving Father, Who yet in His eternal Purpose, leaves each one of us free, to work out our "own salvation," while running "with patience the race" He has set before us.

—Grace L. Rodda.

Bendigo Synod.

(By our Correspondent.)

The fourth session of the eighth synod was begun on Monday, 22nd August. There was practically a full gathering of clergy and lay representatives, and the enthusiasm prevailing was of a high order. Proceedings opened with evening prayer, conducted by Dean Percival, in the pro-Cathedral, and the Bishop delivered his charge to the representatives and a large congregation. We give an epitome of the charge:—

After welcoming the old and new members of Synod the Bishop's main theme was "Autonomy"—leading on from a short reference to the revision of the Prayer Book in England. It was divided off into three sections—(1) Our present position in Australia; (2) What will be affected under a new constitution; and (3) How it will work.

1. When the Church Act was passed in 1854, it was provided that all questions or disputes on doctrine or practice were ultimately to be decided by the Privy Council. This limitation of power was the fruit of our own unfettered choice. The churchmen of Australia were under no obligation to adopt for their own purpose the formularies of the Church as by law established in England. They might have followed the example of the United States of America and have adopted their own revision of the Prayer Book. Not having done so we were largely bound by the English law. Having the power to choose our own bishops and form dioceses we enjoy a large measure of autonomy, but technically have no power to adopt, modify or enrich our services, or legally on a Sunday shorten our services or use any of the special prayers issued by the bishop unless, as in accordance with the Shortened Service Act of 1872, they are in the actual language of the Bible or Prayer Book. The fact is we could not in this diocese maintain our round of service if we rigidly obeyed the rules. Thus the system to some extent had broken down, and we had no power to remedy the evil. While we have a limited freedom we are without any power to adapt our services to the special needs of this new country, and we might have thrust upon us services drawn up by people 13,000 miles away who are entirely ignorant of our circumstances in this new land.

2. The Australian Church will be able to function as one unit, as she will have complete freedom, and will be autonomous. This freedom and autonomy is the carrying out of a great Reformation principle. Article XXXIV. gives the power "so that all things be done to edifying," and the last Lambeth Conference expresses the corporate mind of the episcopate that all national churches should have and exercise such freedom and autonomy. So the new Australian constitution is in line with the principles of the Reformation in general and of the Anglican Church in particular. National Churches have their own peculiar contribution to the wider Church. He would be a bold man who would say just exactly what are the talents of Australia either from the national or the



ENGLAND.

Latest files from England give full accounts of the final debate in the National Assembly on the proposed new Prayer Book. The "Record," writing of the stalwarts who so constructively opposed its sanction, says—

Evangelicals throughout the country wish to thank the Bishop of Norwich, Bishop Knox, the Revs. H. W. Hinde, and C. M. Chavasse, Sir William Joynton-Hicks, Sir Thomas Inskip, Sir Arthur Hazlerigg and Mr. Albert Mitchell for their splendid and unselfish work in endeavouring to save the Church of England from the dangers to which it is exposed by the passing of the Bishops' Book by the Church Assembly. Their duty has been discharged with courtesy and firmness, with knowledge and self-sacrifice. They have had to play an unpleasant part in opposing the Episcopate, and in acting, with resolute loyalty to their convictions, they have deserved well of all who value the Scriptural Truth restored to us in the Providence of God at the time of the Reformation. We are under no delusions as to the need of continued activity. The future is by no means clear, and as they have been followed by many thousands who look to them for still further leadership, we ask our readers to remember in prayer the men who have heavy responsibilities to bear. The task to which they have devoted themselves is one that has demanded days, and weeks, and months of ceaseless labour. They have deserved well of the Church of God. They ask for no reward save the approval of their conscience and the sense of having done what they could, but it would be wrong for us, as representing the great body of Evangelical opinion, to refrain from thanking them for their labour on behalf of the Truth we hold in common.

Wycliffe Hall Students.

On Sunday, 17th July, at St. Paul's Church, Onslow Square, there was held a valedictory service for the party from Wycliffe Hall, Oxford, who are going to celebrate their jubilee term in Jerusalem. The Rev. Hon. W. Talbot Rice, the vicar, preached, and the members of the staff and the secretary in London to the Bishop in Jerusalem took part in the service.

The late Mrs. Chavasse.

Liverpool Diocese and Bishop Chavasse's numerous friends have been deeply moved at the passing of Mrs. Chavasse, wife of Bishop Chavasse, and former Bishop of the Diocese. Some 3000 people were present at the funeral within and without the Cathedral. Dr. David, Bishop of Liverpool, read the

ecclesiastical point of view. They need to grow. Freedom is necessary to develop these talents without which we would merely be a pale copy of the Church in England transplanted in a far country. As to altering the doctrine or formularies, there is no desire. The Prayer Book of 1662 is enshrined with doctrine, which is scriptural, primitive, catholic and reformed. Chapter I. of the new Constitution deals with fundamentals. After statements accepting the Bible as "the ultimate rule and standard of faith," the Apostles' and Nicene Creeds, the two Sacraments, and the three orders of the ministry, it declares that we "retain and approve of the Book of Common Prayer, the doctrine and the principles contained therein," and in a revision will not "make or permit any alteration which would change the character of the Church." It may be asked, "Is there no danger of the Church going wrong under the new Constitution?" There is possibility and liability. Liability to error is inherent in life itself, and the possibility of wrong is a condition of freedom. If you must be free to choose the better path you must be free to choose the worse one. God is calling us to make a forward move, and we must trust His guiding Spirit to save us from error. The new Prayer Book, if legalised in England under existing Acts, may automatically be used in some of the States of the Commonwealth. Whatever we may personally think about the doctrine of the new Prayer Book, the Archbishop of Canterbury has definitely and publicly stated that it does not alter the doctrine of the Church of England. The logical outcome of this seems to be that it would be lawful for any synod in Victoria to adopt it when it is legalised in

England. If this is a true verdict, I entirely agree with the Archbishop of Sydney when he declares he would rather follow the guidance of an Australian revision of the Prayer Book, and that "if there be mistakes let us make them ourselves"—and, please God, rectify them ourselves.

3. How it will work. The powers of General Synod will naturally be increased. Under the new Constitution it will meet every three years instead of every five, and will have more authority, but not too much. The Diocesan Synods still will have the power to "make ordinances for the order and good government of this Church within the diocese," and leaves each synod to work under its existing order, unless it itself chooses to change according to its wisdom. The General Synod will have supreme power of these matters which affect the Church in Australia as a whole, such as the election of a primate, the ratification of a new diocese, the management of its own property, the declarations of bishops and clergy and matters affecting re-union. Some of these powers the General Synod already has. Other matters are set out which it may do, by "provisional canons," which means that they cannot apply in a diocese which desires to reject them. With regard to the new Prayer Book made by competent authority in England, or may itself arrange for a revision, but such revision cannot be forced on a diocese. It must come before the synod and be dealt with in the proper way.

Liverpool Diocese.

There is general regret that the Rt. Rev. Dr. Kempson, Bishop of Warrington and assistant to Dr. David, has resigned owing to ill health.

Once again, by a decisive majority, the Liverpool City Council has refused to allow music in the public parks on Sundays, and this time on the avowed ground that it would mean an unwarranted interference with Sunday School and children's service work.

National Missionary Council.

The Bishop of Salisbury, in presenting the report of the Missionary Council to the National Assembly, which was received, said there were signs of revival which none of them could ignore. There was a promise of an increasing supply of suitable recruits, and the Missionary Societies were able to report an increase of income amounting to £200,000 in the last year.

Dr. Parkes Cadman in London.

Dr. Parkes Cadman, one of the ablest and most influential of American preachers, conducted during July a week's religious conference at St. Martin-in-the-Fields. The vicar, Canon McCormick, presided over the opening conference, when the large church was full, many ministers of religion being present. Dr. Cadman gave a remarkable address on the present condition of religious life in America. The purpose of the conference was that through question and answer Dr. Cadman might help to meet the needs of those who are searching after truth.

During the week a very distinguished company of English Leaders in the religious, political, literary and business world sat down to luncheon given in Dr. Cadman's honor. The Archbishop of Canterbury made a warm and felicitous speech of welcome.

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A prudent man is like a pin, his head prevents him from going too far.—Douglas Jerrold.

Proposed Formation of East African Province.

The East African Church Conference met in Nairobi on 8th July and concluded on 12th July. It reached a unanimous decision that the time had now come to form an East African Province.

The problem which faced the Conference—a problem thought by many to be insoluble—was whether it was possible for the different Dioceses to come together under one leader in view of the distinctive character of the development of ecclesiastical tradition and practice arising out of the influence of the two chief missionary bodies, the evangelical C.M.S. and the Anglo-Catholic U.M.C.A.

The position was further complicated by the presence of increasing white settlement.

