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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.

"Love one another."—St. John xv. 12.
Toorak, Vic., Sept. 28, 1927.

My dear girls and boys,

Did you read the letter from Uganda in our last paper? Isn't it interesting to hear about other countries and what people are doing there? Do you remember a short time ago I was telling you how someone had called this world in which we live a palace—how one family lives in this palace, but in rooms so far separated that we scarcely know anything of one another? Well, there is less and less excuse for such ignorance, some wonderful inventions are bringing us much closer together. There's wireless. I wonder how many of you "listen in." You won't have heard Europe yet, but you doubtless will, and who knows how soon? I know someone who plays for a wireless orchestra, and the other night played for Holland. Isn't it wonderful to think of? I do hope they heard Melbourne well.

Then there is flying. We older folk have seen the beginning of wonders here, and there is no knowing what you young people will see. In one of the daily papers, a few days ago, someone was prophesying that the trip from England to America will be made in three hours, and round the world in one day! It sounds a most exciting fairy tale. Apart from anything so marvellous as this, these two great discoveries have brought all countries much nearer together. Think, too, how news just flies round the world by cable. There's a tennis match in America, a cricket match in England, we have the results in a few hours. There are earthquakes in Palestine and Japan; we know about them almost at once. Things happen in Russia, Spain, Poland, anywhere, and we find something about it in our next morning's paper. Every day, almost, we can learn new things about the distant parts of our palace and about our huge family.

Some of you will belong to big families. You'll know how jolly it is to have brothers, sisters and cousins to play and work with. You take a special interest in your relations, we all do. If we could feel that way about people in other countries, the world would be a much happier place for everyone. Think of all the cousins we might claim, and won't we have our work cut out to take a real and true interest in them all!

You all know about the League or Nations, trying hard to make and keep us all friends, one country with another. Then there's a big movement among University students, all holding out friendly hands across lands and seas. There is the Young Women's Christian Associations working in ever so many countries, always with one aim; there is the Y.M.C.A., and what

about Boy Scouts and Girl Guides, they are everywhere, aren't they? With all this, we've got a good road to friendship before us, let us follow it; chances are sure to come to all of us to show affection to our big family.

Our question-to-day is a short one. We go to church to worship God. Can you tell me what worship means?

I am, yours affectionately,

Aunt Mat

Answer to question in last issue:—
St. Mark xvi., 15.

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

A SEARCHING QUESTION.

Has someone seen Christ in you to-day? Christian, look to your heart, I pray; The little things that you've done or said—

Did they accord with the way you prayed?

Have your thoughts been pure, your words been kind?

Have you sought to have the Saviour's mind?

The world with a criticising new Has watched—But did it see Christ in you?

—Exchange.

ASSISTANT BISHOP OF MELANESIA

THE news of the acceptance of the Assistant Bishopric of Melanesia by the Rev. Canon Wilton, Sub-Dean of All Saints' Cathedral, Bathurst, has given much pleasure to a wide circle of friends. Canon Wilton is a graduate of Sydney University, and was ordained in the Sydney Diocese, where he spent most of his ministerial life. He will be remembered for his splendid work in the Camden parish and then as rector of Mulgoa and afterwards as Precentor of St. Andrew's Cathedral. He then became sub-dean of Bathurst Cathedral.

Ultimately it is planned that he will become bishop of a new diocese consisting of portion of the mainland of New Guinea, the islands of Bougainville and Choiseul, and some 600 surrounding islands. It will be known as the diocese of New Britain and the Isles. Canon Wilton will of necessity go to an arduous and pioneering piece of work, but, we are confident, that in it he will be upheld by many prayers. He has won an abiding place in the hearts of the people of Bathurst on account of his devoted and self-denying labours. It is hoped that he will be consecrated in Bathurst Cathedral on All Saints' Day, when the consecration of the new Bishop Coadjutor of Bathurst will take place. He will then go forth to his new duties with the new year.

The AUSTRALIAN CHURCH RECORD

For Church of England People
CATHOLIC—APOSTOLIC
PROTESTANT & REFORMED

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Australian Church News.

Bells of St. Clement's.

Bishop of Central Tanganyika—Rev. G. A. Chambers.

I Pronounce Them.—W.H.I.

Laymen to Laymen.

Leader—The Chapel of Work.

