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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., October 27, 1927.

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

My dear girls and boys,

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

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

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

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

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

I am, yours affectionately,

Aunt Mat

Answers to questions in last issue:—

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

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

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

ALWAYS SOMETHING GROWING.

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

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

The Children's Newspaper.

WHAT WINS MEN AND WOMEN?

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

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

The AUSTRALIAN CHURCH RECORD

For Church of England People
"CATHOLIC—APOSTOLIC
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Australian Church News.—Important Items.
Bathurst Cathedral Consecration.—Impres-
sive Functions.

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

Leader.—Melbourne Synod debate on New
Prayer Book.

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

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

New Prayer Book.—English doings.

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

"THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The World Call to the Church.

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

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

In **Rugged Croajingolong** where selectors are hidden away in mountains and gullies;

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

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

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

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

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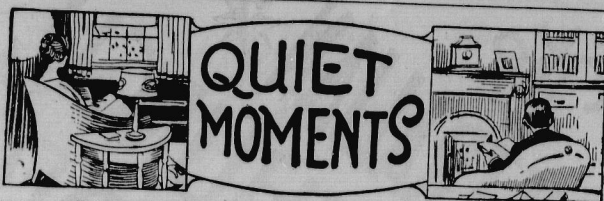
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"OUR FATHER."

(By Grace L. Rodda.)

"Our Father." Thus does Christ present to our view the supreme Being, the Creator of all, the God eternal.

Not as a harsh Lawgiver, not as an austere authority, still less as an avenging autocrat does He paint the Heavenly Picture.

Oh, no! In the simple and sublime words "Our Father," we have the restful touch of love.

A touch which speaks of protection, breathes of safety, and promises sustenance, care and attention to the whole human family.

The word "Father" is in itself a symbol of sufficiency to the child.

He finds, within the firm clasp of his father's hand, a strength which is unquestioned, and a security all unchallenged. His father's opinion is final and his dictum irrevocably correct.

We recall the story of the captain's little son, serene and satisfied, whilst a fierce storm was terrifying the ship's passengers. His instant reply to their amazed enquiries, was, "My father's at the helm."

Thus may we place firm and unquestioning faith in the guidance of our Heavenly Father, and realise that His Hand directs the helm of our life, His Voice controls the destinies of our ship.

David tells us that "Like as a father pitieth his children, so the Lord pitieth them that fear Him."

Here the word "pitieth" is but a tender phrase, indicating fatherly care and kind compassion, constant endeavour, and loving enterprise.

How frequently our Lord reminds us of the Fatherhood of God, as though He would write this truth deeply within our memory, sweetly within our heart, and legibly across our life.

Is there not a whole world of comfort and strength of peace and security in the knowledge that God is our Father?

With Him we may leave the burden of all the cares that ever oppress us.

"For He knoweth our frame." He knoweth all that we require. And He will supply "every need."

Our Lord, speaking to His disciples of the necessities of life, bids them see the birds of the air, whom the Father feedeth. He speaks of the lilies of the field, growing in grace and glory, clad in beauty by God Himself.

And then He adds these words of kind encouragement and considerate thoughtfulness, "Your Heavenly Father knoweth that ye have need of all these things."

Surely He intends thus to deepen our faith, hope and love. To teach us to take firm hold of this trio of graces, while we "run with patience the race that is set before us."

For we have the assurance that our Father knoweth all, and will provide all.

"Our Heavenly Father knoweth, And in His mercy wide,

To those who seek His righteousness, Is ev'ry need supplied."

"THE LIGHT OF THE WORLD."

"Behold, I stand at the door and knock," —Rev. 3: 20.

O heart, bowed down with grief and sin, Unlock the door—the Christ let in; Cut down the vine of corded hands—Outside the door He patient stands.

O heart, bowed down with want and pain, The Christ draws nigh once more again; Withdraw the bolt—the door undo—Behold, the Christ is calling you.

O heart of sorrow, care and sin, Unbar the door—the Christ let in; 'Tis eventide—He passeth by—He comes responsive to thy cry.

O yielding heart, His loving zeal Prepares for thee an evening meal; He breaketh bread—behold, and see How Christ, thy Saviour, blest thee. —Fanny E. Tourney-Hinde.

New Prayer Book.

Possible Delay in Parliament.

The Ecclesiastical Committee of the British Parliament, which has to report on the Prayer Book Measure, and the Deposited Book, has reached the crucial stage of its inquiry.

Evidence is accumulating that the Committee do not regard their duties as formal. The Sub-Committee will now examine arguments for and against the measure, and report to the full Committee.

It has invited statements from individuals or societies, and many expert opinions have already been received.

It is stated that in well-informed quarters serious doubts are being expressed whether the task can be completed in time for the Prayer Book measure to be dealt with by Parliament during the autumn session this November. In these circumstances it is possible that the issue will be deferred until next year.

There are indications already that Parliamentary interest will prove as keen as in the case of the City churches, when the measure from the Church Assembly was defeated. It will be remembered that the National Assembly some time ago, submitted a Measure to Parliament, in which authority was sought whereby certain Churches in Old London, including many of Wren's gems, could be demolished. Parliament in no uncertain way rejected the Measure.

The man in the street has been making himself heard in the British Press respecting the new book. "Our Reformers turned the Mass into the Communion Service," writes one. "The new book is deliberately intended to open the way by which the Communion Service may be turned back into the Mass. If it goes through, the Church of England will speak officially with two discordant voices. And in so doing it will have published its own ineffectiveness. If the Book passes Parliament the Establishment will not be worth saving, for it will have ceased to be a witness to the truth."

Another writes: "The proposed revision of the Prayer Book is to enable the extreme and lawless clergy to perform practices and teach that for which hitherto they have had no authority. To-day they have gorgeous vestments and ritual, reservation of the sacrament, prayers for the dead, the wafer instead of sacramental bread, confession to the priest (so-called), and services which have no place in the old Prayer Book, which is a protest against Rome's claims and a bulwark for a Protestant reformed Church." One more extract: "I trust our esteemed friends in the House of Commons and also in the House of Lords, when this very important matter, namely the new Prayer Book, comes before them, will not allow it to become law, but let it lie on the table sine die, and keep to the present Book."

At the recent Modern Churchman's Conference, Professor Bethune Baker said:—"While they were assured no change of doc-

trine was meant or intended by the new order of Holy Communion, he could not but believe that doctrine deliberately rejected at the Reformation now became inferentially permissible." He might have given point to his assertion by mentioning that this "doctrine deliberately rejected" is openly taught and the accompanying ceremonies practised, by those whom the new Communion Office is intended to conciliate. It has been framed on "Catholic," i.e., on mediaeval lines. It brings back what was excluded and makes logically inevitable all the sacramental excesses that have been condemned by the Royal Commission and the Archbishops. No one ever believed that these excesses would be permitted in the Church of England. But lawlessness has been so winked at that Roman practices go on in unrestrained indulgence.

Melbourne Synod and Prayer Book Revision.

Some Sidelines on the Synod's Decision.

(By an Evangelical Layman.)

UNDOUBTEDLY the outstanding event of the recent Melbourne Synod was the consideration of the motion by the Very Rev. the Dean, which, in effect, requested the Archbishop to favourably consider the granting of permission, to use the Revised Prayer Book in the event of it being finally adopted in England. As many clergy are already using part of this or other revisions, as was frequently stated during the debate, the passing of the motion practically amounted to giving them authority to do so. His Grace the Archbishop devoted a great deal of his Charge to this question. He asked for a direction from Synod, and at the same time, in a definite way, told Synod that it should adopt the new book. It was unfortunate, and in the opinion of many, attended with serious loss of dignity, that the Archbishop should impose his own personality and views upon members who were called upon to decide the matter. When at the close of the debate he vacated the chair to advocate the motion, it certainly had the effect of throwing the weight of his office into the scale in support of the motion.

There were other signs that His Grace was decidedly biased in favour of the Dean's motion. It was felt in some quarters that his attitude placed a restriction on his clergy, who, out of a sense of loyalty to him, refrained from expressing their opinions. It was noteworthy that with about two exceptions, the holders of ordination and aspirants for the various offices did not commit themselves.

The Dean opened with what was no doubt a scholarly address, but a layman found it difficult to follow or appreciate his theological points, and his Greek definitions. To the plain man there can be little difference between "may be" and "may become" as it applies to the doctrine of transubstantiation, even though Greek definitions may settle it to a scholar's satisfaction. The Dean dealt with Prayers for the Dead in much the same way, leaving many laymen wondering what it was all about. It was not to be wondered at that Mr. Lee Neil later described the Synod as a bewildered one.

It was inevitable that the Reformation and the names of Cranmer and others should be brought into the debate, very early, during which, it was obvious, that there would be a division on Reformation or anti-Reformation lines. The mention of Queen Elizabeth was a signal for derisive laughter in the Anglo-Catholic quarter, though one remembers that she was not a subject of laughter in her own day, which makes one of the most glorious pages of our history. The Rev. E. Thornton called Cranmer some hard names, complaining of his treatment of Queen Mary, who, by the way, was once called "Bloody Queen Mary." After having abused Cranmer, Mr. Thornton stated, somewhat belatedly, that he had no desire to slander one so long dead. Other speakers also accused Cranmer of instability. They did not add that he made up for it all at the last. At least this much may be said for that great band of Reformers, they gave their lives for their faith, when it was required of them, and we may wonder what their modern critics would give for even the vestige of faith they now possess. In the atmosphere thus created the merits of many of the proposed changes were overlooked, but the leading speakers on the negative side, viz., Rev. J. H. Frewin, Rev. W. T. C. Storrs, and Rev. A. C. Kellaway, made it quite clear that their objection was not to the new improvements in the Book, but to old matters such as Vestments, Prayers for the Dead, Reservation, and the suggestion of Transubstantiation contained in the new Prayer of Consecration. These speakers had a rough passage at times, but won the respect of their hearers, many of whom won-

dered whether their like for steadfastness would be known in another generation.