The Conference met under the Chairmanship of the Bishop of Nyasaland, and it owes no small measure of its success to the wisdom and patience and unflinching courtesy of its chairman, Six Dioceses, Nyasaland, Uganda, Mombasa, Zanzibar, Upper Nile, and Masasi were represented by their bishops. Seventeen clergy were also present, one of whom will, it is hoped, be consecrated in the near future as the Bishop of a new Diocese to be formed in Tanganyika Territory. Of the seventeen clerical delegates four were Africans. There were also four lay delegates, of whom one was African. The Bishop of Northern Rhodesia was unfortunately unable to be present, but he sent a message of warmest good wishes.

The specific proposals of the Conference have to be submitted to the various dioceses concerned, but the following are the main lines of the basis of agreement. The proposed Province would remain in full communion with the See of Canterbury. It would hold the faith, practice and doctrine as set forth in the three Creeds, the Holy Scriptures, and the Book of Common Prayer, and the 39 Articles of Religion, together with the two Sacraments, Baptism and the Lord's Supper. The Diocesan Bishops of the Province would form an Episcopal Synod. A Provincial Council consisting of the Diocesan Bishops, with representative clergy and laity from each diocese of the Province would be formed, to sit, if possible, once in three years. Due care is to be taken to guard against two opposite dangers, the danger on the one hand of Provincial dominance, on the other hand of the Diocese becoming virtually independent of the province. To guard against the first it was laid down that no act of the Provincial Council should be binding on any Diocese until it had been promulgated in that Diocese by the Bishop-in-Synod. To guard against the second it was provided that any enactment of a Diocesan Synod which affected any area outside that particular diocese should be liable to revision by the Provincial Council.

The vast debt due from the African diocese to the Missionary Society to

which it owes its life was unreservedly recognised. Hence in the election of bishops both the diocese and society would be cited. That is, the new bishop would be nominated according to the method to be arranged by the diocese after negotiation with the Society, if any, supporting the work in that diocese, and that the Archbishop, before proceeding to consecration, must satisfy himself that the nominee is acceptable both to diocese and to the Society.

The Conference had deeply in its mind the dream and prayer of that larger reunion. It therefore sent cordial greetings to all other Christian bodies working in East Africa and then specifically endorsed as its own the "Appeal to All Christian People," issued by the Lambeth Conference in 1920, praying that the time may yet come when that great ideal shall be realised in fact.

Prayer Book Revision.

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

No. II.

How the Present Position Arose.

LAST time we gave a general review of the whole question and we showed that while there were many things we liked such as shorter services and additional prayers, these were combined with objectionable features which made it not a revision, but a Reversion.

The Canadian Prayer Book was given as an example to be followed, for it gave us all we required in the shape of shorter services and services in combination (such as the Liturgy and Holy Communion), and besides gave us additional services for Harvest Festival, Empire Day, Missionary Occasions, Induction, etc., omitted by the New Prayer Book—all without touching the Doctrine of the Church or moving from the Reformation Settlement.

Why could not the Church in England have had a similar Revision? Because of the presence of a party in the Church which is determined to swing back the Church to medieval practices.

How did such a situation arise?

The Prayer Book in the Church of England before the Reformation was not one book, but many. Every Diocese had its own use. All of these were in Latin, all contained Roman heresies and follower Roman practices though they differed in exact forms. The principal one which gradually won its way was the Sarum Use.

At the Reformation these were all superseded in 1549 by the First Prayer Book of Edward VI., which, while it was a decided improvement, still retained many objectionable features, such as prayers for the dead, Mass Vestments, and a Communion Service commonly called the Mass, which Gardiner and others boasted they could use in the Roman sense.

This was quickly superseded in 1552 by the Second Prayer Book of Edward VI., which reached the high water mark of the Reformation. It abolished prayers for the dead, vestments, and the Mass, and took its stand boldly on the Word of God as the sole authority. The Prayer Books which followed, Elizabeth's, in 1559, James' Prayer Book, 1604, Charles II. Prayer Book in 1662, were all based upon the practices and doctrinal standards of this Reformed Book.

What then is the Reformation Settlement?

The Reformation Settlement is not one act, but a series of acts extending over a period from 1552 to 1662, a period of over one hundred years.

This Reformation Settlement was accepted by all parties in the Church without question till the middle of the nineteenth century, when there arose what is called the Oxford Movement. Balleine's History of the Evangelical Party gives some interesting facts which is important for us to remember. We venture to give some of them especially as Balleine's book cannot be got in Australia.

The Disloyalty of the Oxford Party to the Church of England is shown.

(1) By the action of their leaders. (p. 143, Balleine.)

"Oakeley, Dalgaurns, Faber, Ward, were now the real leaders, and of their entire disloyalty there can be no question. Ward defended his marriage on the ground that, as English orders were invalid, he was in God's

sight only a layman. His position is stated by his son with perfect candour (W. G. Ward and the Oxford Movement, p. 350). "He felt bound to retain his external communion with the English Church because he believed that he was bringing many of its members towards Rome and to unite himself with the Church which he loved, if by so doing he thwarted the larger and fuller victory of the truth, seemed a course both indefensible and selfish."

"Faber prepared for his work at Elton, when he was appointed Rector, by a pilgrimage to Rome, where he gained 'great comfort' from the shrine of St. Aloysius the Jesuit, and returned pledged that his life should be 'one crusade against the detestable and diabolical heresy of Protestantism.' (Life of Faber, p. 156.)

While—to quote one more example to show that the opposition of Evangelicals was no narrow-minded bigotry, but a real duty, which could not possibly be shirked—Ward and Dalgaurns wrote to the "Univers," a French R.C. organ: "We love with unfeigned affection the Apostolic See. We are destined to bring many wandering sheep back to the knowledge of truth. Let us remain quiet for some years, till by God's blessing the ears of Englishmen become accustomed to hear the name of Rome pronounced with reverence."

This side of the movement culminated in Tract No. XC (1840) in which Newman tried to prove that the 39 Articles though the product of an un-Catholic age, were patient of a Catholic interpretation, and that the Roman doctrines of purgatory, pardons, images, and the mass were not condemned by them, but only certain perversions of these doctrines which all instructed Roman theologians themselves repudiated.

This tract naturally aroused great indignation, the leaders in the outcry were C. P. Golightly, a High Churchman of the older school, and A. C. Tait, the Broad Church Fellow of Balliol, and Dr. Arnald.

Broad Churchmen, Low Churchmen and old-fashioned High Churchmen were quite as opposed to the Oxford School as Evangelicals.

2. The Disloyalty of the Oxford Movement to the Church of England is shown again by the secession to the Church of Rome of Newman and Manning and no less than 446 Tractarian clergy between 1840 and 1860. Their names are published in Gorman's Converts to Rome.

3. Their disloyalty is again shown by their disobedience to authority. Cases were brought before the Court of Arches, and carried by appeal to the Privy Council, and on almost every point the final decision was against the innovators. But they refused to obey the law of the land or the authority of their Bishops.

The Bishops mishandled the situation and many were imprisoned.

They posed as martyrs and won a certain sympathy from the man in the street.

But as has been pointed out, there was more than one way of dealing with the situation. (1) One was that at every ordination and at every induction a clergyman is obliged to take an oath declaring that he believes in the 39 Articles and will use the Prayer Book and none other. The exact wording of the third oath required at ordination or induction is—

"I assent to the Thirty-nine Articles of Religion and to the Book of Common Prayer and to the Ordering of Bishops, Priests and Deacons. I believe the Doctrine of the Church of England, as therein set forth to be agreeable to the Word of God; and in Public Prayer and Administration of the Sacraments I will use the Form in the said Book prescribed and none other except so far as shall be ordered by lawful authority."

Some Bishops since have demanded a declaration that the clergyman intended to abide by this.

This would turn the tables on the disobedient priest who is thus guilty of making a false declaration if he disobeys.

(2) Another way of dealing with the situation as Sir William Johnson Hicks pointed out was by not promoting the men who were disloyal.

These two methods needed no new machinery and had they been adopted would have stamped out the trouble in a single generation.

Instead of this, men have been promoted who have held these views and the Church has been gradually white-anted till their utter lawlessness called forth the Royal Commission in 1904.

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That Evangelicals had not exaggerated the condition of affairs is shown by the report of the Commission in 1906. (Balleine, p. 209.)

"The evidence showed that Ritualists were interpolating prayers and ceremonies from the Roman Mass into the Communion Service, reserving the Sacrament for adoration, using such services as the Mass of the Praesentification, and Corpus Christi processions, keeping such purely Roman Festivals as those of the Assumption and of the Virgin, and doing other things which, in the language of the Commissioners, 'are clearly inconsistent with and subversive of the teaching of the Church of England as declared by the Articles and set forth in the Prayer Book.'"

The Anglo-Catholics, as Sir William pointed out, are pledged to disobedience. In his correspondence with the Archbishop of Canterbury, he asked whether these men would be brought into line, and no satisfactory promise was given.