The Deposited Book—Rev. W. T. C. Storrs, M.A.

World Conference at Lausanne—By a Correspondent.

Word or Two—Coming Events.

"THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

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

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



The actual surplus of the Commonwealth Government for the year 1926-1927 amounted to £2,635,597. The gross public debt on June 30, 1927, was £461,067,742.

There are 37,150 Boy Scouts in the whole of Australia. The progress of the movement is being steadily maintained. The secret of scout efficiency is efficient scout masters.

Darwin lumpers are considered the slowest in the world. They average 6 to 8 tons an hour, working one hold of a ship. The corresponding figure in Melbourne is 20 tons.

During the three years 1924-1927 the total numbers of migrants received in Australia from various sources were

British 105,893, Italians 13,362, other Southern Europeans 6862, and other Europeans 6621.

It is proposed to make Canberra the headquarters of the Royal Australasian College of Surgeons. Constituted on principles embodied in the American College of Surgeons, the institution will confer degrees, and in other ways set the hall mark upon men of skill.

Sturdy Evangelicals in England are proposing to establish a Board of Finance of their own, whereby they can help to maintain and foster Evangelical parishes and witness. Evangelical trusts are becoming more and more necessary.

The N.S.W. Fire Brigades' efforts to raise money for hospitals in that State reached a total of £107,408. In the division of the proceeds so far, £41,000 has gone to Roman Catholic Hospitals, and about £13,000 to other general hospitals.

In order to conform to international usage, and consequently marking a further step in the modernisation of Turkey, the proposal has been officially put forward that the weekly rest day should be changed from Friday to Sunday.

Strong disapprobation of the film, "For the term of His Natural Life," was expressed by the Royal Society of Tasmania at a meeting held recently in Hobart. A resolution was passed accordingly. Many feel that the film is an outrage on Tasmania, and is calculated to lower British prestige in foreign countries.

Dr. Norwood, head master of Harrow, and Mr. Maurice Jacks, head master of Mill Hill School, England, share the view that schoolboys have too much pocket money. "There is no doubt," said Dr. Norwood, "that boys receive for pocket-money much more to-day than they did before the war. Very often they have too much."

Mr. Roslyn Mitchell, a Scottish Socialist member of the House of Commons, has spoken very strongly against the Deposited Book. He indicated that many people in Scotland had hoped that the Church of Scotland might one day unite with the Church of England, but if this Prayer Book was passed the break would be complete, and no such unity could be achieved.

Trip psychology is evidently a dominant factor of Church life on Tyne-side, England. If it is not the choir, it is the Sunday School, and if it is not

the Mothers' Union, it is the Mothers' meeting. The change in name is symptomatic. The word "trip" is replacing the word "treat." There is about the modern trip something of the spirit, particularly with old ladies, of reckless gaiety, which is all to the good.

"The Church of Rome can do no wrong," so we are told, with the result that that Church's machinery for divorce, called the Rota, has annulled 28 marriages, 14 in favor of rich people and 14 of poor people. The costs extracted from the rich pay their own fees together with those of the poor. Thus Rome tries to save her face. Of course money comes in, but a further sinister aspect is Rome setting herself forth as a super-State.

"The paganising of modern living has invaded all classes," says Mr. Ramsay MacDonald, in a remarkable denunciation of tin hare racing. "The moral curse of plutocracy is on us. You can see it in this greyhound racing. If our people require that feeling which sacrifices strong moral rectitude for flash enticements of the day and hour, as did the people of Rome, then you are ruined as Rome was ruined."

Fulai is the name given to a strange native ceremony in New Guinea. The ceremony, which marks the initiation of the boy to the preliminary stages of manhood, is practised only in the villages of Mei, Uaripi, Koraiti, Sivili, and Opan, and is carried out with elaborate symbolism. Among other rites, the initiate is borne to the Eravo, or men's house, in a structure of bamboo, representing a canoe, borne upon the shoulders of about 20 men, and guided "over troubled seas" by a Maso, or master of ceremonies, whose title is hereditary and whose secrets are jealously guarded.