One of the speakers, indeed, asked for nothing better than to stand with Cranmer, and it is possible, that were the same conditions to apply in our day, he might easily find himself in that goodly company. One puzzling feature was the complete unity between the "Liberal" Evangelicals and the Anglo-Catholics, one of whom was introduced by His Grace as "Father." Some Anglo-Catholic speakers, however, made no secret of their disappointment at the "limitations" of even the new book. There is no reason to suppose that they will obey its restrictions any more than they did those of the old book. One speaker for the motion was asking who would be so absurd as to worship the elements, when a voice like that of a well-known Anglo-Catholic answered, "I would."

His Grace pointed out that some legal authorities were of the opinion that when the new book passed all stages in England, it would then become ours also, and in that case Synod would not be further consulted. The feeling, therefore, that an urgent decision was not necessary, gained ground. There were two amendments, both having postponement as their object.

Mr. Lee Neil, the mover of one of them, upon hearing the announcement that nothing would be done until the matter had been decided in England, withdrew his amendment. There was still strong support for the other amendment, moved by the Rev. D. M. Deasey, because many members who were unprepared to divide Synod on the original motion thought it wise to defer consideration. There was some consternation, when, under pressure from the Archbishop, and one thought, against his conviction, Mr. Deasey withdrew his amendment. This naturally caused the collapse of the opposition, many, including the President, being obviously surprised when the motion was agreed to on the voices. The voting was certainly without enthusiasm, due to the feeling that if we are still bound by the decision in England, Synod was wasting its time. One thing is certain, however, namely, many laymen acquired a knowledge of the Prayer Book and its history, they did not before possess. They were also able to see how many there are in our Church to-day who think and speak as though, to quote a phrase used by the Rev. W. T. C. Storrs, M.A., "the Church of England had no history."

WHAT THE WORLD NEEDS.

What needs the world to-day, with all its sad unrest?
Vice stalking unashamed, unblushing, unrepented,
Greed growing rich with gain made by another's loss,
Grab reaching after more—lust riding his white horse
With Death fast at his heels, trampling souls 'neath his feet,
Robbing the homes of love which might have made life sweet.
This world's Vanity Fair crowded with its vast throng
Of pleasure-seekers blind and deaf to all sense of wrong;
Anarchy stirring strife, violence none can quell,
Murder and Hate gone forth straight from the pit of hell,
Lawlessness flooding earth with all her serpent brood,
Of blasphemy and lies, destroying all of good;
What could have stemmed the tide? One thing would have sufficed—
It is the love, the law, the obedience of Christ.

—Fairlie Thornton.

Bush Church Aid Society.

Bishop's Commendation.

Addressing his synod on October 28th, the Bishop of Willochra said:—

In that distant part of our diocese known as the far west, a tract of country lying west of Flagstaff and running along the Great Australian Bight as far as Eucla in Western Australia, are working the members of the Bush Church Aid. The Rev. F. H. B. Dillon is in charge of Ceduna, and Mr. Kemmis is at Penong. The work at the Church Hospital is carried out by Matron Percival and two sisters. To us here in Quorn that part of the diocese seems a long way off, and those who work there must feel themselves isolated from the rest of Australia. We all appreciate the fine piece of work which the Bush Church Aid is doing, and I have heard from various sources how much their visits are looked forward to by the lonely settlers in the far west. I thank the members of the Bush Church Aid for their services in this diocese.

ORGANISTS AND CHOIR MASTERS!

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GRIFFITHS TEAS

East and West.

(Rev. A. S. Devenish, M.A., Th.L.)

WHEN Kipling said that East was East, and West West, and never the twain would meet, it can hardly be supposed that he was writing literal prophecy. More probably it was a case of the poet's eye "rolling in a fine frenzy," and leaving the Kipling Society (if there be one) a pretty nut to crack. What Kipling said may be described as poetically true; but otherwise quite false and misleading.

When the Bedawin advertise "Sun-light Soap" on their tents behind Cairo, it must not be supposed that they have taken to using the same. Advertisement is one thing, use another—one is Western, and the other not altogether Eastern; but East and West do meet. The Bedawin still hold, possibly, to the attractive theory that excessive washing, especially in warm water, was one of the main causes of the decline and fall of the Roman Empire. Nevertheless, the desert Sheikh, whatever his convictions on the question of personal ablution may be, raises no objections to becoming an agent for advertising Western soaps.

Again, Oriental women have for ages gone to the wells carrying water-pots on their heads. This domestic art is said to have given them their queenly gait. Did not Virgil once remark, "Regina incedit"? But now no longer is the water-pot so carefully balanced on their plaited tresses—but a kerosene tin. Here is an amalgam of the age-long East and the quintessence of the West—very much West; and the twain have met. But what must be the thoughts running through the minds of these ladies of the Orient when they contemplate the unbreakable virtues and numerical abundance and ubiquity of the kerosene tin as compared with the stately water-pot? And what a wonderful (if abominably ugly) place the West must be.

One Arab brother was asked if he knew Charlie Chaplin. His face was at once radiant with nods and becks and wreathed smiles as he answered, "Charlie Chaplin, him king of all the world." Alas and alack! But, at any rate East and West are meeting and the amalgam may be as weird and undesirable as our most pathetic prognostications could wish.

It is said that what appear to be pock marks on the face of the immobile and eternal Sphinx are really bullet marks caused by enthusiastic Bedawin using this age-long mystery as a target for their Winchester fresh from Birmingham rifle factories. And even the cat-burglar seems to have his desert counterpart; for we are told of one son of the desert who rode up on his camel (in lieu of a motor) and finding a linesman's hut unoccupied, walked in, and coveting the staircase annexed the same, tied it on his camel, and ambled off across the desert.

Motors and trams rush tourists to the peaceful Pyramids with abundant noise of honkings and clangings. All the signs of Western civilisation are there present in the way of divers bottles, lunch papers, sardine tins and cigarette wrappers. Afternoon tea may be had in the King's chamber. A little farther east sixteen Rolls-Royces may be seen parked in front of a single building in Delhi, in Northern India. But there is no need to go any further East. The twain have met. Herein lies the problem of the future—or, at any rate, one considerable problem.

Some recent writers, as in books of "The Clash of Colour" type, have writ-

ten ominously of this meeting of East and West and all that it portends for the world and the race. Some students of prophecy, either as a result of study or an ardent imagination, or both, have predicted an Armageddon in Palestine when the clash (rather than the amalgam) of East and West shall be complete, the condition of the East being, at the present moment, one of giant restlessness and internal rumblings. Other writers have written equally ominously of the white man's dominance—"Ichabod," they say, is scratched across his scutcheon, and his burden will soon be inherited by another. In short, the sun of the Westener's day is setting, and not only setting but going down in a murky twilight of blood fire vapour and smoke.

It is difficult, however, for any one writer to state and weigh all the factors in a vast and intricate situation. In some cases most important factors seem to be wholly ignored; and, if known, hardly considered, in the present relations of colour and the West. For our present purpose Africa is not being considered at all.

It may be remarked, in passing, that at least twice in the world's troubled story the East has attempted to crush the West. Darius and Xerxes, at the beginning of the fifth century B.C., made elaborate attempts to this end—one with an army of five millions of men, so Herodotus tells us. Mere numbers, however, may be a greater curse than blessing when it comes to feeding, moving and supplying them. Again, the Turks, in the 15th century, A.D., with their fierce and fanatic legions, entered Europe, and later reached the walls of Vienna, and were then rolled back, and have been rolling back ever since.

Turning to the present, and the future, it may be urged, with the largest measure of justification, that the rift in the eastern lute is caused by three powerful and omnipresent elements, to wit, language, race, and religion. As an illustration of the last, Protestants and Roman Catholics throughout the world do not, by any means, agree; but their divergencies are pallidly itself when compared with the fierce and fanatical antagonism of Hindoo and Mohammedan.

Perhaps the deeply-cut divisions of the Orient may be best illustrated by the observations of a recent traveller in the near East. On a visit to Jerusalem this observant Britisher noted that Friday, Saturday and Sunday were observed in succession by Mohammedan, Jew and Christian as his sabbatic day. This alone would be a fly in the ointment of the military apothecary, if he wanted to weld these fanatically diverse elements into a homogeneous fighting unit. This illustration, drawn from Jerusalem, is illustrative of the whole East, i.e., the utter lack of a united front, or even a possible united front. Not only are there these three divisions; but these are, in turn, further subdivided, and the subdivisions are even more at loggerheads with one another than the original sections. Not only are there sects, but insects; if capacity for buzzing, biting, and stinging are taken into account.

A little further eastwards, the divisive elements in India caused by language, race and caste are so pronounced that unity is hopeless. Henry Martyn said that he had to learn a new language every five miles as he went up the Ganges. Farther east still, it would be difficult to find two people with such a pronounced antipathy to one another as Japanese and Chinese.

They have little in common but great antiquity and an obsolete script.

It seems an acute paradox to maintain that the world's safety lies in its divisions; and that its dangers arise from the same source. But it is the paradox of the hour; and this illusive paradox, like other paradoxes, awaits some kind of solution. There are three things only to add:—

1. The supremacy or dominance of the white man generally refers to his superior knowledge, science, and wisdom, coupled with the power of enforcing his will by the use of the last word in armaments. Too often the emphasis has been on the last of these. The world of to-day, however, is beginning to see, if but dimly, that the only true authority in the world resides in moral prestige and spiritual supremacy. Suppose that a mighty empire like that of Britain, by some divine alchemy, had her moral and governmental superiority raised to the Nth power; that in itself would be an intensely unifying force. It would be something that would transcend all divergencies of colour, race, language, and religion. But, echoing Paley, it must be maintained that such an attainment lies with the Christian religion or none. Peace, on the last analysis, can come only through truth; and not by compromise as Anglo-Catholics hold.