Coming nearer home, the same disloyalty is shown in the suggestion of an article in a Church contemporary, 8th April, which thus concludes:—

"The bishops propose to allow the priest at his discretion to reserve the Blessed Sacrament at the 'open Communion,' provided that he take it the same day and as soon as possible to the sick person. If the further provision of perpetual reservation is needed, it is necessary to obtain the consent of the diocesan bishop, and also to reserve in both kinds. It is hard to imagine that any Catholic priest can conscientiously accept these restrictions, and we can only hope that the Bishops have now moderated their terms."

"It is the inherent right of the priest to make provision for the spiritual needs of his flock by reserving the Blessed Sacrament. Primitive Catholic custom prescribes that reservation should be in one kind only. But now the bishops propose to take away the privilege of the priesthood, and to put the spiritual well-being of the people at the mercy of the individual bishop, no matter what his whims and vagaries! We wait anxiously to hear what our English brethren have decided to do, but frankly it seems to us an impasse."

Such suggestions are disloyal to Holy Scripture, for we find no such thing as Reservation therein. They are disloyal to the example of Christ as Article xxviii. says: "The Sacrament of the Lord's Supper was NOT by Christ's ordinance reserved, carried about, lifted up or worshipped." They are disloyal to Article xxx., which insists on administration in BOTH kinds. They are disloyal to the practice of the Church of England for over 350 years, which practised no such reservation, but provided a Communion for the Sick.

They set up an imaginary obedience to some vague Catholic tradition against the sworn declaration of obedience to the Prayer Book and Articles made at ordination and induction. The present proposals are all concessions to this party, who have not obeyed the law in the past and have no intention of doing so in the future.

Why concede anything to such a party and offend thousands of loyal churchmen who have endeavoured "to stand fast" by the Reformation Settlement?

THE PHARISEE AND THE PUBLICAN.

(11th Sunday after Trinity.)

Here is a pharisee,
Proud of himself,
Boasting his charity,
Boasting his self.

Full of complacency,
Satisfied quite,
All his performances
Perfectly right.

There is a publican
Standing afar,
Deep in humility,
Christ is his star.

Prayerfully purposing
Mercy to win,
See him acknowledging
Selfishness—sin.

Nay, he is justified,
Fully forgiven,
Name of the penitent
Written in Heaven."

—Grace L. Rodda.

Where's the good of putting things off?
Strike while the iron is hot.—C. Dickens.



The Rev. M. G. Opper, of Gippsland Lakes Diocese of Gippsland, has accepted the readership of Oberon, Diocese of Bathurst.

During Canon H. T. Langley's absence on leave through illness from St. Mary's, Caulfield, Melbourne, the Rev. H. H. Hammond will act as his locum tenens.

The Rev. N. Banham will arrive from England early in September to take up his duties as vicar of Hampden, Diocese of Dunedin, New Zealand.

We regret to hear that the Archdeacon of Melbourne (Ven. Archdeacon Hindley) is suffering from a stroke. The latest reports, however, indicate steady improvement.

The Bishop of Goulburn arrived in Sydney per R.M.S. Aorangi on August 19 from Suva. The Bishop stated in an interview on arrival, that he was much impressed with the progress of missions in the Samoan Islands.

Miss Ethel M. Hann, the A.B.M. worker at the Aboriginal Government Settlement of Moomba, in Western Australia, has resigned her post in order to become Matron of the Yarrabah Hospital, Queensland.

The Rev. W. S. McLeod, rector of Gundagai, has accepted the curacy of Hurstville Parish, Sydney. Prior to leaving Gundagai, he was presented with a wallet of notes and a fitted dressing case.

The Rev. E. Hanna, Colonial and Continental Church Society Organising Secretary, for the Eastern area, in England, has accepted a post in New Zealand under the Bishop of Christchurch. He will sail early in September for his new work.

The Rev. G. M. Searcy, Precursor of St. Andrew's Cathedral, Sydney, returned last week, after a stay in New Zealand, where he had been recruiting his health. He was called back earlier than arranged, on account of the death of Dr. Haigh, Cathedral Organist.

The Rev. H. S. Hollow, vicar of Christ Church, Hawthorn, Melbourne, has been presented with a motor car by his parishioners. In thanking them, Mr. Hollow acknowledged the wonderfully loyal support he had consistently received in the parish during his nine years incumbency.

The Rev. F. R. Elder, of the New Guinea Mission, has become engaged to Miss Julie Cakebread, eldest daughter of Canon Cakebread, of St. Jude's, Randwick. He hopes to come down on short leave next year to be married, and take his wife back to the Mission.

The Colonial and Continental Church Society, London, has accepted the following men for training in Bendigo, Victoria: Mr. A. Youles, of Rotherhithe, London; Mr. E. Shaxted, of Canterbury, and Mr. F. Hipkin, of the Church Army. They should be well on their way to Australia by this.

Miss E. Bulstrode, who recently resigned her work as Headmistress of Hukaree School, Waipau Diocese, N.Z., after 21 years service is now resting. She hopes in due time to carry on work amongst the Maori people in some sphere where her knowledge and love for them will find ample scope.

Miss S. M. V. Sadlier, B.A., daughter of the Bishop of Nelson, N.Z., has sailed for England in order to enter Newnham College, Cambridge. The name of her youngest brother, Mr. A. J. L. Sadlier, of Emmanuel College, Cambridge, appears among the successful candidates in the English Tripos list published in June.

Mrs. Hart Lloyd, a deeply devoted member of the Council of the Mothers' Union, as also of the Girls' Friendly Society, Sydney, and Hon. Secretary for Overseas Literature, has passed away at a ripe age. She was a member of the St. Mark's, Darling Point parish, and was keenly interested in all works amongst the young.

Archdeacon Whittington, Archdeacon Beresford, and the Rev. E. H. Thompson, of the Diocese of Tasmania, who have served for more than 50 years in holy orders, have been honoured at a Foundation Week luncheon held in the City Hall, Hobart, in celebration of their jubilee. The Governor (Sir James O'Grady) presided, and there were about 300 persons present, including the Premier (Mr. Lyons), State Ministers, Bishop Hay, and prominent citizens.

After two years spent in anthropological research work at the University of London, the Rev. A. P. Elkin, M.A., of the Diocese of Newcastle, has returned to Sydney. At the invitation of the Australian National Council of Research, Mr. Elkin intends to carry out investigation work among the aboriginal tribes in the far north-west of the continent, principally in the Kimberley area. At the end of the twelve months, Mr. Elkin will present his report to the National Council of Research.

News has been received that Miss Geraldine Johnstone, who is a daughter of the rector of Parramatta, and left Australia last March for the Old Country, has matriculated at Trinity College, Dublin, where she will spend a year doing intensive study in the higher theory of music under the direction of Dr. Kitson, the Professor of Music and Dr. Larchet. Miss Johnstone was educated at the Church of England Grammar School for Girls, Sydney, where, last year, she was prefect and head of her house. She is in residence in Dublin at the Women's College Trinity Hall.

The death of Mr. S. Scott-Young removes a leading figure from the active church life of Sydney. He was Hon. Treasurer of the Home Mission Society, a member of Synod, and the Board of Nominators, a Lay Canon of St. Andrew's Cathedral, and a Diocesan Lay Reader. Until the serious illness came upon him a few months ago, he was an eager participant in all that affected the welfare of the diocese. He was a very effective speaker, to which was added a charm and urbanity of manner which made him a most welcome conferee in all good works. The funeral moved from the Cathedral to the Rookwood Cemetery and was very largely attended.

"ONE THAT WAS DEAF."

(12th Sunday after Trinity.)

They listen to the Saviour a man who is deaf;

Who wavers and waits in his speech;
They come, full of faith and of hope and of love,

The help of the Lord to beseech.

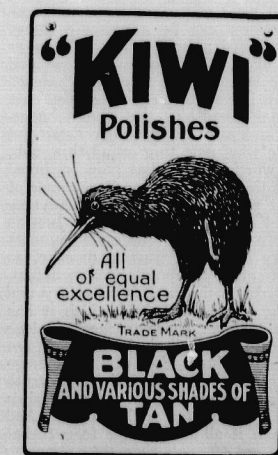
The multitude thronging, He takes him aside,

His fingers are placed in his ear,
And straightaway the tongue that was tied is

unloosed,
While plainly their words he can hear.

Amazed beyond measure, the people are seen,
When hearing and speech are restored;
The Name of the mighty and merciful One
They hasten to publish abroad.

—Grace L. Rodda.



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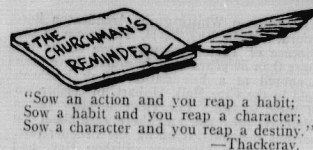
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Sow a character and you reap a destiny."
—Thackeray.

SEPTEMBER.