The Royal Automobile Club has urged upon the Minister of Education in N.S.W. that the children receive weekly instruction in regard to such "safety-first" principles as:—(a) To be careful when crossing the road, and to look both ways before stepping from the footpath; (b) avoid running from behind vehicles; (c) running across in front of stationary trams; (d) the danger of billy-carts and scooters on highways, especially on hills; (e) riding push bicycles and holding on to trams and horse-drawn vehicles; (f) running after slow-moving traffic and jumping on the back; (g) playing on the footpaths and running on to the roadway; and (h) running across thoroughfares during the intervals at cinema displays.

The World Call to the Church.

is being answered by

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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.



DUTY.

Duty! The bareness and baldness of the mere word standing alone is very often sufficient to cause us, metaphorically, to shrug our shoulders in slighting disregard, or intolent silence.

The phrase recalls to our mind something in the nature of a stern necessity, or an ever-present task.

We feel the insistent obligation of self-sacrifice; or of unwilling concentration.

Yet we are forced to admit even so, that life could not proceed with any degree of smoothness or satisfaction, without the daily drudgery of duty.

Ah, yes! All too frequently the thought intrudes, that Drudgery is indeed but another name for duty.

Drudgery, drab and dreary, day after day in monotonous return.

Nor can we even choose our own duties, for they are as a rule, chosen for us, and decided by others.

George Eliot asks—

"Can any man or woman choose duties?"

and herself answers her own question:

"No more than they can choose their birthplace, or their father and mother."

Yet pause for a moment, and ponder upon the worthlessness of life, were we to be deprived of the ennobling force, and the needed stimulus of duty.

Someone has said—

"The greatest happiness of life I find, after all, to consist in the regular discharge of mechanical duty."

Surely this simple and telling truth reveals a nugget of finest gold; a sheaf of fairest lilies; a gem of purest brilliancy.

For how true it is, and how well we know it, that happiness unalloyed, sunshine and welfare, hope and fulfilment, all alike spring from the constant, faithful performance of daily and hourly duties.

Nor does it signify in the least how small or unpretentious those duties may be.

And duty is crowned. And its crown is contentment. A crown all unseen by the outward eye, but none the less real, living, and permanent. A veritable "crown of rejoicing." A flower of flawless beauty. "A jewel which no Indian mine can buy."

For duty, when sensibly viewed, and duly appreciated, is not the hard taskmaster, who would bid us build bricks without straw. Not the heavy burden that is toilsome beyond endurance. Nor yet, an unfair strategy, laid upon us by superior strength or cunning.

Nay! Rightly accepted, 'tis seen in a fairer light; weighed with a truer scale; and carried in a kindlier heart. Viewed thus, we find that monotony itself vanishes; and duty shines in a golden radiance.

For although

" 'Tis clad in gloomy garments gray that duty comes to me,

The while, absorbed in self, I seek To be from duty free."

Yet again—

" 'Tis drest in sweet attractiveness, That duty comes to me, The while, I follow in her wake, And learn her worth to see."

Thus, instead of the austere goddess, with a birch in her hand, we look up and discover the smiling face of a deity, whose arms are filled to overflowing with generous gifts.

Gifts that are ours for the taking.

For ever the pathway of duty will lead to the "green pastures" of "faith, hope and love," to the sweet haven of "joy unspeakable."

It has been justly said that—

"The world would be both better and brighter, if we would dwell upon the duty of happiness, as well as on the happiness of duty."

The duty of happiness! Then let us no longer forget or ignore this very pressing duty, but begin at once to put it into practise.

And for the rest, the homely advice of Carlyle will suffice—

"Do the duty which lies nearest thee."

In this way shall we find that our "second duty," will already have become clearer."

Thus shall duty be transfigured; no longer harsh and forbidding, but gentle as the dew from Heaven, sweet as the fragrance of the perfumed lily; and welcome as the breath of early spring.

Thus shall it become of absorbing interest, of definite value, and a source of ever-increasing strength.

While we may surely find the very sum and substance, the very soul of duty, revealed by our Lord Himself, when He says—

"All things therefore, whatsoever ye would, that men should do unto you, even so do ye also unto them."

—Grace L. Rodda.

"THEY WATCHED HIM."

Christ in compassion,
Granting relief,
Helping and healing,
Sickness and grief.

Enemies watching,
Looking for ill,
Wrongly construing,
Deeds of goodwill.

They in their envy,
View Him askance,
"Breaking the Sabbath,"
Lies in their glance.

List to His answer,
Calm and benign,
Breathing of mercy,
Succour divine.