2. Regarded as a purely spiritual problem, the goal to which the whole creation moves seems an indefinitely long way off, if it means the establishment of the Kingdom of God on earth, by the present means, and at the present rate. Through what deep waters and dark tragedies must this troubled world pass to such an august consummation! As the world confronts us today, not only the heathen need converting, but Christendom itself. The devout imagination may well boggle, and the heart fail, if by this means only the final unity of earth's conflicting peoples and elements are to be brought about, and the spear be beaten into the pruning hook, and the lion lie down with the lamb.

3. There is a third solution dear to thousands of the people of God to-day. These wait for the consolation of Israel, and the advent of the only wise Prince and competent Governor who shall, when his elect are accomplished, pick up all the broken threads of earth's disorders and rule with a righteous rod of iron. This is the true unity—for this the church must work and wait and pray. The long last focusses in "the flaming advent of His feet," for He shall appear a second time, apart from sin, for the deliverance of His people.

Bathurst Cathedral Consecrated.

WITH much gorgeous ceremony, elaborate ritual and bishops resplendent in their robes, the new Cathedral of All Saints, Bathurst, was consecrated on Sunday, October 30, by the Bishop of the Diocese. Bathurst was on the qui vive. Visitors were present from all over the huge diocese, together with the Bishops of the Province, the Hon. T. R. Bayne, Premier of N.S.W., and Mr. C. R. Waish, Provincial Registrar.

The cathedral was crowded to the doors when the consecration service opened at 10 o'clock with the procession of the clergy. The congregation were then seated, and penitential Psalms were read. In the meantime Bishop Long, accompanied by the choir and chapter, took up a position in the grounds outside the south door, and began the symbolic ritual by knocking once on the door. Following the chanting of the Litany outside, the bishop again knocked on the door. Inside the cathedral, other processions meanwhile moved slowly and solemnly to their places, the episcopal procession including Bishop D'Arcy-Irvine, Bishop

Halse (Riverina), Bishop Ashton (Grafton), Bishop Wentworth Shields (Armidale), Bishop Radford (Goulburn), and Bishop Stephen (Newcastle).

The bishops were preceded by their chaplains carrying croziers, and while the voices of the choir outside penetrated faintly into the cathedral, they proceeded by way of the ambulatory and south aisle to the sacristy. When these had taken their places, the congregation stood while the bell tolled nine times, and then the bishop, after knocking for the third time, made his entrance, accompanied by the provincial registrar and the chancellor. Bishop Long then proceeded to the faldstool, where he knelt, while the members of the cathedral council and the choir passed on either side of him to their seats. Then followed the invocation, the dedication and readings from the Scriptures by the various bishops. The consecration and rejoicings were proceeded with, following which Mr. Bavin and the other witnesses moved to the steps of the choir and signed their names.

A very brief sermon was delivered by the Bishop of Newcastle, who commented upon what he termed the "wailing spirit of materialism in Australia." This spirit, he said, was revealed in most of the great buildings, as well as in the shops and private dwellings, which expressed wealth and a desire for comfort. The cathedral was a protest of the Christian conscience against such secular views of life. With all the greed for wealth and the cravings for excitement and pleasure, however, there were nobler elements in Australian life, and such a cathedral as this was an evidence of them.

DEDICATION OF WARRIORS' CHAPEL.

At a quarter to 3 o'clock in the afternoon the ceremony of dedicating the Warriors' Chapel of St. Michael and St. George was commenced, with a military procession, the uniformed men moving up the aisle headed by a flag bearer, who, guarded on either side by soldiers with bayonets fixed, took his stand near the pulpit. A long shaft of light slanting in from a high window fell sharply upon the drooping green and gold flag, and silvered vividly the bayonets which seemed strangely alien and aggressive in that hall of quiet and peace and devotion.

The service opened with the singing of a hymn, and was continued with songs and readings, including lessons read by clergymen, who had acted as chaplains at the war.

Bishop Long and his chaplains, the regimental colour escort, officers of the 54th Battalion and representatives of the Returned Sailors and Soldiers Imperial League advanced to the chancel steps, where a message from General Birdwood was read. The Golden Book of Remembrance was presented, and the "Last Post" sounded. The flag bearer and uniformed men leading, and the bishops following, a procession then moved through the ambulatory and faced the small white cenotaph in the Warriors' Chapel. The white cenotaph in the Warriors' Chapel, the chapel itself was occupied by the relations of men who had died in the war. Here Bishop Long opened the cenotaph, and looked within it the Book of Remembrance. The Lamp of Remembrance was then lit, and, after prayers, the notes of the "Reveille" rang out through the cathedral. When the echoes had died away the procession returned into the main body of the cathedral, where a brief sermon was delivered by the Bishop of Goulburn. He said that things bought by sacrifice of life must not be spent lightly upon the satisfaction of even innocent inclination, but must be spent in a spirit of sacrifice. Their safety, freedom of life, and welfare were preserved by the blood of brothers. They were thus consecrated, and must be offered to God for the fulfilment of His purpose. Many soldiers' memorials were marred by the touch of selfishness, when a town or parish bought itself social convenience under the pretext of doing honour to fallen heroes. The only true memorials were pure offerings of charity, devotion, relief of human distress, and expression of Divine truths. The greatest blessings of life were freedom and faith. That freedom must not be wasted in self-indulgence. National and individual liberty must be consecrated to the service of God. The price of liberty was unceasing vigilance, and of all its enemies the most dangerous were its users.

"The fallen soldiers," said Bishop Long, "have purified religion by taking the Church into a furnace with them, and they have broken the bonds of conventional worship. The Warriors' Chapel is not merely a shrine of prayerful remembrance of the fallen, but it should be the sanctuary of heartfelt devotion and resolute self-dedication. Life saved by their sacrifice must be lived in the spirit of service and sacrifice."

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Archbishop Wright preached at Washington, U.S.A., on his way to New Zealand and on return to Sydney.

The Rev. Geo. Manning was inducted to the charge of All Saints', Parramatta, on All Saints' Day, November 1.

Messrs. H. L. Perriman and E. W. Evans (a new recruit) leave Sydney on November 12 for missionary service on Groote Eylandt, Gulf of Carpentaria.

The Rev. F. F. Griffiths, on leaving the parish of Croydon, in the Diocese of Carpentaria, has taken up his duties as rector of Cooktown.

Mr. Reginald B. B. Clayton, for many years resident in Queensland, has passed away in England. The Rev. P. S. T. B. (Tubby) Clayton, Padre of Toc H, and Vicar of All Hallows', London, is his son.

Rev. R. P. Wilson, after 32 years' service, and his sister, Miss Ellen Wilson, who has been in the islands or 28 years, have resigned from service in the Melanesian Mission.

The Rev. N. A. McLean has undertaken his work at Lakes Entrance, Diocese of Gippsland. He succeeds the Rev. M. G. Opper, who has gone to the Bathurst diocese.

The Rev. H. N. Baker, rector of St. Thomas', North Sydney, has returned to Sydney from England and the Continent. He attended the World Conference at Lausanne, Switzerland.

The Rev. W. S. McLeod has sailed for Ceylon on a health trip. It will be remembered that he recently became locum tenens of St. George's, Hurstville, Sydney, but had to resign owing to ill-health.

Dr. and Mrs. Cody, of Toronto, Canada, have suffered sad bereavement, bravely met. Their only son, aged thirty, not long ago called to the Bar, and a Synod representative, was drowned.

The Rev. Thos. Robinson, curate of Christ Church, Woking, England, has been appointed Chaplain and Lecturer at Trinity College, Melbourne. Mr. Robinson, who is a graduate of Cambridge, begins his new work early next year.

The Rev. C. E. D. de Labilliere, of the Brisbane Diocese, and father of Miss de Labilliere, a devoted worker of the Bush Church Aid Society, in its mission van activities, has resigned his parish and will leave in the new year for South Africa.

The Rev. P. P. Darke, who is coming out from England to take charge of the St. Andrew's Bush Brotherhood in the Diocese of Willochra, has written from Salisbury to say that he will arrive in Australia to begin work by the end of the year.

The death of Rev. Canon Wood, vicar of Beaufort, Diocese of Ballarat, removes a much-beloved parish clergyman. During the 21 years of his clerical life he held three cures. Crowds of friends drawn from many miles around gathered at the grave to give evident token of their sorrow and sympathy.

The Rev. R. E. Freeth, M.A., at present on the staff of the Church of England Grammar School, North Sydney, has been appointed headmaster of Guildford Grammar School, W.A. Mr. Freeth was formerly Precentor of St. Andrew's Cathedral and earlier still a missionary in Melanesia.

The Rev. J. J. E. Done, at present Chaplain at the Mitchell River Mission, will shortly be leaving the Diocese of Carpentaria. Mr. Done was ordained in Sydney, and on his volunteering for missionary service did splendid work in the Torres Straits when that work was taken over from the London Missionary Society.

The Rev. William Parkes, incumbent of Christ Church, West Goulburn, and Minister of St. Saviour's Cathedral, died in Goulburn on Sunday, October 23, after a long illness. He was the senior priest of the

diocese. Ordained deacon in 1886 and priest in 1887 by Bishop Moorhouse, in Melbourne, he had a long and varied ministry. He was unmarried.

Much sympathy will be felt for the Misses Bayley, of Summer Hill, N.S.W., owing to the death of their sister, Mrs. Carroll, of Vaucluse, who was killed in the recent harbour smash. Misses Bayley are well-known for their Christian work in Sydney. Miss C. Bayley is the capable secretary of this paper, and Miss F. Bayley is organising secretary of the Egypt General Mission.

The Rev. Dr. Law, who has arrived in England, represented the High Commissioner for Australia at a ceremony at the grave of Jennings Carmichael, the Australian poetess in Woodgrange Park Cemetery. Dr. Law said that Jennings Carmichael's vision extended beyond the ship-rails and gum trees of Gippsland, from which she drew inspiration.