- 1st—Thursday. St. Giles' Day.
2nd—Friday. Khartoum taken 1898. 2nd Federal Convention met at Sydney, 1897.
3rd—Saturday. Cromwell died, 1658.
4th—12th Sunday after Trinity. God forgives us our sins and also gives us those good things which we are not worthy to ask for but through the merits of Christ.
Germans within twelve miles of Paris, 1914.
5th—Monday. Gold discovered at Ballarat, 1851. Malta taken, 1800.
7th—Wednesday. St. Eunuchus, missionary Bishop to Orleans, 340. Queen Elizabeth born, 1533.
8th—Thursday. Nativity of the Blessed Virgin Mary.
10th—Saturday. Van Diemen's Land taken by British, 1803.
11th—13th Sunday after Trinity. True service is a gift from God. May we so faithfully serve Him that we attain to His heavenly promises.
12th—Monday. German New Guinea captured by Australians, 1914.
14th—Wednesday. Holy Cross Day. Duke of Wellington died, 1852. First sod turned of Port Augusta-Kalgoorlie Railway, 1912.
15th—Thursday. Liverpool and Manchester Railway opened, 1830.
Next issue of this Paper.



I DO DISLIKE CONTROVERSY!

HERE are two classes of people who do not like or desire controversy! The one whose members are "not built that way," being too finely strung! The other, which hopes that all the while, a hush and do-nothing-policy will be mark all others, while it gets on steadily and determinedly with its own policy—good or bad! And immediately, its schemes and doings and teaching are revealed and constructively criticised, the cry is raised, "Oh, these horrid controversialists!" But a glance back through history shows that every generation has had its own controversies. It reveals, further, that if the Church of any age went along very far without controversy, she might well be in danger of stagnation. For be it remembered, controversy is a sign of life, it is a part of the price of progress. Of course controversy can be a noisome thing. I can breed poison, which will linger long, like a slow fever, in the life blood of the community. Experience shows us how it embitters character and cuts asunder friendships and causes bitterness and pain. Naturally, there are people who, reflecting on all this, ask, is it worth while, what gain is there? Yet there are times and occasions of sorest provocation, when controversy cannot altogether be avoided. Just as the life of the body depends upon its victory over the germs of disease, so the life of truth depends upon its defeating error in the race for mastery and driving it from the field which it has held too long. There are men who love the truth above all else. They are not naturally fighters, they would rather go quietly on. But their love of truth draws them into controversy even when they would prefer to be silent. And through it all they never forget that their Lord ever bids them to be at peace.

But it is righteousness first, then peace. Truth as a rule emerges by action and reaction, by the clash of opposites through the long procession of investigation and discussion, and at last through it all and above it all there comes the emergence of the higher unity which transcends—the opposites. So it is that every controversy, if it deals with realities at all, has its own contribution, small or large, to make to the coming day, when the fortresses of darkness and superstition and folly shall have fallen and truth shall be in possession of the field.

Into any controversy nothing should be brought which cannot be justified on the one hand by truth, on the other hand by charity. Prejudice and narrow-mindedness must be banished and the law of truth given the most careful heed. Bad motives must not be imputed to opponents, in any case, not until full proof of their selfishness and duplicity is before the disputant's eyes. Misrepresentation must be most carefully avoided, in fact, the law of courtesy, which respects an opponent and forbids descent from principles to personalities should ever prevail with controversialists.

Strange it is that religious controversies are so often the bitterest and most divisive of all quarrels. No doubt the reason is that religion is so deep and vital a thing. For instance, we cannot imagine anyone working up much heat in a discussion as to whether an egg should be opened at the big or the little end, or as to the number of angels who could dance on the point of a needle. But the thing that touches God and man's redemption and his destiny, the great and decisive things of life, that which concerns the eternal issues of life, we can imagine men taking these to heart so deeply that in argument pro and con their passions will be quickly fanned into a flame. Hence the gravest need of care and watchfulness in word and pen.

Just now our beloved Church is heaving and tossing with controversy. Eternal truth is at stake. The corrupt accretions flung out at the Reformation are finding their way back and Evangelicals feel that they must stand up for what they believe is the truth, both in preaching and teaching and worship. Hence with things as they are, there is no escape from controversy. There cannot be, on our part, supine tolerance of corrupt practices and Roman indolence. We cannot care less for truth than for peace. There is a tolerance which grows too easily in the soil of indifference. There is a peace at any price. We maintain that controversy is a glorious thing when carried on in the loftiest spirit for the highest ends. If this means having our place in the battle of light against darkness, of truth against error, in standing for the free and simple gospel of God's Grace against the beggarly rudiments and impedimenta of man-made schemes of Salvation, we are in it. We dare not be recreant to our God-given trust and we go forth radiant with hope, for great is the truth and it will ultimately prevail.

THE LATE MRS. TRESS.

The passing of Mrs. Tress, wife of the Ven. Archdeacon Tress, of Grafton, and formerly of St. Stephen's, Richmond, Melbourne, has caused widespread sorrow. Mrs. Tress had been a splendid helpmeet to her husband wherever he had laboured and was ever zealous in good works. The death took place in Sydney, the interment being at the Northern Suburbs Cemetery. We extend our heartfelt sympathy to Archdeacon Tress and the bereaved relatives.



The Church and Drift.

IN our Australian Church News columns we refer to the Sydney Diocesan Conference, at which moral questions concerning the community were dealt with, as also to the move made by the Melbourne Social Questions Committee relative to the sayings in an objectionable play now being staged in that city. These serious attempts by churchmen to make vocal the mind of the church on matters which threaten the community's moral life and standing are to be heartily commended. For this immediate reason, that drift is the greatest enemy and worst policy, which can possibly mark the forces of righteousness. It is not long before drift leads on to backsliding and apostasy. It is the very sin against which the Epistle to the Hebrews was written. The Church of God has a lofty task in the life of the nation—the upholding of the banner of truth and standards of goodness and purity before the people. Those standards can never be hauled down. They can never be laid aside. In season and out of season the God-given work of Christ's Church must go on vigorously and adventurously. The peril is simply to do nothing. Hence the activity of our church in the directions indicated above is most commendable and calls forth the earnest and unceasing prayer of all loyal churchmen together with the solid support of whatever wise action our leaders may decide upon.

Nerve or Courage—Which?

WE happened to be going into a large public hall one evening to attend the annual demonstration of a church organisation, when a man standing at the entrance gave to each of us and others who were entering, a small tract. Naturally, these tracts were accepted and were looked at or placed in a pocket for future reference, on the assumption that they were, in some way, connected either with the demonstration itself or with some other department of the Church's work.

Imagine the astonishment of all when it was found that the tracts, so conspicuously presented, were issued by some small, new denomination, which had "discovered" a truth they supposed was hidden from the rest of us. The incident is worthy of comment only because of the nerve or the courage of the man who did the distributing. We all felt that he was misguided in his views. We didn't admire his sense of the fitness of things. But we did admire the way in which he tried to propagate what he thought was hidden truth, and his fearlessness in the method he adopted.

Surely, it is a challenge to the manhood and womanhood in the Church, who have so much stronger reason for standing up for their principles, to stand out boldly and fearlessly in the Master's work.

The Electric Hare.

NIGHT coursing with greyhounds in hot haste after an electric hare appears to be the latest craze. In U.S.A. it has gripped huge crowds, in England it is winning great favor, while in Sydney, with multitudes, there is one

hectic rush "off to the dogs." Newcastle, Broken Hill, and other cities are planning courses. Surely there is something very disquieting in the fact that the shares in these courses have advanced beyond reason, here as well as overseas. In a certain provincial town in Great Britain, shares in such an electric hare course issued at 1/- have advanced to £9 15s. each.

Apart from the parasites such night coursing invariably gathers around and the emotional and physical dangers attaching to the inordinate excitement of the whole thing, there is the demoralizing gambling evil. Already seriously minded people, here as elsewhere, have grave reason for misgiving and are becoming very uneasy. No doubt warning from us to the crowds which frequent these courses will go unheeded. Nevertheless standing for what we do, and knowing that things are what they are, and that the consequences will be what they will be, we must protest. The character of our people will suffer, as it always does, when new occasions for general excitement are given, coupled with which are these horrid avenues for gambling. In a score of ways it breaks the morale of the people.

Election of a Second Chinese Bishop.

THE election of the Ven. Archdeacon Ding as Assistant Bishop for the Diocese of Fukien, China, is a notable event in the history of Christian Missions in that great land. When consecrated within the next few months, he will make the second Chinese Bishop. The elevation of Archdeacon Ding to the Chinese episcopate is at once a striking evidence of the faith of the Chinese Church. China has never been in such a state of upheaval and turmoil as at present. She is hopelessly without national leadership. There is no cohesion whatsoever in the land. To mere superficial gazers, it seems as if the work of Christian missions there is doomed to failure. But the Church leaders do not think that. Rather do faith and hope fill them with buoyancy. Indeed so hopeful are they of the future, that in the Name of God and under the leadership of the Holy Spirit they venture on this very notable forward step. Truly, apostolic times are with us again! More than that, it will have the immediate effect of impressing upon the Chinese people that the Church in China is not a foreign organization under foreign direction, but is in every way a Chinese National Church. It will impress China that the Chinese episcopate is something in which they may have a just national pride. We confidently expect that the Church of China will go forward to the attainment of rich results, and therefore we bespeak the prayer of the whole Church on this important move.