"E'en should your oxen,
"Fall in distress,
"Would ye not rescue,
"Pity and bless?"

Vanquished and silent,
Sullen their mien;
Wisdom of Jesus,
Clearly is seen.

—Grace L. Rodda.



Missionary Co-operation.

Speaking at the annual meeting of English Presbyterian Missions, the Bishop of Salisbury (Dr. St. Clair Donaldson), chairman of the missionary Council of the Church of England, mentioned in his genial way that this was the first time he had ever addressed a purely Presbyterian audience. He pleaded for a closer comradeship in the greatest of all causes. "The most virile and ennobling side of church life is the missionary side. The call of unity, as well as the feeling of brotherhood, has brought me here. The world cannot be fully evangelised by a divided church. The time has come to practice co-operation to a much closer extent in all our work for missions. We have to remember that the real issue at stake is that of faith in Christ.

Liverpool New Churches Fund.

The Liverpool Diocesan Conference, at its spring session, unanimously adopted a scheme put forward by the Bishop for raising £250,000 to build churches in the new housing areas and to re-fit certain old schools, now threatened by the Education Authorities on account of their structural condition. This project has already attracted considerable attention in every part of the diocese, and those responsible for carrying it into effect have been much encouraged by the friendly reception given to the proposal and by one or two generous gifts, offered before the appeal has been published.

Menin Gate Memorial.

Thousands of listeners all over the country were able to hear the wonderfully impressive and moving service which was broadcast from Ypres recently, when Lord Plumer, in the presence of a great assembly of people, unveiled the beautiful Menin Gate Memorial to the 56,000 British who fell in the Salient and have no known grave. The service commenced with the singing of the hymn, "O God our help in ages past." Lord Plumer unveiled the Memorial, delivering a beautifully phrased address, and then the King of the Belgians gave an address in English, paying a very fine tribute to the defence of Ypres by the British troops. After the hymn "For all the Saints," Dr. John M. Simms, of the Presbyterian Church of Ireland, who was Principal Chaplain to the British Armies in France and Flanders, offered three prayers for the occasion.

Leicester Cathedral.

The Council of Canons is arranging to designate the Chapter Stalls with the names

"I Pronounce Them."

WE are all aware that there is a constant stream of novels dealing with sex matters from every point of view and often containing many reprehensible details. The man in the street is properly shocked by them and protests that they should be excluded from lending libraries, but he seems to read them through when he gets them. The craze for detective stories and novels of adventure seems a sound reaction to the widespread obsession with sex. But, if sex problems demand solution, as they do, then we should seek to provide clean novels dealing with this subject. The Rev. G. A. Studert-Kennedy has done so in his new book, "I Pronounce Them." As the title suggests, the author is occupied with marriage and divorce in their varied aspects. Mr. Kennedy was rector of a slum parish before the war; as "Woodbine Willy" he became the most famous chaplain in France and since the war he has been leader in the movement known as the Industrial Christian Fellowship. There can be few men better qualified to treat of the tangled relationships between men and women. In spite of all the harrowing experience he has met with in parochial and army life, he has not become cynical, but still retains his idealism. A caution should be given to the readers of this book that in it Mr. Kennedy uses a well-known dialectical method, of accepting your opponents views and then showing wherein they fail. The Anglo-Catholic rigorism, which is that of the Rome exaggerated, and which is assumed by the book to be the true teaching of the Church upon marriage, does not express the author's personal opinions, as a recent ar-

of famous church worthies connected with the diocese in centuries past. Arrangements are being made to start a Missionary Corner and a Children's Corner in the Cathedral in the autumn.

Mr. S. H. Nicholson.

Mr. S. H. Nicholson has resigned from the position of organist of Westminster Abbey. He proposes to carry on a campaign throughout the country in an endeavour to get the public interested in the scheme for the establishment of a college of church music in London. He considers that the improvement of music in parish churches one of the greatest needs of the day.

The New Prayer Book.

It has been decided by the Sub-Committee of the Ecclesiastical Committee of Parliament, which consists of Lord Clarendon, Lord Falmouth, Major Hills, and Mr. Ammon, to invite a number of Church organisations, Bishops and Clergy who have taken a prominent part in the controversy, in addition to Nonconformist bodies, to formulate their objections to the Deposited Prayer Book. These statements have to be prepared in writing and presented to the four members, who will then consider them and make any observations of their own upon the objections. Having done this, the sub-committee will report to the main committee.