The Rev. T. L. Lawrence, of Uganda, who has been in Adelaide for the past three weeks on deputation work, during which time he addressed many meetings and schools, and preached at various churches in the city, suburbs, and country, telling the story of the Uganda Mission, its progress and present needs, concluded his campaign on October 24, when he addressed a large gathering in Trinity Hall.

The Diocesan Council of Carpentaria, at its last meeting, paid a great tribute to the Rev. H. Matthews, who after 21 years' service in the diocese, has now gone on to Papua, to work under the Bishop of New Guinea as rector of Port Moresby. Coming to Mitchell River as a layman, Mr. Matthews did yeoman service in the spade-work of the Mission, plodding along year after year despite heart-breaking discouragements, until after some time results began to be seen. After resigning the position of Superintendent, at the end of 17 years, he was appointed rector of Cooktown.

AUSTRALIAN COLLEGE OF THEOLOGY
Hey Sharp Prize.

Further subscriptions have been received from:—Archbishop of Perth, £12/2/-; Bishop of New Guinea, 10/-; Archdeacon Evans (N.Z.), £1; Canon McCoy, 5/-; Canon Philbey, 10/6; Rev. K. E. Hamilton, 5/-; Rev. H. N. Wright (N.Z.), 5/-; Rev. F. H. Dicker, 5/-; Rev. J. W. Schomberg, 10/6; Rev. A. J. Wilmington-Ingram, £12/2/-; Rev. W. R. Brown, 10/-; Rev. R. Johnston, 5/-; Rev. W. R. Barrett, £1; Rev. H. Whitehead, 2/6; Rev. T. Quigley, 5/-; Rev. P. MacLaren, £1/1/-; Rev. W. H. Stych (N.Z.), 5/-.

VICTORIAN CHURCH MISSIONARY SOCIETY.

Annual Summer School
January 7th to 14th, 1928.
At Frankston

"The World Wide Open Door."

Speakers:—First Bishop of Central Tanganyika, Rt. Rev. G. A. Chambers, D.D.; Rev. A. R. Ebbs (Chairman); Rev. C. H. Nash, M.A., and Missionaries on Furlough.

Full Particulars and Prospectus from Rev. H. H. Ham, Ridley College, Parkville, Vic.





THE MELBOURNE SYNOD DEBATE ON THE PROPOSED NEW PRAYER BOOK.

LAST issue we published a summary of the debate on the New Prayer Book in the Melbourne Synod, and we have now before us the Archbishop's charge and the summary of the debate in the official Diocesan Paper.

Looking at the matter calmly and deliberately, we are filled with surprise that the advocates of the New Prayer Book put forward such weak arguments and such such devices to discredit opposition to the measure.

1. The argument that opposition was due to a dislike to anything new was quite a false assumption, and the quotations from the introduction to the First Prayer Book and the Authorised Version of the Bible of 1611 were beside the point.

The English "Record" and all our Evangelical leaders, both clerical and lay, have over and over again welcomed at least eighty per cent. of the new suggestions. Shorter services, additional prayers, a new lectionary, special psalms, improvements in the occasional services, etc.

In fact we have pointed out before that Evangelicals have gone further in suggested improvements in the Canadian Book which has additional services for Harvest, for Empire, for Missions, etc., untouched by the English proposals.

Why, then, are we in favour of the one and against the other? Because one is true to Scripture and the Reformation Settlement, and the other is not.

Our leaders at home have many times suggested a separation of the controversial from the non-controversial matters. This we understand is what the Bishop of Norwich proposed to do. He will move the rejection in the House of Lords of the present measure with a view of referring the matter back to the Church Assembly that this separation may be effected.

We should then have a Prayer Book very much like the Canadian Book, with a large number of improvements acceptable to all.

2. The second point we notice in the debate is the way in which those who brought the proposed alterations forward ignored the history of the past or the conditions of the Church in the present.

It is easy to say that a person could take up the new book and read it through without discovering anything dreadful. That is only saying that many people have never studied the history of their Prayer Book, and have not troubled to keep abreast of the state of the Church in England. What then are the serious objections which are agitating the Church?

First and foremost the alterations in the Communion Office, with the sanctioning of the sacrificial vestments. Secondly, the question of Reservation, and thirdly prayers for the dead (and one might add the new form of Confession in the visiting of the sick).

These proposals, several speakers pointed out, were rejected in the Second Prayer Book of Edward VI., and have been rejected at each revision since. Why were they rejected in 1552?

Dr. Dyson Hague, in his "The English Prayer Book" (1926) points out that much as was done in the First Prayer Book, enough was left for the political Romanist to twist to a bad sense.

Bishop Gardiner was the leader of the Mistakers, that is, of the men who wilfully perverted and mistook its true meaning. For instance, as the Prayer of Sacrifice came BEFORE the reception of the elements, to Gardiner it seemed to teach or might be made to countenance the teaching of the Catholic doctrine of Eucharistic Sacrifice. Then because prayers for the dead were found in the Consecration Prayer, Gardiner pleaded that they favoured Masses for the dead. And because there was a prayer for the Holy Spirit "to bless and sanctify the Bread and Wine that they may be unto us the Body and Blood of Christ," he urged that that was tantamount to transubstantiation. But more than this. He actually went so far as to say that the Prayer of Humble Access was an act of adoration paid directly to the body of Christ then lying upon the altar, because in the First Prayer Book the Prayer of Humble Access came, not as it does now, before the Prayer of Consecration, but some time after.

Dr. Hague gives as another reason for the alterations, the growing enlightenment of our Reformers. "The Holy Spirit was daily enlightening their eyes through the pages of the inspired word."

These matters were carefully excluded, and the whole service made so that no one could teach either transubstantiation, the doctrine of the real presence, or the sacrifice of the mass.

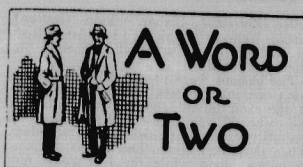
Is it safe TO-DAY to restore these parts of the service so carefully? Are there no MISTAKERS at the present time who will again seize upon these points?

The information from England shows there has been and is a deliberate attempt to re-introduce into the church these erroneous doctrines. Why should we play into their hands by giving them again a weapon which was used against us before? We would like to comment upon but must postpone it to another time.

Man has a fourfold relation to reality—towards God, towards himself, towards his neighbours, towards the facts of existence. The peace which Christ gives brings a man into harmony with God, with himself, with his fellows and with the facts of life. Christ does not show us the way to get peace; He Himself communicates it, for He is our peace, He is the Way.

The Bishop of Winchester laments the fact that few men were entering Holy Orders to-day. "I wonder," he said, "if they have the faintest appreciation of the splendid opportunity which the ministry affords for a man to become a friend, a leader, an inspirer in the homes and lives of the people."

Lincoln Cathedral now weighs 700 tons more than it did a few years ago, as the result of the work of restoration and the use of liquid concrete. It is anticipated that the building is now safe for 500 years.



Consecration of Bishop Chambers.

THE Consecration of Rev. George Alexander Chambers by the Archbishop of Canterbury, in Canterbury, on All Saints' Day, as the first bishop of the new diocese of Central Tanganyika, Africa, is a more than ordinary event. Happily the Bishop-elect was presented for consecration by the Bishop of Adelaide, who happened to be in England at the time, and Bishop Knight, Warden, of St. Augustine's College, Canterbury, who by the way was born at Bega, N.S.W. It is a striking thought as we think of the new bishop journeying all the way from the other side of the globe to Canterbury Cathedral for consecration, and then going forth to represent Australia and lead the forces of Christ in that field of opportunity—Tanganyika. It must have been thrilling yet humbling to him, to have been consecrated in the very nursery of the Anglican Communion, and then to be the link joining Canterbury and Australia in a piece of the Church's primary work—the evangelising of Africa. Besides, in the providence of God, the Consecration seems to have fallen at a very opportune time for us here in Australia, concerned as we are with the Combined campaign for Missions; in other words the arousing of the whole Church in this land to take a bigger and deeper share in Christ's work overseas. Both for the new Bishop and his work, the paramount claim upon the Church at home is prayer. But prayer can only be real and intense when it is intelligent, the outcome of a knowledge of the needs. Hence the bounden duty resting upon us all is to get acquainted with claims of Africa, as of the rest of the mission field, and if we have experienced Christ's saving grace we shall pray and work and give, and, maybe, go!

New Bathurst Cathedral.

IT is with sincere pleasure that we join with the Diocese of Bathurst and its Bishop in their joy and thankfulness at the consecration of the new All Saints' Cathedral. With the deepest affection have the Bishop and those associated with him watched the high and noble ideals for a stately building taking shape. Truly the spot is a favoured one—there in King's Parade, opposite Macchattie Park. Bathurst citizens, in fact all the people of the West, were greatly attached to the old Cathedral, but owing to its small size and to the fact that it was cracking beyond remedy, a new and more spacious edifice was demanded. Bishop Long, with characteristic foresight and enterprise, and not without opposition, faced the great need, with the result that the beautiful structure, with a Chapel of St. Michael and St. George attached, now adorns the city of Bathurst. With stately ceremonial and impressive symbolism this House of God was consecrated on October 30, all the Bishops of the Province of N.S.W. assisting in the ceremonies. To the Diocese the Cathedral will always be the Bishop's Church, containing the cathedra, or Bishop's seat. It will be the symbol of his administrative headship and spiritual authority; and it will stand at the same time for ecclesiastical unity

and solidarity. It will be the diocesan church where all the clergy and all the people of the bishop's jurisdiction bow the knee and lift their voices in worship. But if we interpret Bishop Long's heart aright his cathedral will be the church of the city, the chief symbol of the city's spiritual life, adopted by the city's admiration, veneration and affection as its very own, interpreting the city's higher life to itself and a source of moral and spiritual power from which flow into the streets, the homes, the farmlets and the business around and below it streams of blessing and inspiration. It will thus be, not only All Saints' Cathedral, but also the Cathedral of Bathurst.