Naval Limitation.

THE only redeeming feature with regard to the Naval Limitation Conference at Geneva is that the deliberations cleared the air and ended in goodwill. It was known beforehand that currents and cross currents, sweeping in from different nations, would cause much eddying and conflict of ideas. Britain threw all her cards on the table. She knew what she wanted, in the light of the Great War, her world-wide commerce and geographical position. America and Japan seemed to think she over-estimated her needs. America seems to be dominated just now by a Big Navy School, almost with imperialistic ideals, while Japan is uneasy, in view of the possibilities of the Pacific becoming a storm centre. The conference has adjourned sine die and empty-

handed. Multitudes of people will regret this. The world and tens of thousands of lives still suffer and stagger from the evils of war and fearful debt. We want peace and continued peace. Conference and reduction in armaments will not of themselves give this. It needs men and women who will take the torch of goodwill from the hands of the Prince of Peace and light new torches here and there. We must, by His Spirit, disarm our hates and prejudices and fears and go forth the world over as men and women in whose hearts the seeds of righteousness and peace have been sown.

A Wonderful Congregation.

Australian C.M.S. Representative at the Uganda Celebrations.

(By Rev. G. A. Chambers, M.A.)

NEVER before have I seen so vast a congregation of worshippers as met for Morning Prayer at St. Stephen's Church, Nairobi, Kenya, this Sunday morning. The building is situated a little distance from the centre of the town, but is able to be seen practically from all parts. It was delightful to watch the people before the service making to the Church as to a centre. The building is of bluish grey stone, rough hewn, with red tile roof, a clerestory, massive stone pillars within, noble and majestic arches between the pillars. The chancel is wide and spacious and the acoustics are excellent. A large number of bicycles were resting against the wall of the church outside, and canes and walking sticks were leaning against the porches. I wondered how the owners would be able to recognise and recover them after the service. Two delinquents must have forgotten the rule and one of them was requested by the Verger to take his and his friend's canes from the pew to the porch. The church is furnished with comfortable pews, allowing for centre and two side aisles. The East end is adorned with a red curtain in front of which stands the Holy Table of wood, in memory of Harold Gelding, of Dulwich Hill, who fell in the war. There is a brass lectern and the whole appearance of the Church, as I saw it from my place at the back was that of a magnificent Cathedral. It is bigger and more spacious than St. Andrew's, Sumner Hill, and the stone gives the feel of solidity and a firm foundation. Friendship made the playing of Miss Begbie at the little American organ all the more beautiful as I heard the familiar volantes from the home land before the service began.

It is hard at Nairobi to realize you are in Africa, but the difficulty went as I saw the sea of curly heads in front of me. The congregation was mainly of men. In the front on the left hand side there were a number of women—I should say possibly 350—some with babies who, as usual, made their presence known during the service, but quite unconcerned to the rest of the congregation. Nobody minded. The Church filled up as time went on, until there must have been 1600 present altogether.

The variety and diversity of appearance of the congregation were most striking. From the bare, brown, uncovered shoulders with a loose garment covering the rest of the body, to the latest European cut of clothes with here—tennis shoes and striped socks, there a red handkerchief round the neck—many wearing khaki shorts and an ordinary coat, most bootless, a most expensive and elaborate pull-over on another, all showing a sense of



The late Dr. Thomas Haigh.

The unexpected death of Dr. Haigh, Organist and Choirmaster of St. Andrew's Cathedral, Sydney, after so brief a term of office, has caused consternation in church circles. He only assumed duty in April this year on arrival from England. We understand his passing followed a severe operation. Dr. Haigh was justly held in high repute in England as an organist, where, moreover, his ability as a scholarly musician, who had gained many honours in his student career, was widely recognised. He added to this reputation in Australia by his qualities as an examiner for the Associated Board, a capacity in which he made five visits to this country before finally settling here on being appointed to St. Andrew's. Already he had won for himself an abiding place in the hearts of the Cathedral Authorities, commending himself to all as a man of high character and as an accomplished organist. The interment took place in the Northern Suburbs Cemetery.

the dignity of worship though from our eyes, in strange and bizarre forms, it was Africa in transformation.

The faces of the congregation bore the mark of enlightenment compared with the heathen outside.

As the clergy entered the Church everyone rose and many knelt and prayed afterwards as the clergy prayed. A European missionary, Mr. Pittman, from an outstation, read prayers and the African Pastor, in cassock and surplice and scarf, read the lessons and preached. The whole service was in Swahili, the native language of the coast, which has practically become the universal native language for East Africa. The service began with the hymn "Nearer my God to Thee," to the old tune. I recognised the tune immediately, and was able to join in it even in Swahili, my heart yearning for the realization of the aspiration of the hymn, not only for myself and for the vast congregation in front of me, but for all those in Africa whom it will be our privilege as Australians to work amongst in the future in Tanganyika. "He will hold me fast," and "Count your blessings" were the other two hymns. The responses and Psalms were said, the Venite sung, but with such an attentive and reverent congregation it was music to hear the chorus of voices in good time and the "amens" were reminiscent of the early church—They were as a clap of thunder. Fervency of spirit and reality of devotion are undoubted throughout the whole service of 1½ hours. I did not see one person speak to another in church except it were to know the hymn or the lesson, and by the way Bibles were brought and the lesson read and followed, truly it was a wonderful congregation and a great testimony to the faithful work of Canon Burns for the past 16 years in building up such a spiritual temple. As one man sat side ways in

(Continued on p. 12.)



NEW SOUTH WALES.

SYDNEY.

Diocesan Conference.

Much interest was shown in the conference of clerical and lay members of the Diocesan Synod convened on August 15 and 16, to consider questions relating to the moral welfare of the community.

Archdeacon Boyce, in the absence through illness of the Bishop-Coadjutor, in opening the conference, said that there were abundant reasons that an earnest effort should be made to stem the immorality which was so prevalent. The figures in the latest police report regarding crime among children should make everyone think. Immorality was increasing, and drink created further difficulties. At the present time the Divorce Court was displaying activity in a greater degree than before.

In addition to motions dealing with Sabbath desecration, betting at Night Coursing and Good Friday Observance, it was decided to approach the authorities urging that all advertising matter relating to films should be brought under the same censorship as the films, and that provision should be made for the classification of picture films into two groups—those which were suitable for adults only, and those which were suitable for universal exhibition, only the latter to be exhibited at children's shows.

The Rev. G. S. Richmond moved that the social work being carried on by the C.E.M.S. Social Service on behalf of the unemployed of Sydney should receive the official commendation of the Diocese, and hearty co-operation and support from all parishes. He said that the dearest work of the Church was to help those in distress. There were hundreds of men in desperate straits, and it was the duty of the Church to care for them. In four years 60,000 beds had been provided at the Bee Hive Hostel in Princes-street, 120,000 meals had also been provided, and the C.E.M.S. had obtained positions for 7000 unemployed men.

The question of marriage declarations also came up. It was resolved that "This conference is deeply concerned by reason of the increasing amount of perjury that is committed by young people under the age of 21 years, who desire to be married. This conference views the matter so seriously that it appeals to the Crown Law Authorities, through the Standing Committee, to take such drastic action as will tend to prevent recourse to this pernicious practice."

St. Andrew's Cathedral Removal.

It is understood that a scheme, as foreshadowed in the last issue of the "Church Record," for the removal of St. Andrew's Cathedral to the Mint Site, with adequate compensation, has been prepared for submission.

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horrible than that sickly Christian Science smile, that pretended that pain and suffering did not exist. Christianity was a recognition of the fact of life with its many trials and troubles, and it was the courage to bear these that made life worth living. In the world to-day were many evils, but the sufferings and pain in every Christian's life were merely the portals to the great world to come.

Despite the teachings of Mary Eddy Baker and her foolish followers, he declared, Christianity could not alter the course of God, nor alter the fact that pain and suffering were realities.

CRAFTON.

Dedication of St. Barnabas, Gladstone.

The Peace and Victory Memorial Church of St. Barnabas, the Son of Consolation, at Gladstone, was dedicated on August 7 by the Lord Bishop of Grafton. The congregation was a very large one and overflowed well into the street. The whole area of the Macleay River seems to have caught the enthusiasm; representatives from all parts being present. Assisting were Canon Ware (Kempsey), Rev. W. A. Harris-Walker (S.W. Rocks), Avery (Bellbrook), Franklin (Kinchela, etc.), and the vicar, Rev. C. J. Chambers.

The Bishop preached both morning and evening. Festal Evensong was sung at night. The Bishop's eloquent and impressive sermons will be long remembered.

The Church of St. Barnabas is the second church built by Mr. Chambers since his coming to the Macleay, and the sixth built by him during the course of his ministry. The new church is built to his own design and specification, the drawings being prepared by Miss L. F. Dennis, of Kinchela, and now of Sydney.