Appointments of Bishops.

Rev. B. C. Roberts, formerly Fellow and Sub-Warden of St. Augustine's College, Canterbury, and later a missionary in the Malay States, has been elected Bishop of Singapore in succession to Dr. Ferguson-Davie, who is resigning the position. Bishop Gresford Jones, vicar of Pershore, and formerly Bishop of Kampala, Uganda, has been appointed rector of Winwick, Liverpool, and Bishop of Warrington, while the Rev. G. J. Walsh, C.M.S. Missionary in Japan since 1914, has been appointed Bishop of Hokkaido, Japan. He is a graduate of Trinity College, Dublin.

Winchester See House.

The Bishop of Winchester announced at a meeting of the Winchester Diocesan Fund that the whole of the £16,000 needed for the conversion of Wolvesey Place, Winchester, into a See House for the Diocese of Winchester, was in the bank or in sight.

by Mr. Kennedy in the "Forum" clearly shows. The question whether the "innocent party" in a divorce should be allowed to re-marry has given the author's mind no rest for years and his novel is an attempt to think out various answers to the question. Opinions will, of course, differ as to the success or failure of Mr. Kennedy's attempt, but there can be few Christian people who will not receive a benefit from reading so fearless and reverent a handling of a most difficult problem. Some airily dismiss the matter of the suffering of the innocent party by quoting "Hard cases make bad law," as if these words were strong as Holy Writ, but it is equally true that bad law makes hard cases. One fears to bring the indissolubility of the marriage into discussion, lest criticism tend to loosen the belief therein. But opponents of Christian marriage are extremely energetic in arguments, and the Church must meet their arguments, for ex cathedra pronouncements on marriage or on anything else carry little weight nowadays. "I pronounce them" is an honest attempt to show what the problems of divorce and birth control really are, not in the abstraction of a book on morals, but in palpating human life. Some sex novels merely pander to prurient minds. In others the authors seek to deal artistically with the situation, which continually recur among men and women or try to display the motives and actions of men and women in their relations to each other with psychological exactness. But Mr. Kennedy has sought to express by the medium of a novel the way in which the individual Christian and the Church as a whole should strive to apply the principles of Christ to the relationships between the sexes.—W.H.I.

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The Deposited Book.

(Rev. W. T. C. Storrs, M.A., Vicar of St. John's Church, Heidelberg, Melbourne.)

WE have to acknowledge that there are real advantages in the Deposited Book, but they are mainly, if not altogether found in the additional prayers. But there are, on the other hand, things which hinder, or mar the spirit of true worship by their being contrary to the truth, or at least capable of being construed in that direction, things which darken or obscure the truth.

Without hesitation we assert the following facts about the alternative use.

(1) It contains teaching not in line with Scripture, that final authority of our Church as our Articles practically declare. It encourages prayers for the dead, which Scripture never does. No verse can be found in the whole of Scripture, which gives such encouragement. Onesimus is not in point at all, for whether he was alive or dead cannot be proved. The Apocrypha appears to be the principle prop to bolster up this teaching for which Scripture gives no encouragement, and which our present Burial Service practically denies by describing the souls of the faithful after they are delivered from the burden of the flesh as one of joy and felicity. Those who are with Christ can hardly be in need of our prayers. It is an aspersion on Christ's goodness.

It claims that it is according to His Holy institution that "we do celebrate and set forth before Thy Divine Majesty with these Thy holy gifts." The accounts of the institution in no one single instance, whether in the Gospels or in Corinthians, suggest any such thing. The memorial or remembrance is always to ourselves and not to God. How can God need such memorials with Christ present at the right hand of God. We do show forth our Lord's death as our only hope and ground of confidence, but in no sense to remind God of a Sacrifice He Himself provided.

(2) Its Language is Equivocal. If, like the Delphic oracle, language may be taken as meaning one thing to one party and another thing to another, how are we to describe it, but as equivocal. And surely this is true of the Consecration Prayer. Anglo-Catholics naturally and very rightly from the language, claim it as teaching Transubstantiation, while some Evangelicals persuade themselves the language need not be read as bearing this meaning. To my mind such persuasion is artificial, illogical and deluded. But such persuasion exists. Those who hold this opinion cannot for a single moment deny that the Anglo-Catholic has just reason in reading the language as teaching plainly some material change in the Elements. The gifts of Bread and Wine are to be unto us the Body and Blood of Christ. This invocation of the Holy Spirit upon the Elements cannot be traced with any certainty earlier than the fourth century. There is no support to it in Scripture. Neither of the Greek words used in the account of the Institution can be traced as supporting such a view. It is God naturally who is thanked or blessed.