The Armistice and Peace.

NATURALLY every lover of the progress of Christ's Kingdom in the world will be thinking just now of that memorable day of Armistice, November 11, 1918, when the desperate conflict and carnage of the Great World War were stayed, guns ceased to roar and rifles to crack, and men, hitherto locked in deadly struggle, saw the Dove of Peace winging her way over war-strewn fields. No wonder men were strangely moved then, with surging emotions! Naturally the day will call up memories of those gallant bands of men who jeopardised their lives in the high places of the field, or the long strain of suffering and waiting through the weary years, of the joyful relief and grateful praise for the day. We feel, however, that the import of the day will be lost if it is made just the occasion for recounting an Empire's glory and prowess in war. It should be a day for the inculcation of peace and for exhortation that people may live, worthy of the great heritage which is theirs. Opportunity should be taken to urge a redoubled interest in the work of the League of Nations. Its purpose is to promote international co-operation, and to achieve international peace and security. Surely these are noble ideals and in keeping with the mind of Christ. Already the League has done a mighty piece of work for the good of mankind, and with the fostering help of people of goodwill, will do ever so much more. If only men and nations would put the same efforts and wealth into peace and all that it means, as they do into war, what untold blessing and good would ensue. Armistice Day should above all stand for peace.

Sydney Harbour Disaster.

LAST Thursday night the city of Sydney, in fact the whole State, was plunged in deepest gloom on account of the appalling disaster in Sydney Harbour, wherein a ferry steamer was sunk by an overseas mail boat. There has never before been the like on Sydney's harbour. The total death roll is not yet known, but it already runs into double figures. One bright beam that lit up the while situation was the diving off from the liner of a fireman, and his rescuing of a couple of school children. In a few second vessels to the rescue were on the scene and hence many lives were saved. We take this opportunity of commending the sorrow stricken to our Heavenly Father's consolation, and we pray that those borne down by care and anxiety will be strengthened and sustained. The sudden hurling into Eternity and without warning, of so many souls should come as a solemn reminder—preparedness to meet our God. Doubtless in due time the responsibility for the disaster will be sheeted home.

The Rev. Dr. Law Continues the Narrative of his Tour.

IN contrast with what I previously noted regarding the observance of the Lord's Day on an "American" ship, may be noted the regulations notified on the Hudson River steamers. On the broad breast of that noble and historic stream large boats, capable of carrying 3000 people, ply day and night. It was interesting to observe that on Sundays a chaplain is provided and a service, chiefly of song, is held for the benefit of the tourists. Moreover, dancing is forbidden on the Holy Day.

Because of the variety and number of its population, U.S.A. leads the world in many things, including freak religions. For its population and age Australia is alleged to be a good second, and in the southern Commonwealth not a little encouragement has been accorded to the Mormon sect of Salt Lake City. I visited the sacred sites and was courteously shown "thru" the grounds and Tabernacle. The wondrous fable of golden books which were shown and then disappeared from human ken furnishes the foundation of this weird doctrine, which does not profess to deny any Christian teaching, but rather to add what other interpreters lack. They make a virtue of the necessity of the cessation of polygamy, and in their modern guise an intense devotion carries their cause to success where an orthodox inertia fails to attract. That seemed to me to sum up the position.

It was a long and somewhat adventurous journey, as it proved, through the Rio Grande, to the next ecclesiastical experience likely to be of interest to "A.C.R." Quite different from the better known Grand Canyon, but to me as impressive in its way, was this trip perhaps to be described another time. It eventually led to Chicago and then to Washington.

At the latter place we listened with delight to the Bishop discussing eloquently and easily to 300 people seated on little camp chairs on a velvety lawn shaded by oak and elm. The customary episcopal optimism of the world-state was evident, as he spoke of "Voices," the Voice of Peace. Incidentally, he deplored the backwardness of U.S.A. in calling the nations to cease warlike preparations. Reason for the outdoor service was partly shown in the unfinished state of the Cathedral. Truly they do big things in U.S.A. They know big things capture public imagination. Hence both Washington, the political capital, and New York, the commercial centre, witness the Protestant Episcopal Church, a Church of a small section of the people, erecting edifices rivalling in size and beauty the cathedrals of the old world. I should require all the columns of the "A.C.R." to do justice in space to Washington Cathedral alone, which captivates the eye and the mind, although only one quarter of it is built. Later on I may return to this.

It was at Washington we noted in the fashionable church that the choir sang the first verse of the processional hymn in the vestry with doors closed, and the softened tones reached the ears of the worshipper as of the "choir invisible" of another world joining in our earthly praises.

But it was reserved for Toronto, on my last Sunday on the continent, to provide an experience which must be unique in any parish church outside the old world. For I have been to St. Paul's. I have seen Dr. Cody. Moreover, I have been privileged to stand in

his pulpit, and wear his robes, for I had none of my own, and take part in a marvellous service. As the service was broadcast, the lessons, of which I read one, were taken in the pulpit.

St. Paul's, Toronto, is larger than some cathedrals, and will seat over 3000 people. It is of plain but impressive design. Not a cross is visible, except upon the book-markers, where other churches often do not show it, and on the bishop's chair. But the church is exceptionally designed for compact and convenient seating, and an amplifier, such as is also used in the Mormon Tabernacle, succeeds without making the voice metallic, a consummation devoutly to be wished in certain other places. St. Paul's, though plain in building, is enriched with wondrous gifts, for the laity on this continent seem generous to a degree. The immense organ is in reality three organs. On either side it ranges, one part containing special fittings, such as bells, on which the air of the hymns was played with great effect. And the echo organ, a large instrument in itself, distant and high up in the west gallery, joins the rear of the vast congregation in united praise. There are stones in the wall from various Continental and other churches. There is glass in a window from many a war-wrecked church in Europe. And there is an immense window about 30 feet by 20 feet, of beautiful colouring, erected to commemorate the 30th year of the present rector, Dr. Cody. When we meet him, when we see his church, and when we join with the congregation of St. Paul's, we quite understand how he can refuse bishoprics and archbishoprics too. It is a small thing to say of this much-loved man (hear his former curates talk of him!) that there is nothing formal in his conduct of the services at St. Paul's. He came down from his lofty Rector's throne, almost episcopal in its style and proportions, and went into the pulpit to give out the notices, in course of which he stressed the "special" pleasure it gave him to welcome anyone from Melbourne, and on his return he whispered a brief explanation to me for enlarging on Melbourne, but it was dear to his heart still.

Thanks mainly to the efforts of the Travancore Humanitarian Society, animal sacrifices have been stopped in all temples in Travancore, South India, saving thereby annually about 25,000 fowls and 2000 goats from an atrocious and degrading slaughter in temple premises. Much is being done by the society to prevent cruelty and ill-treatment of children, and all these efforts are in no small measure due to the encouragement and active support of the Maharani Regent.

Prebendary Carile, of the Church Army, says: "Whilst the attainment of a high standard of church music is a laudable object, and no doubt has a bearing on the attracting of people to church, I cannot but think that far more time and effort should be devoted to the congregational side of church music rather than to that of the organ and choir. . . . I would plead for organists and choir-masters to devote more time and effort to the fostering of church congregational singing rather than to the finer points of church music."

"Most of us are afraid to get alone; we suspect that all kinds of unpleasant experiences will result if once we retire within ourselves; and we prefer to identify life with movement."



NEW SOUTH WALES.

SYDNEY.

C.M.S. Day of Prayer.

All Saints' Day, November 1st, was observed by C.M.S. in Sydney as a Day of Prayer for the work in general and Tanganyika Diocese and its Bishop in particular. Owing to the financial year closing on 31st December, instead of 31st March, as in past years, the Branch is asking for £9000 to be contributed during the months of November and December. The Revs. S. M. Johnstone, C. Hughson and S. J. Kirkby led the various sessions of prayer during the day. The evening happened to be the Annual Demonstration of the Missionary Service League. The Rev. R. B. S. Hammond presided, and the Rev. J. W. Ferrier told the story of the work at Oenpelli, Ceylon, and South India, as recently observed by him. Occasion was taken at 8.30 p.m., the hour which coincided with 10.30 a.m. in England, when Rev. G. A. Chambers was to be consecrated, to remember him particularly in prayer and the work which awaits him.

Deaconesses' Annual Fete.
Welcome to Miss Pallister.

At the annual sale of work of the Church of England Deaconess Institution, held recently at the Chapter House, St. Andrew's Cathedral, a public welcome was given to Miss Pallister, who returned by the Otranto to take up her former position as head of the institution. The Coadjutor, Bishop D'Arcy-Irvine, presided and gave an address welcoming Miss Pallister. Miss Pallister spoke of her visit to England, and the parishes she had visited and meetings she had attended while abroad. She often gave addresses on women's work in Australia—both on religious and social subjects; and found her audiences deeply interested. Miss Pallister said she was also much impressed by the splendid work done by laymen for the Church.

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They were proving a great help to Church Societies. When in London she went to a number of the May Meetings, called by the various missions, and found that they attracted packed audiences.

"Our greatest need is for more deaconesses in Australia. There are lots of interesting Church appointments waiting for women," concluded Miss Pallister.

Penrith Parish.

The Rector, writing in review of his three years' incumbency, remarks:—

One great worry to me, which has become even like "a thorn in my side," is the weekly desecration of the Christian Sabbath. I notice every Sunday a constant stream of motor traffic passing our Church—hundreds of motor cars carrying large numbers of people who are on pleasure bent. I notice shops open to sell their wares and tennis and other sports being indulged in on God's Day. In the Church the congregations are comparatively small. Only ten per cent. of the people ever attend Church. Sunday School attendance is ignored by the majority of children. Sunday visiting is frequent. With regard to Sunday observance, unless Christian people are on the alert, and are ready to fight for God's Day, we shall soon have with us that dark blot on European life—"a continental Sunday."