It is a beautiful building of pointed Gothic, built of hard brick, and with its stately tower and spire pointing heavenwards commands a fine approach to the town. Within the building the impression of beauty deepens for it is completely furnished in the best style as becometh the House of God. Articles in wood are of oak, and other things are in solid silver or polished brass. The Gothic sweeps of the roof timbers with the shining rafters and lightly stained rimu sheathing seem to add a gracious dignity to the whole.

We congratulate the vicar of the Lower Macleay upon his achievement, the parish upon its new and valuable possession, and the town of Gladstone upon its church.

RIVERINA.

An important meeting of clergy representing all the Protestant Churches was held in Ariah Park to consider the question of Sunday Sport. Some 25 ministers were present, representing the whole district from Narrandera to Wyalong. The Church of England was represented by the Revs. Geo. Laverack (Ariah Park) and Norman Tivey (Temora). The whole question was discussed, and ultimately a pronouncement was issued expressing the mind of the conference, as opposed to organised competitive sport on Sunday, both on religious and social grounds. It was also decided to interview the various sporting bodies in the district with a view to the elimination of Sunday sport, and deputations were appointed to that end. One outcome of the conference was the formation of a Ministers' Fraternal for the district, to meet quarterly, the next meeting to be held at Ardlethan.

At a special meeting of the St. Augustine's Parochial Council, Ariah Park, the recommendation of the annual vestry meeting, to build a parish hall, was cordially approved, and an amount was voted to form the nucleus of a fund to be opened.

QUEENSLAND.

The Estate of the late Mr. Whittingham.

Many institutions are to benefit from the will of the late Mr. A. H. Whittingham, a leading churchman who died recently. After making provision for his widow and for various legacies, testator bequeathed £1000 to the Old Boys' Association of the Geelong Church of England Grammar School at Corio to perpetuate the memory of his brother, Harold; £500 to St. Augustine's Church, Hamilton; £1000 to the trustees of St. Martin's War Memorial Hospital; £1000 to the trustees of the Queensland Club; £500 to the Church of England at Blackall; £500 to

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the Blackall Masonic Lodge; £100 to the Refuge for Horses and Dogs at Yeronga; £100 to the Playgrounds Association of Queensland.

The residue of the estate is left to the trustee of the Geelong Church of England Grammar School to establish a fund, known as the A. H. Whittingham Trust Fund, the income from which is to be applied for the promotion and encouragement of education at that school.

The estate chiefly comprises a substantial holding of Government stocks and a valuable station property known as Alice Downs, near Blackall. Although it is difficult to estimate the value of the estate, it is expected that the fund to be enjoyed by the Geelong Church of England Grammar School will amount to nearly £100,000.

VICTORIA.

MELBOURNE.

(From our Correspondent.)

There are various changes of ministry impending here. The Rev. Percy Webber, of Chelsea, has been unanimously nominated to succeed the Rev. J. L. Rodgers at Heathcote, in the Bendigo diocese. Mr. Rodgers has decided to take up farming after a six years' ministry at Heathcote, and nine years in Holy Orders altogether. Mr. Webber gave many years of his life to the ministry in India under C.M.S., and we anticipate a useful ministry at Heathcote. He will be succeeded at Chelsea by the Rev. W. P. Bainbridge, of Belmont and Highton. The churchpeople of Highton have rebuilt the church which was destroyed recently by cyclone, and the dedication is of very recent date. Their energy and enterprise under Mr. Bainbridge have deserved the universal praise they received.

After a second term of service at the Mission to Seamen at Port Melbourne, the Rev. H. W. R. Topp will succeed Mr. Bainbridge at Belmont-cum-Highton. Work of a sterling character has been done at Port Melbourne by Mr. and Mrs. Topp, and the seamen will be sorry to lose them. Geelong and district however will greatly value their bright personalities and their Irish wit. We wish them well.

The vacancy at Spring Vale created by the appointment of the Rev. A. C. F. Gates to the chaplaincy of the military hospital at Caulfield, is to be filled by the Rev. R. E. O. Finger, of Emerald.

The appointment has not yet been announced for Mornington, to take the place of Archdeacon Aicken, who has been appointed Dean of Melbourne, to which you referred in the last issue. We understand that the new Dean will continue to act in the capacity of Archdeacon of Dandenong. That, coupled with the duties of Dean and Lecturer at Trinity College will keep Dean Aicken fully occupied and we should imagine that some of his much loved recreations will perforce be neglected now. We anticipate, however, that the great God-given gifts of the new Dean will be more fully used than his circumstances of late have allowed.

The Archbishop, referring to the appointment of the Ven. Archdeacon Aicken as Dean of Melbourne, writes: "We shall, I think, all confess that the Cathedral Chapter was well advised when it unanimously elected Archdeacon Aicken to the vacant Deanery. His gifts and scholarship, his versatility and quiet unobtrusiveness have placed him high in the esteem and affection of all of us, and his powers of administration, shown when Archdeacon Hindley was last ill, gave him a strong hold upon the appreciation of the diocese.

"Set free from parochial responsibilities, he will also be of great service to me just now, in such public work as Archdeacon Hindley would naturally undertake if he were not unhappily laid aside."

A Questionable Play.

Members of the United Social Questions Committee have directed the attention of the Chief Secretary of Victoria to alleged objectionable speeches in a play known as "Cradle Snatchers" now being staged in Melbourne.

It was claimed that the general idea of the play was degrading to the sanctity of marriage, and was so suggestive in its inferences as to be unsuited to the tastes of Melbourne theatregoers.

Mr. Pendergast read the section of the Theatres Act which gave him power to forbid a play, and provided for a fine of £50 and cancellation of a theatre license if performances were continued. The Minister then read a police report on the play, in which it was stated that the passages in question were too farcical to be taken seriously, and that the opinion of the police was that the degree of offensiveness of the play



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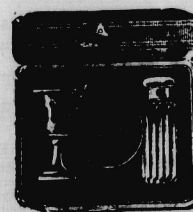
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depended on the state of mind of the audience. He could not take any action against the play, he said, because of the police report.

Fellowship in Industry.

In the opinion of Rev. Cassian Crotty, of South Melbourne, loss of personal touch is the secret of the enormous growth of class-consciousness and the ever-widening gulf between employer and employee under modern industrial conditions. In the course of a social problem sermon at Christ Church, Hawthorn, recently, Mr. Crotty contrasted conditions under the old order, where the employer and the employee more or less frequently met, with those conditions now prevailing in an era of joint-stock companies and huge multiple stores. Without committing himself to any specific remedy for the present position, he said he felt that the main trouble of the industrialist to-day concerned his status and security. Sooner or later something in the nature of industrial democracy must be attained if fellowship between employer and employee was to be restored. Churchpeople could do much to help in bringing about better relations by a more intelligent study of the facts, by more consistent personal religion, and by promoting wherever possible meetings between the real controllers of industry and their men by round-table conferences. Incidentally, Mr. Crotty remarked that the victory over snobbery had to be completely won in certain circles.

GIPPSLAND.

The Bishop, in his August letter, writes: "I do not expect to start my work in the Province of Victoria for the Combined Campaign for Missions, until October; but long before then I hope to hear that the campaign has commenced in Gippsland. The further I go with it the more convinced I am that it is the most hopeful and inspiring movement that has come to our Church for many years past."

"I am planning to run in to Korumburra for the first Saturday and Sunday of September to dedicate the beautiful new Church. I do hope the occasion will provide a rallying point for many clergy and South Gippslanders. I am making for a sight of some of you, and September 3rd will be a very great and historic day for the whole South Gippsland Church."

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Why Remove St. Andrew's Cathedral?

To the Editor of the "Church Record."

Sir,—The action to remove St. Andrew's Cathedral from the main street of the city is very important. The Church of England should witness for God and remind people of their faith where it will be chiefly seen. Fifty people will see the Cathedral in George Street to every one away in Macquarie Street.

Whence this movement? It is notable that it does not come from members of our own Church. The majority of the aldermen in the City Council are Roman Catholics, and they also held the balance of power in the Council before the present one. About three years ago Lord Mayor Gilpin, who had been placed there mainly by them, was sent to the Cathedral Chapter with their authority to negotiate for a removal, but failed. The next Lord Mayor, Mr. Stokes, also a Roman Catholic, tried to open negotiations without success. Then Mr. Lang, another Roman Catholic, appeared upon the scene and spoke of a half million gift if we removed. The matter stayed for a time, and it was resurrected by Mr. Lysaght, the new Attorney-General also Roman Catholic. He proposed to put the Law Courts on the Cathedral site, but that fell through, as the City Council wanted the preference. Mr. Lang then offered the £500,000 again with the Mint and District Courts sites thrown in. Thus everything had come from gentlemen of the same Church.

Why are Roman Catholics taking such an interest in the removal of St. Andrew's Cathedral? Why this effort to get it out of the main street? It has been strongly hinted that their desire is to get the Anglicans out of such a prominent position. This point does not appear wholly proved, but many men have been found guilty on circumstantial evidence. A few quiet words from St. Mary's might have been said.