St. Matthew's Church, Manly.

It has been decided that the last services in the old Church will be held on Christmas Day. The Church will then be taken down and a new and larger one will be erected on the very fine site at the corner of Darley Road and the Corso. The building scheme will be commenced from the 1st January, 1928, so that the proposed new Church will be erected with as little delay as possible. The month of December will be observed as "Come back to St. Matthew's, Manly" month. Great satisfaction is felt throughout the parish that the whole of the proposals

were readily agreed to by the Diocesan Synod.

BATHURST.

Consecration of Coadjutor Bishop.

On Tuesday, All Saints' Day, the Rev. A. L. Wyde, was consecrated Bishop-Coadjutor of the Diocese of Bathurst, in All Saints' Cathedral. The Bishop of Bathurst (Dr. Long) was the consecrator, assisted by the Bishops of Goulburn, Riverina, Armidale, Grafton, Newcastle, and the Coadjutor-Bishop of Sydney. Fifty clergy, representing every parish diocese, formed a choir.

Supported by Bishop D'Arcy-Irvine, of Sydney, and Dr. Ashton, Bishop of Grafton, the bishop-elect entered the cathedral at the rear, and later was escorted to the vestry, whence he returned robed in a rochet. Bishop Long, seated at a desk before the Holy Table, ordered the instrument of confirmation to be read by the provincial registrar, Mr. C. R. Walsh, following which the Bishop ministered the solemn oath of obedience. During the singing of the litany, the bishop-elect remained kneeling at the faldstool, subsequently again retiring to put on the remainder of the episcopal habit. Returning to the steps of the sacristy, he remained kneeling whilst six bishops simultaneously placed their hands upon his head, Dr. Long meanwhile solemnly pronouncing the words of consecration.

In a brief, impressive sermon, the Bishop of Riverina took as his text the perfecting of the saints, recalling the fact that on the same day another Australian, the Rev. George Chambers, was being consecrated Bishop of Tanganyika, in Canterbury Cathedral; also the Rev. Edward Wilton would shortly be consecrated Bishop of Mandated Territories. He said that this was a great day for the Australian Church. Dr. Halse said that the highest ideal to which the world could aspire was the pursuit of human knowledge, and the highest level was the level of virtue, temperance, fortitude, justice, and providence. The office of bishop entailed many obligations, but underlying consecration was primarily, the perfecting of the saints.

All Saints' College.

In the presence of a large and distinguished gathering, including visiting Bishops, Bishop Long performed the dedication of the new buildings at All Saints' College on 31st October. In an eloquent address Dr. Long said that old students all over the State spoke of the College with veneration and gratitude. He attributed the remarkable rejuvenation of the College to the enterprise of the present headmaster, the Rev. L. G. Watson. The College roll of honour was subsequently unveiled in the dining hall by Archdeacon Charlton, an ex-student.

GOULBURN.

Home Mission Festival.

At Albury on November 13th and 14th is to be held a Home Mission Festival, the first of its kind in the Diocese, but we hope only the forerunner of a good many others. Its general idea is educational—What the Church has done, is doing and should do. At lot of thought and work has been put into the scheme already, and by the time this number is in circulation Archdeacon Pike and the registrar will be in Albury making final preparations. Other visitors during the festival will include the Bishop, the Organising Secretary, the Rev. K. L. McKeown and Mr. P. C. Purbrick, diocesan registrar of Wangaratta.

Combined Campaign for Missions.

The Bishop of Gippsland, the director of the combined campaign for missions, is spending a few days in this diocese during November. He is making his own arrangements in the Albury Rural Deanery, but as regards the Goulburn, Cootamundra and Young Rural Deaneries, the following is his programme: He will preach in the morning at Yass on Sunday, November 20th, and in the Cathedral at Goulburn that same evening. He will meet the clergy of the Rural Deanery of Goulburn on Monday, 21st, and will address a public meeting at night.

VICTORIA.

MELBOURNE.

New Prayer Book.

The Archbishop, writing to his diocese re the discussion in Synod on the New Prayer

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

Book's use, says: The climax of the two-days' debate on the Revised Prayer Book was most striking and gracious. The present position is that you must wait to use the book till the British Parliament has discussed it.

But for educational and instructional reasons in the realm of devotion I sanction the following:—

Any incumbent may, with the sanction of his vestry, but not without, give notice that on a certain Sunday he will conduct Morning Prayer, or Evening Prayer, or, say the Litany, or celebrate Communion according to the order of the New Book. He may do this once for each service. He should not make a habit of it, until I give permission. I desire that after each experiment he shall notify me of his action and his people's feeling and impression.

I expect loyalty to this principle.

Home Mission Fund.

Presenting in Synod the Annual Report of the Bishop of Melbourne's Fund. The Organising Secretary said:—

The position of the fund was never quite so unsatisfactory as at present; in two years it had gone back £6,000, not because the income had dwindled, but because the work of the Church had gone forward. He was glad to announce that contributions so far notified for last Sunday were in excess of the previous year. He hoped the quota for 1927 would be met 100 per cent. After careful consideration it had been decided to revise the quota for next year. They would be assessed on 10 per cent. of the ordinary revenue for the past year, and 21 per cent. on the previous five years' ordinary revenue. The total would be about the same. He could, in spite of the seriousness of the present position, look back on the past fifteen years and thank God for the blessing that had rested upon the fund since he had been in charge. The annual returns from the parishes had increased from £4,500 to over £8,000, and the capital had been increased from £29,000 to £32,000, the latter figure including the splendid legacy of the late Mr. R. J. Alcock.

From Fashionable Suburb to Factory Area.

In 1857 the foundation stone was laid by the Governor of Victoria, Sir Henry Barkly, of St. Luke's, Emerald Hill, then a fashionable residential suburb, now known as South Melbourne. A few years before this parish had been a part of the parish of St. Paul's, on which site the present Cathedral stands, the two parishes being divided by the Yarra. The first vicar, Canon Dickinson, M.A., and the Churchmen of those days showed great faith and enterprise, for they built a very lofty and spacious bluestone Church, seated for 600, and well furnished. In the early days, it is said that one had to wait for six months to get sitting allotted at St. Luke's, and the Church was very well attended and supported. However, in common with other Churches within the same radius, about 40 years ago, an exodus began from the parish, which still continues, so that although there are more people per house in South Melbourne than in any other part of Melbourne, they are not of the Church-going type. For many years houses and residential shops have been pulled down to make way for factories, stores, garages, and other non-residential buildings, and the factory area is constantly extending.

Canon Dickinson was in charge for 51 years (1856-1907) and was followed by Rev. D. R. Hewton (1907-1921). The present Vicar, Rev. Cassian Crotty, M.A., has been in charge since 1921, and during his time the social side of the parochial activities has developed considerably, as is to be seen by the enlargement and improvement and refurnishing of the main school hall, the erection of a free kindergarten hall, men's club rooms, parish kitchen, etc. On Sunday, 16th October, special Jubilee Services were held at St. Luke's, the Archbishop preaching at 11 a.m. and among the congregation being the Governor of Victoria and Lady Somers, as well as very many former parishioners from other suburbs. The Rev. H. S. Hollow, M.A., preached at 3 p.m. and the Dean at 7 p.m., when there were present several relatives of the late Canon Dickinson. On the following Wednesday evening a very pleasant social reunion of present and past parishioners was held in the school hall.

BALLARAT.

Writing of the Church Schools in Ballarat, the Bishop says:—"My deliberate judgment is, that in Ballarat we have two schools that not only are fulfilling the immediate need, but have within them the seeds of still greater achievement. The atmosphere and tone in both are excellent, and they are maintaining a high educational standard. I have made a careful study of the buildings

already erected, and of the space available for future extension, and there is, humanly speaking, no reason why they should not each of them grow naturally and steadily until they rank amongst the great Public Schools of Australia. I therefore feel that I am abundantly justified in calling upon our clergy and laity alike not only to send their own children to their own schools, but to encourage others to do the same.

BENDIGO.

The outstanding feature in the Bendigo Church onward movements for a number of years was the completion and consecration of St. Paul's. The latter event was performed by the Bishop of Bendigo on Saturday, October 22. Notwithstanding it being Saturday afternoon (the time for outdoor amusements) the sacred edifice was crowded from the communion rails to the western wall, some of the congregation standing, quite 1000 people being present.

The consecration service was prepared by Bishop Baker, and its whole construction, in language and order, reflected genius, and the deeply spiritual strain compelled the spiritual worship of the large congregation. The Ven. Archdeacon Herring, rector, conducted the proceedings, assisted by his curate, Rev. H. W. G. Nicholls. The lesson was read by Canon Vanston, a nephew of the late Dean McCagh, who was rector of St. Paul's for 47 years, and whose memory is deeply revered by the older generation of Bendigo and diocese.

The bishop, in his sermon, referred to the enlargement of the church as a challenge for a larger, wider and bigger view of God's purpose.

The East Window and the Rose Window over the north porch, are very fine examples of the art of window delineation. They were greatly admired. All the furnishings are good, even to the work, where the splendidly constructed principals speak of both strength and beauty. Bishop Green, Melbourne, referred to the building as one of the best outside the metropolis. The cost of the completed portion has run into £11,000. The offertory at the consecration service amounted to £344, which leaves about £3000 remaining as debt.

On Sunday morning Bishop Green was the special preacher for the day. He was

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- (3) An Exhibition open to sons of Clergy in the Province of New South Wales. A nomination must be obtained from His Grace the Archbishop.
- (4) An Open Scholarship.

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reminiscent, referring to his having known Bishop Perry (1847-1876), and was holding a license as hon. lay reader when the Bishop was present at the opening of St. Paul's. He spoke of the value of the pioneers, men of vision, who laboured for the future, portion of the text being "other men laboured, and ye have entered into their labours." Morning, afternoon and evening, the church was full of worshippers.