The site is an historic one, the Church has held it for over a century. The part where the Church House stands has been held since the time Sydney was only four years old. It strikingly connects Sydney with its earliest days. Its builders have been Bishop Broughton and Bishop Barker. Much could be said on this point. To blot out that which is so distinctly historical would be a great mistake.

Several Bishops joined in its consecration when it was opened. It is a sacred site. The word sacrifice has been used in connection with its proposed removal. I believe that it will be a lasting blot upon our Church in Australia if it took place. Connected with our Churches generally is the idea of permanency and stability, but their position would be weakened everywhere if such an unprecedented action as to remove our Cathedral eventuated. It would be a catastrophe for our beloved Church.

The abandonment of the present site would leave an unfortunate blank in the city. There would be no church except Christ Church, which is not a large one, from St. Barnabas' to St. Philip's, nearly two miles. I need not comment on this important point.

The neighbourhood of the Mint Site is already well supplied by St. James', which has a large congregation and it is the oldest Church in the city.

To place the Cathedral so close to it that sometimes the music would be heard from one to another would be a fatal mistake.

It would cause constant, unnecessary rivalry and friction which ought never to be brought about. It might mean a considerable falling off of the numbers now at the Cathedral.

Mr. Lang proposes to give £500,000 for a new Cathedral. This is not nearly enough; it would only build a Cathedral about half as good as St. Mary's, which would be in the near neighbourhood. Comparison would be constant. One of the best architects in Sydney has told me that it would cost £1,200,000 to erect a building equal to St. Mary's. Thus the amount promised is wholly insufficient.

St. Andrew's could be readily enlarged. Blacket, its architect, clearly placed it at the lower end of the ground, leaving plenty of room for enlargement at the George Street front, knowing that Sydney would expand. Competitive designs for the enlargement should be called for before deciding on the drastic step of moving it.

Seating accommodation could be doubled with a magnificent piece of architecture, which would be an ornament to the whole city. A splendid and lofty tower would give great dignity at the George Street front, to the whole edifice and help to ennoble the most busy street.

The value of the present land and buildings in its very valuable site in George Street was estimated at £750,000, fifteen months ago, since then property in the centre of Sydney has so advanced in price that roughly speaking it is worth another hundred thousand.

Surely the argument for removal is very poor. I note again that the proposal did not come from men of our own Church. It is plain that we are safe in standing by our own position and unquestionably it is the best. The sacredness of the site and its history should certainly appeal to us. There is no doubt that a great blessing has rested upon our forebears and we should loyally stand by the noble work that they did. Let our Cathedral remain as a witness to God in the great main street of the city.

I am, etc., F. B. BOYCE.

St. Paul's, Sydney,
13th August, 1927.

Disgraceful Service Books—Lay Folk to the rescue.

The neglected condition of prayer and hymn books in our Anglican Churches is an uncomely generality, only to be prevented by continuous supervision. Whether in Cathedral or Parish Churches, I have too often found a collection of volumes dilapidated and mutilated. Some have pages loose or completely torn out, others have backs and covers coming to pieces, so that quite 50 per cent. may be deficient whether it be in pews or choir stalls.

In my church I have taken up the matter; others have refused to help. I take home injured samples. With printer's cloth, I buy that of a dark purple colour, and glue. I rebind the outsides in part with gummed white linen to be got at any music shops in convenient strips. I refix in again loose pages. Of course, there comes a time when mending ends and new books must be purchased, but by vigilant attention waste is vastly minimised and an appearance of tidiness towards completeness is brought about and the visitor can usually find in the book put into his or her hand the hymns or psalms of the Day. St. Paul, in 1 Cor. xiv., 40, writes: "Let all things be done decently (in good fashion) and in order." Bad fashion and bad order to my mind are God dishonouring. Hence my appeal to my lay friends to take up this renovating task.

I am, etc.,
A. WITHERS GREEN.
Hobart, August, 1927.

Sir,—Your critical note re selection of Anglo-Catholics for Episcopal Office should give rise to some searching of heart. Many will agree with you that Anglo-Catholicism should have no appeal to a robust Australian churchmanship. Yet it is for us seriously to face the fact that dioceses in succession are making choice of "advanced" men. What are the reasons? True it is that at present Anglo-Catholicism is "fashionable" in many clerical circles, also that it carries no little episcopal patronage and much down-right approval. Nevertheless, such conclusions do not make clear why it is that Evangelicals are failing to "pull their weight" in the general Church life of Australia. May a few considerations be offered in the hope that discussion will be provoked.

(1) Evangelicalism has too long wasted time in apologising for itself or in seeking to accommodate itself to prevailing fashions. In the endeavour to prove that it was not narrow it has so broadened out that it has become an inconsiderable influence in the Church with no particular positive contribution to the common life.

(2) Following on the above, and in turn aggravated by the above Evangelicalism has acquired an "inferiority complex" (a blessed phrase now-a-days). We have hastened to spell "churchmanship" with a capital "C" and "Evangelicalism" with the tiniest "e" that the printer can supply. Result—people take us at our own estimate and now question our right to exist.

(3) Evangelicalism is not at present sure of itself and of what it really stands for. The

doctrines of Grace, the centrality of the Atonement, the Priesthood of Believers, are teachings not looming very largely in our thinking and preaching.

(4) Its missionary impetus and influence have hitherto turned chiefly in one direction, viz., the Foreign Mission Field. (God forbid that at any time the paramount duty of Evangelisation of non-Christians should be neglected.) Yet there has been a steady evacuation of Evangelical outposts in our own country, coupled with a hesitation on the part of some of our younger men to go far afield. The exceptions are praiseworthy, but, after all, they are exceptions.

(5) Has Evangelicalism produced worthy men suitable as candidates for the ministry—men able and keen to maintain a sound, sane Evangelical Churchmanship? Our two Theological Colleges of Protestant and Evangelical foundation cannot turn out Evangelical ordinands if only students of "Anglo" sympathies are sent there.

The foregoing thus are put forth to challenge discussion. Let us have it.
I am, etc., OMEGA.

Sydney, 23rd Aug., 1927.



"The Gospel of the Hereafter," by Ven. Archdeacon Patterson Smyth. 2/6 nett. Our copy from Angus & Robertson.

In reading "The Gospel of the Hereafter," by Dr. J. Patterson Smyth, which is now published in the People's Library series, one can understand the Bishop of London saying "For the first time I have seen the life beyond the grave so attractive as to be something to be looked forward to."

It is because Death is the abnormal state, not in the original purpose of God, but being the break in life caused by sin, that we all naturally shrink from it.

The attraction in Dr. Patterson Smyth's work is that he deals with life, not Death. The sense of separation seems to shrink into insignificance. I do not leave myself—the real "I"—behind. The veil between the living here and the living there is all but transparent. And above all, the presence of Christ partly entered into here, is more perfectly and glowingly entered into there.

It is a daring book, fearlessly facing the presuppositions of orthodox beliefs, yet not blatantly dogmatic, nor sentimentally speculative, but rather earnestly asking "What saith the Scripture?" and steadfastly rejecting any inference contrary to the same.

It is true that there are some inferences with which the present reviewer does not agree, as for instance, his plea for a place for prayers for the dead. Who is there, however, who tries humbly to think for himself and can yet see eye to eye with any other thinker. The reviewer feels less inclined to think, even in those parts with which he disagrees, as he reads the earnest and scholarly exposition of obscure Scripture passages, and recognizes the sincerity of the writer as he reverently tries "to think God's thoughts after Him," and to break down for sorrowing souls the haunting horror of the, as it seems, land of separation and isolation.

Starting this book with prejudice and presuppositions one feels justified in recommending it as a book well-worth careful consideration and likely to prove full of comfort to those who mourn. The writer has, to my mind, at least successfully steered between the scylla of the ultra-harsh view of everlasting torment, so repugnant to many and the charybdis of an easy-going and baseless hope of a sure heaven for all in the end.

A thoughtful reader would see more blue in the sky than he was wont to see, yet would shrink more than ever from presuming on the love of God, and the putting off into the future the acceptance of the Saviour and the devotion of the life to Him.—A.L.W.

Our Family Prayers.—A short and simple order of Family Prayer, for daily use, by Rev. Dr. Law, published by the Parish Bookstall. Price 1/- . Profits to go to the Bush Church Aid Society.

The fact that this little compendium has gone into its third edition, shows that it is filling a want. It contains a word about family prayer and pages for the days of the week and for special occasions, and rules for happy family life. We warmly recommend it.

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YOUNG RECORDERS.

Aims.

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

Toorak, Vic., Sept. 1, 1927.

"And 'tis my faith, that every flower
Enjoys the air it breathes."

W. Wordsworth.

My dear girls and boys,

There are wild flowers out nearly
everywhere now. I am longing to get
right into the country and see the
wattles. They must be lovely. Next
week, perhaps, I will. Wattle Day is
just past, isn't it? I do hope everyone
was kind to the trees and didn't tear
them about too much. Isn't the poet
Wordsworth's idea, which you see at
the top of this letter a lovely one? If
we all thought like he did, we'd be just
as kind and as careful as we possibly
could be to all growing things—then
no one would tear branches off trees
carelessly or pull plants up by the roots,
both so easy to do. We'd all hate it
if people came into our gardens and did
either of those things.

How many of you are keen about
gardening? Some of you must have
lovely gardens in which to play and
work. There are holidays now, too,
aren't there? A lovely time of year
for them. If you do love your gardens
you'll be able to work ever so hard.
It's just the time when so much can be
done, digging and planting and plan-
ning what we're going to have for the
summer. Here, in Melbourne, our bulbs
are all coming out, in fact, some of the
early ones are over. Everywhere are
blossoming trees, almonds, peaches,
plums, all so lovely. A friend gave me
some beautiful sprays of peach a few
days ago and it looks so charming in
our room. Yes, it's an especially fasci-
nating time of year, when we can
really see things begin to grow and
enjoy themselves; for the last month or
two everything has been so quiet, now
winter is over, and we all feel cheered
up.

A short time ago I asked you to tell
me the names of the three parts of the
Church building, Nave, Chancel and
Sanctuary. Now I wonder if you know
what these three parts are to remind
us of?

Hoping your holidays will have been
very happy ones. They will be over,
I think, by the time you read this.

I am, yours affectionately,

Aunt Mat

Answer to questions in last issue:—
2 Corinthians xi. 29.

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

Daughter of a Great King.

It is a great honour to be a Chris-
tian, especially because of the titles
it gives us. On this subject there is a
touching story told, which happened in

France during the reign of Louis XIV.
A new church was being built, each
person gave what he could to help. A
poor old woman came one day to the
priest, who was receiving the offerings,
and gave him three francs. "How, my
good woman, you want to give me
money! Why it seems to me that I
ought rather to offer you some, for I
see by your clothing that you are very
poor." "I poor! Why, am I not a
Christian, and therefore a daughter of
a Great King, and heiress to a great
kingdom. Have no fears for me, for I
shall always be able to earn a living
for myself, and I hope the good God
will one day receive me into His eternal
Kingdom." What that woman said,
every Christian may say also.

—L. M. Dalton.

THE CONQUERING BANNER.

Over all turrets and bastions,
Over all castles and moats,
Over all fountains and mountains,
Lo, like a banner it floats.

Far above Caesars and Sultans,
Far above Pharaohs and Kings,
Far above steeples and peoples,
Shines the most royal of things.

Armies can never o'erthrow it,
Long as the centuries run
Earth shall live ever and ever
Under the light of the sun.

Sun, thou art highest of all things,
Master of splendour and fear,
Tearing the thunder asunder,
Armed with the lightning for spear.

Wearing the dawn as a garment,
Setting thy feet upon night,
Never was glory in story
Great as the banner of Light.
—The Children's Newspaper.

A WONDERFUL CONGREGATION.

(Continued from p. 7.)

front of me during the sermon I was
able, though not understanding a word
of it myself, to see in his face and
especially in his eyes, the wistful, heaven-
ward direction of his thoughts, as his
mind followed the message of the
preacher. The man's face reminded
me of what the Bishop spoke of after-
wards as the unique opportunity of
leading these people on to the higher
things of the Christian life of which at
present many of them have only the
merest glimpse. The Church is not
failing out here. It is a real tonic to
the spiritual life to see and be with
these people, gathered in their hun-
dreds for worship. The C.M.S. in Aus-
tralia can feel proud of their stake in
East Africa, and every Church, A.B.M.
as well as C.M.S., in Australia might
well be linked on in this great and en-
couraging task of building up a Chris-
tian civilisation in this land. This is
far beyond any party organisation. The
Africans are saying "Come over and
help us" and C.M.S. which has respond-
ed and is to respond still further with
the entire responsibility of the new dioc-
ese in Tanganyika, is looking to every
Church and every member of the
Church to stand by and provide the
means whereby the Gospel of our Lord
and Saviour Jesus Christ may be heard,
received and spread in this dark, but
promising land.

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An optimist is one who sees an op-
portunity in every difficulty, and a
pessimist is one who sees a difficulty
in every opportunity.

The Bush Church Aid Society has
received a bequest of £250 from the
estate of Mr. Charles McAllister, of
Finley, N.S.W.

Britain's national debt is £7,622,
945,000, of which £1,101,453,000 is ex-
ternal debt, including £925,687,000 ow-
ing to U.S.A.

Teachers appointed by the Govern-
ment in N.S.W. to act as deputy regis-
trars under the Child Endowment
Scheme need not do so, if they so
choose.

The total value of the production
of all recorded industries in Australia
during 1925-26 was £430,387,000, or
an average of £71/16/6 per head of the
population.

It is proposed to amalgamate the
Australian Railways Union and the
Australian Workers' Union. If the
merging is brought about the combined
membership will be more than 200,000.

Before the British Parliament com-
pleted its course in 1929, 1,000,000
new houses, accommodating between
5,000,000 and 6,000,000 persons, would
have been constructed with State as-
sistance, by the present Government.

Sir Hartley Williams, a former Vic-
torian Supreme Court Judge, who re-
tired on a pension of £1500 a year
some 24 years ago, is living, hale and
hearty, in England. Since his retire-
ment he has received altogether about
£36,000 in pension payments.

The Congress of Returned Soldiers in
Sydney, after a most spirited debate,
rejected the proposal that at all meet-
ings and in all minutes and correspon-
dence members should be designated
"Comrade," irrespective of the rank
they held in the army.

Dancing continuously for 60 hours in
an endeavour to keep up for 100 hours,
constitutes the doings of an American
in Melbourne recently. Owing to
Press criticism and the man's ex-
hausted state, the thing was stopped.
Strange that people cannot be imbued
with nobler efforts.

It is proposed to establish an Insti-
tute of Industrial Psychology in Syd-
ney, where specialists from the Univer-
sity should conduct intelligence and vo-
cational tests. It is believed that busi-
ness men might be saved considerable
worry if juniors and apprentices could
be selected on a scientific system.

A memorial tablet has been unveiled
in Ripon Cathedral to the memory of
Mrs. Elizabeth Garnet, "the Navvies'
Friend." She founded the Navy Mis-
sion and spent the greater portion of
her life ministering to the spiritual and
temporal needs of the navy engaged
in public construction works.

Sir Joseph Cook, on the eve of his re-
tirement from the position of High
Commissioner in London, says, "I am
not one of those who believe that the
Old Country is decadent. I have seen
no signs of decadency. On the con-
trary, the way the Titan is bearing its
burden is to me a source of intense
pride."

The Bill introduced by the Govern-
ment of Japan for the control of reli-
gions has been shelved by the Com-
mittee of the House of Peers and will
not reappear this session. The Bill
proposed to grant Christianity official
status with Shintoism and Buddhism,
but the conditions and regulations

aroused considerable opposition among
the native churches.

"Passing along a crowded street,"
says a London City Missionary, "I
came to a bookstall. One man picked
up a volume and asked the price. 'Eigh-
teen pence.' 'What, eighteen pence?
Why, it's a religious book.' 'Yes,'
said the proprietor, on examination,
'take a bob for it.' So much for reli-
gion where people have little or no
regard for God's Day or God's Word!"

The population of Australia was
6,139,882 on March 31, 1927. These
figures represented a gain of 29,368 for
the quarter, made up of net immigration
10,334, and excess of births over
deaths, 19,034. Arrivals during the
first six months of 1927 numbered
58,297, including 46,165 British, 3648
Italian, 857 Greeks, and 761 Yugo-
Slavs.

A tomb to surmount the grave of
Sir Ernest Shackleton, the great South
Pole explorer, who was lost in his final
dash to the Pole, has left Barry Dock,
Wales, for South Georgia. The monu-
ment will be an imposing structure and
affords striking evidence of Lady
Shackleton's love for her gallant hus-
band. Australia will never forget his
great war appeals made in our cities,
when passing through.

The Town Council of Darwin, North-
ern Territory, recently sent a deputation
to the Government Resident, to protest
against the method of chaining abor-
iginal lubras at the compound. Most
of these lubras are suffering from ven-
ereal disease, and will not submit to
medical treatment. Having very small
hands enables them easily to slip off
handcuffs, and there seems no remedy
but to chain them up by the leg.

A triple-deck headline in a Roman
Catholic publication, "The Pilot," in
Boston, said recently: "Catholic Youth
Help Russians to Education." Yes!
They have been helping Mexico four
hundred years, and Mexico is more
than seventy per cent. illiterate. They
have helped Colombia about the same
length of time, and Colombia is seventy-
nine per cent. illiterate. They have
also helped Brazil till that country is
eighty-five per cent. illiterate.

"The wealth of a city is not to be
found merely in its goods or its indus-
try, but in its young life as well; there-
fore I am extremely proud to be called
here to take some part in the building
up of the character of the young man-
hood of Sydney." In these words Mr.
R. H. Swainson, the newly appointed
general secretary of the Sydney Young
Men's Christian Association, responded
to the welcome extended to him some
days ago.