At St. Matthew's, Long Gully, Bishop Baker, on Sunday evening, 23rd ult., consecrated new gifts as follows:—Holy Table, pulpit, lectern, reading desk, credence table, choir stalls, and many other necessary articles. Rev. W. Vizard is the vicar.

Bishop Cranswick, on his great Mission call, visited Bendigo during the month, and met the clergy and congregation advocating the claims of united missionary efforts.

SOUTH AUSTRALIA.

ADELAIDE.

Day of Inspiration and Fellowship.

At the invitation of the rector and parishioners of St. George's, Magill, members of the C.M.S. again spent happy hours with them. On October 12th, taking part in the series of meetings arranged by the Society, at which addresses were given by special speakers.

This gathering has now become an annual function, and looked forward to with interest by an increasing number of friends.

The day began with a service of Holy Communion, at which the rector, Rev. J. A. Rowell, was the celebrant, and the preacher Rev. T. L. Lawrence, of Uganda. Numbers 13: 10, "Let us go up at once, and possess it, for we are well able to overcome it." With these words of Joshua, the speaker urged his hearers to adopt the view of the optimist in regard to the opportunities now presenting themselves to extend the Kingdom of God in the various mission fields.

At the afternoon session the speakers were Dr. H. G. Anderson (Szechuan) and Sister Watkins (Kweilin). Dr. Anderson described the many difficulties which confront the reformer in China, a vast nation of something over 400 million people, 90 per cent. of whom are illiterate, living for the most part at a very primitive life, which possibly has never changed for 5000 years.

Sister Watkins told of the progress of Christian work in Kweilin, where she has held the post of matron of the C.M.S. Hospital. In 1918 the first missionaries began to work there, and at first met with considerable opposition, but now the doors are wide open.

Evening service, with the singing of the Te Deum, closed our Day of Inspiration and Fellowship, the speakers being the Rev. T. Lawrence and Mr. T. Massey (Secretary, Y.M.C.A.).

WILLOCHRA.

Bishop's Return.

The diocese is exceedingly glad to have the bishop back after his brief visit to England. The first important business that awaited him was the annual synod, which took place on October 27.

Business of far-reaching importance was dealt with by the synod. The new constitution, unanimously approved at the Constitutional Convention last year in Sydney, and giving unity to the Church of England in the Commonwealth of Australia, was approved. A diocesan attitude towards the New Prayer Book was agreed upon, the Combined Campaign for Missions given the proper amount of prayerful consideration, and such important matters as the furtherance of the Bush Brotherhood scheme, and the arrangement of parochial missions claimed due share of attention.

The Brotherhood is to be called the Brotherhood of St. Stephen, and will be partly supported by St. Stephen's Parish, Bourne-mouth, England.

Annual Retreat.

The diocesan retreat began on October 31 and concluded on November 3. The Ven. Archdeacon White, of Broken Hill, was the conductor.

Missionary Deputation.

Sister Rhoda Watkins, a C.M.S. missionary attached to the nursing staff at Kweilin, China, has been visiting the diocese. The illustrated lectures which she gave at Collie, Calca, Streaky Bay, and Commins proved of absorbing interest. The people readily asked questions after each lecture and enjoyed coming in contact with a live missionary, particularly from the troubled land of Siam.



The New Prayer Book and the Holy Communion Office.

Rev. W. F. Pyke, St. Luke's, Concord, Sydney, writes:—

Sir,—I have read with interest many articles for and against the New Prayer Book, and in most instances all Evangelicals are agreed in the necessity of improvement in the Morning and Evening Prayer and in the Occasional Services of the Church. These the New Prayer Book provides. The great difficulty is the Alternative Service for Holy Communion in the New Prayer Book, and especially the Prayer of Consecration.

We must remind ourselves at the outset that in the Church of Christ from its very foundation there have been those whose religion is centred on Christ's redemptive work for themselves as individual souls. On the other hand there have been those belonging to the so-called Catholic Party, whose religion is centred on the fact that they belong to a great outward organisation of the Roman State (so the greatest blessing of these Christians is to belong to the Church of Christ), which they realise to be a spiritual society, and as such is called by the Apostle Paul "The Body of Christ." Thus all the sacraments and ordinances of that Body are to them supreme. It is easy for us looking back, to see the weak spots and deficiencies in each conception.

Then there have always existed in the Church from the beginning those called by different names. Rationalists, Latitudinarians, Broad Churchmen, or the Modernists—all merely to worship God with all their minds as well as with their hearts.

In other words, they have tried to remove the perplexities which dogmatic theology has put in the way of vital and intelligent religion and enable earnest souls to recognise the attractive simplicity of a confident walk with God—a fellowship with the ever-present Christ! There have always been (not merely in the Church of England), but in the Universal Church, the three various sections, Evangelicals, Catholics and Broad Churchmen.

Some have even traced these three varieties of outlook in the New Testament itself. In St. Peter and his amanuensis, St. Mark, in their Evangelical outlook. In St. Paul, with his Catholic emphasis on the Church as the "Body of Christ," and his strong teaching on Baptism and Holy Communion (so strong that Dr. Barnes, Bishop of Birmingham, and others have imagined that St. Paul came under the influence of the mystical non-Christian religions of the Greeks).

Then on the other hand, in the teaching of the fourth gospel, St. John, with its distinctly modernistic tendencies, trying to explain the Incarnation by the logos interpretation given in the opening chapter, and of Christ's second coming, as being a coming through His spirit into the hearts of individual believers. It is difficult for us to realise what a sweeping revolution was brought about by the writer of the fourth gospel at the end of the first century.

Again, we see this three-fold outlook at the time of the Reformation.

There was the representatives of the Renaissance or Broad Church side of Christendom, such as the great Erasmus and Dean Colet, of St. Paul's. There was Henry VIII. himself with his friends and supporters, Bishops Gardner and Tunstall, who represented the Catholic position. Just as Bishops Latimer, Ridley, Hooper and Coverdale represented the Evangelical position.

Owing to political reasons the Catholic tradition was not properly represented in

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the Elizabethan Prayer Book, with the result that there was grave dissatisfaction among that section from the very first. And you can never have lasting peace after an international war or a national industrial struggle, if one party at the peace is smarting under a sense of being unfairly treated.

Owing to the swing of the pendulum at the beginning of Queen Elizabeth's reign, as the result of the barbarities of the Spanish Inquisition, the Prayer Book was moulded more according to Edward VI.'s second Prayer Book than according to the first, which Elizabeth personally preferred.

In 1661, at the conclusion of the Civil War, Bishop Cosin did his utmost to get the Prayer of Oblation restored to its former place, and a Prayer of Invocation of the Holy Spirit (which goes back to the fourth century), and is found in the Eastern Liturgy, but not in the Roman, inserted in the Consecration Prayer, but the atmosphere was not peaceful and Puritans were in strong force.

Archbishop Sancroft (of Canterbury) who died in 1693, the leader of the seven Bishops committed to the Tower by the Roman Catholic Monarch, James II., drew up a form of Consecration Prayer which still exists, in which God is invoked "by the power of His Holy Word and Spirit," to sanctify and bless the Elements!

In 1620, Bishop Andrews, in his prayers for the Holy Communion, supplements the Anglican rite by borrowing from Eastern Liturgies just those elements which are found in Edward VI.'s First Prayer Book.

Bishop Jeremy Taylor (who died in 1667), in his manual entitled "The Worthily Communicant" followed the same line.

Bishop Wilson, of Sodor and Man (appointed in 1697) compiled for the Diocese of the Isle of Man, private devotions for use at the altar taken out of the most ancient offices of the Church, "to render our present Communion Service more agreeable to apostolic usage until it shall please Him to restore to us the first service of King Edward VI.

Later on Robert Nelson, in 1750, interpolated the Prayer of Oblation immediately after the Consecration Prayer.

Bishop Overall, who became Bishop of Lichfield in 1614 (author of the portion of the Church Catechism which relates to the Sacraments) considered it to be within his episcopal rights to replace the Prayer of Oblation to where it was in the first Edwardian liturgy.

In the new liturgy, drawn up for the Scottish Church in 1637, Archbishop Laud inserts a new Consecration Prayer, with Invocation of the Holy Spirit, and restored the Prayer of Oblation to its earlier position immediately following the Consecration in Edward VI.'s First Prayer Book.

Bishop Jeremy Taylor compiled a similar new Liturgy for use in Ireland, when the Commonwealth had prohibited the use of the English rite. A similar new liturgy is found among the Non Jurors.

In the American Prayer Book, the Prayer of Oblation is restored to its original position. The same is found in the South African Prayer Book.

I quote these facts to show how from the beginning of the Reformation period, before the last—1662—Book was issued, there has been chronic discontent with the Prayer of Consecration, and we are told that some sections of the clergy in England have followed those Bishops of Tudor times, in interpolating and using private prayers while taking the Holy Communion Service. This is neither edifying to the church nor good for the clergy.

There can be no objection to the Prayer of the Invocation of the Holy Spirit, for, far from being Popish, it is a move away from Rome instead of towards Rome. The Roman Church has always used a liturgy very much like our present (1662) one, believing that the Consecration is due to the recital of our Lord's words only. This belief in the mere recitation affecting our Consecration may give to some the impression of the Consecration being something mechanical. Emphasis is laid on the action of the priest, who recites certain words, possibly suggesting to others an element of magic! Whereas no risk of a false idea can prevail when we pray to God and ask Him that His Holy Spirit may bless and sanctify both us and the elements that they be unto us the Body and Blood of Christ, i.e., that through them God will bestow His spiritual gift to us.

Our bishops, therefore, have produced a prayer that is evangelical in creed, which harmonises with modern thought, which is entirely out of harmony with Roman theology, and which will yet satisfy the great majority of reasonable High Churchmen. That it does not satisfy some clearly shows that the new Prayer is not a mere concession to the Anglo-Catholics. To be perfectly

candid, I must say it appears to me that some at any rate of the opposition to the new Consecration Prayer is a complete travesty of the truth, and an illustration of how party prejudice can blind the eyes of those who are otherwise intelligent Christian gentlemen.

The prayer does not suggest one particular moment of consecration, but would teach that it is through the whole occasion of the service that the spiritual gift comes to us from God.

There is nothing really new in the Consecration Prayer in the Alternative Service, or anything in the service to which any Evangelical need object.

The Bush Church Aid Society's Appeal for Christmas Trees.

Rev. S. J. Kirkby writes:—

Dear Sir,—Last year you were kind enough to insert in your columns an appeal on behalf of the Christmas trees which the Bush Church Aid Society arranges annually for the children in the far-west of this State and other lonely parts of Australia. Again this year we are desirous of reaching your many readers. From year to year we have been enabled through the generous response of friends, to provide trees and suitable gifts for the children who live not only in the tiny townships on the great grey plains westward from the River Darling, but also for those who are found in the struggling settlements towards the far interior. This year we are adding new centres to our list. Christmas in lonely Australia is sometimes not much more than a mere date on the calendar. The Bush Church Aid Society is anxious to make the season a joyous reality as far as the children are concerned. Parcels of toys, sweets, books, dolls, etc., as well as contributions in money, may be sent to the Bush Church Aid Society, Diocesan Church House, George Street, Sydney. December 1 is the latest date for receipt of goods. We shall be glad to make grateful acknowledgment.

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

Yours sincerely,

W. A. CHARLTON,

General Secretary.

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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, V., Nov. 10, 1927.

"Ye are the Temple of God"—1 Cor. iii. 16.

My dear young people,

All of you have seen or read about
St. Paul's Cathedral in London. If you
come from England you'll know it, if
you've been on a visit you have cer-
tainly seen it. Such a huge, huge
building it is; out here we have noth-
ing like it, and I'm sure quite a number
of our churches would fit inside. It
will hold thousands of people. You
know it was built by Christopher
Wren soon after the great fire of Lon-
don, all that long time ago. Its great
dome can be seen miles away, stand-
ing high above all the surrounding
buildings, and very beautiful it looks
in the soft English atmosphere. There
it stands in the heart of the city,
buses, vans and taxis whirl around its
walls, and on the wide pavement be-
fore the great flight of steps are hun-
dreds and hundreds of pigeons always
anxious to be fed.

Some years ago while in England I
was very interested to see what care
was taken of this great church. There
had been some fear lest the foundations
might be sinking. Well-known archi-
tects and builders were planning how
best to make them quite secure. There
was scaffolding all up inside the im-
mense dome, repairs and clearing-up
was going on everywhere. Such pains
to keep this Church of God safe and
sound. This brings me to what I want
to talk of to-day.

Do you remember how, in the Bible,
the Apostle Paul says that each of us
is the Temple of God? His church in
Jerusalem was called the Temple.
Well, then, if we think of that we will
take pains to keep our own particular
temple clean and beautiful inside and
out. How is it to be done? In our
last letter we were thinking of hospitals
and the sick, now we need to think
about the opposite—good health—be-
cause in this second week of November
comes Health Week, with its teaching
about how to keep well and fit. You'll
all hear something of this at school.

I want you all to read the funny little
poem that comes after this letter,
there's ever so much sense in it, it
tells you about health and about the
way to keep our temples fit and beau-
tiful.

We are still in the season of Trinity.
Can you tell me how many Sundays
after Trinity there are, and which
Church season comes next?

I am, yours affectionately,

Aunt Mat

Answers to questions in last issue:—
St. Luke ix. 2.

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

THE WISE CHILD.

If I want to be happy
And quick on my toes,
I must bite my food slowly,
And breathe through my nose.

I must press back my shoulders,
And hold up my head,
And not close my window
When going to bed.

I must soap my bath-flannel,
And scrub all I know;
I must then take a towel
And rub till I glow.

I must never be idle,
And lol in my chair;
Or shout like a demon,
And act like a bear.

I must play—not fidget,
Read books—not flop;
Begin all with a purpose,
And know when to stop.

I must love what is noble,
And do what is kind;
I must strengthen my body
And tidy my mind.

Yes, if I would be healthy,
And free from all cares,
I must do all I've told you,
And mean all my prayers.
—Exchange.

"A CERTAIN KING."

(20th Sunday after Trinity.)

"A certain King" with bounty royal,
A marriage feast has made,
He waits to see His table filled,
His Voice by all obeyed.

"A certain King" with mercy wide,
Compassionate in love,
Proclaims to earth's remotest bounds,
Redemption from above.

"A certain King" Who reigns supreme,
In majesty and might,
And yet, a tiny sparrow's fall
Is noted in His sight.

—Grace L. Rodda.



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the teaching and practice of these books is
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many fields of thought and from the most
recent literature. We need only look at the
treatment of 1 Cor. xiii. and xv., dealing
as these chapters do with Love and with
The Resurrection, to feel the spell of the
subject matter. There is at the end of the
volumes a valuable index of sermons with
other references. We warmly commend the
volumes to the clergy. Maybe there are well-
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In the Market Place—By Spemologos. Some
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Illustration.—Archdeacon Hayman.

Toronto University—By Dr. A. Law.

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The estimated cost to September 30
last of sending British Troops to China
was £2,900,000.

To grant pensions of 30/- a week to
all citizens of 65 years and upwards
would cost Great Britain £240,000,000,
rising to £400,000,000 in 1936.

The cost of the Development and
Migration Commission from its incep-
tion in August, 1926, to August, 1927,
has been £109,652.

"Charles II. was not a High Church-
man. He had a sense of humour." So
answered a school boy in a recent
test in one of our leading Church second-
ary schools.

It is suggested that the time is ripe
now in the Church for an entirely dif-

ferent policy and for a leader with the
gifts of a great reformer rather than
the graces of a great referee.

H.M.A.S. Tingira, so well known in
Rose Bay, Sydney as a training ship
for the Royal Australian Navy, has
been sold for £1327. O tempora! O
Mores!

N.S.W. Cabinet has decided that no
betting will be allowed at any night
sporting events in the State. The bet-
ting evil is, unfortunately, very rife
amongst all classes.

"It is one of the puzzles of India
that a man whose bullock is his best
asset will deliberately overload his
animal, and then, half-starved as it is,
will drive it till it drops dead."

By the will of Mr. Robert J. Gleddon,
the University of Western Australia will
benefit by about £60,000. Mr. Gled-
don came from England in 1890 and in
1900 settled on the Kalgoorlie Gold-
fields.

It is proposed to erect a dispensary
at the Forrest River Mission in order
to perpetuate the name and work of
Edith Gribble. She joined the staff of
this mission in 1920 as teacher and
passed to higher service in 1926.

The total number of convictions in
England for drunkenness in 1926 was
67,126, compared with 75,077 for 1925,
a decrease of 7,951, or 10.6 per cent.
The total reached a lower level than in
any year since 1919.

A speaker at the recent Church Con-
gress in England paid a noble tribute
to the country parsons. He described
their honourable service in lonely and
difficult spheres as "one of the crown-
ing wonders of the Church."

London consumes nearly 20,000,000
tons of coal annually. The annual soot-
fall resulting therefrom is 76,000 tons.
A moderate estimate states that the
smoke pollution and soot-fall costs
Great Britain not less than £32,000,-
000 per year.

The purchase of £100,000 worth of
radium by the Federal Ministry has
been completed overseas. The radium
would probably come from the Congo
and will be available at the earliest
possible date.

The ruins of a great walled town
have been found in Kenya, on the
banks of creeks near Malindi. The
name of the place is Gedi, but it is un-
certain whether the remains are of
Arabic or Persian origin. The site is
much overgrown.

Describing the Day of Pentecost, a
lad in the same Church School wrote:
"On the day of Pentecost, St. Peter
preached in many tongues and 3000
people were converted to the Church of
England." Evidently there is little
instruction given nowadays at the
mother's knee.

In some episcopal eyes, laymen and
even clergy, must not think and act if
their Bishop is not at hand, even though
great and fundamental issues are at
stake. We venture to say that it will
be a sorry day for the Church when the
Bishop alone is the fons et origo
of the Church's thinking and doing.

A master in one of England's great
public schools said the other day that
he was not afraid for the boys so long
as he had them at school, where they
had their discipline, and their chapel
services. But in many cases he drea-
ded to think what became of it all when
they left.

Dr. Golding Bird, Bishop of Mauri-
tus, and formerly Dean of Newcastle,
N.S.W., writing to the London "Times"
after a visit to England, suggests that
the Church there is suffering from a
sort of spiritual dyspepsia. There ap-
pear to be too many "good things" in
the way of "High Masses, solemn
Evensongs, and the like."

Evangelical opposition to the ratifi-
cation by Parliament of the proposed
new Prayer Book is based on the
ground that there cannot be a final re-
vision, as the bishops have not under-
taken to enforce obedience thereto.
Therefore, it will inevitably be used as
a jumping off ground for further de-
mands by advocates of Romanising
practices.

A Native Brotherhood in the Diocese
of Melanesia has been established.
Eight Brothers have been appointed,
and their mission is to "preach Christ"
in heathen villages into which white
men have hitherto been unable to enter.
Their recent mission into the interior
of Guadalcanal has been well spoken of,
and its results, as far as we are in a
position to judge, have more than just-
ified the venture.

Dr. Woolnough, geological adviser
to the Commonwealth Government,
feels it his duty to warn people against
excitement, for the oil at Roma was
filtered oil, and had evidently migrat-
ed from a very great distance. There
was now in Queensland heavy residual
oil at Longreach and a light filtered
product at Roma. Both indicated the
existence of oil-forming conditions, but
crude oil containing light, intermediate,
and heavy products was yet to be
found.