Or again, "Draw near and receive," cannot possibly be explained in any other way than that the receiving is in the act of taking the Bread and Wine. To us who hold the Spiritual and, therefore, the higher view, only spiritually and after a heavenly manner is the Body and Blood of Christ received. We claim that the anthem "Blessed is He that cometh," etc., is also equivocal. For it will most certainly be explained as referring to a Presence which arrives at and in the Elements. While Evangelicals of a sort will say it need not bear this meaning, "It need not," is not "It cannot," and "It cannot," will be the only safeguard against error and superstition.

(3) Its language is contradictory. To declare that "the Sacrament of the Lord's Supper was not by Christ's ordinance reserved," and then to allow and make regulations in the matter of Reservation is to stultify oneself. And what is that but contradictory teaching? The Black Letter Rubric cannot be made to square with the Prayer of Consecration, for the latter plainly allows the conception of a Real Objective Presence, which is nothing but a Corporal Presence and that is denied by the Black Letter Rubric.

The confession of specific sins in the visitation of the sick is surely contradictory of the teaching of the Catechism, which says, "Let a man examine himself." And also there is no suggestion that such examination is to include a confession of specific sins, when every matter about which self-examination is urged is an attitude of the heart and has nothing to do with confession of specific sins.

(4) Its methods are not straightforward. By this we mean it introduces abandoned

positions not directly, but indirectly, by insinuation or implication and not in a direct and straightforward manner. For instance, the term "Altar," abandoned under Revision, has now been introduced in the Devotion before Communion in a way which can only be described as a back-door way, just the way the Ritualist is in the habit of doing things. There is an example of the same thing in the regulations with regard to Reservation. The Bishops must know there is an air of unreality about the whole thing. They must know the regulations will not be kept, that also in the consent given to some other place for the receptacle for the Elements at the discretion of the Bishop, the door is left ajar for a Tabernacle, with its associations of idolatry.

(5) It is pitifully weak in its concessions to custom, in its appeals to tradition, rather than to Scripture. Nowhere is there that recognition of the authority of Scripture. There is, in fact, largely a weak yielding to the attitude of the Modernist to Scripture. It insinuates by its attitude towards Scripture that there is much in Scripture which is not fact and that persons and stories have no real message for the people of to-day. It is lamentably weak when it fails to direct that there shall be no on-lookers, gazers at Holy Communion. Its directions savour of milk and water instead of that strength and decision which should have been shown.

(6) It goes behind the Reformation. It is a return to the partially reformed Prayer Book of 1549. There is no harm in that, some will say. I ask, then, was Archbishop Benson wrong when he said "The English Reformation is the greatest event in Church History, since the days of the Apostles. Here we possess a gift for which we are accountable to God Himself and to all mankind." But the Prayer Book throws back that gift to the Giver and says, "we do not value it. We have found it worthless. What we had before was better. It was more uplifting and unlightening. It brought better conditions in our national life, in our religious life. The days previous to the Reformation were golden days in comparison with the days we now live in. The 1549 Book was nearer to the truth than we ask, was it? We assert that this Alternative Use does go behind the Reformation also in that it repudiates the great rules that governed in the revising of the first Prayer Book. Those rules are, first, that the search-light of Scripture must be applied to every Rubric and Prayer. All that would not stand that test must go and the whole Service of Holy Communion was reduced to bring it into line with Scripture. The second rule was that all that is ambiguous must be removed. Anything that could be or had been interpreted to bear a wrong construction was struck out or altered.

It goes behind the Reformation for all the controversial changes are to restore, almost verbally, what the Reformers for excellent reasons deleted as either unscriptural or as capable of harboring unscriptural doctrine. It treats as open questions matters settled at the Reformation. It reopens questions to which our Reformers gave a decided answer. It is true that we are flinging back again to the Giver that gift which Archbishop Benson declares to be the greatest event in Church History, a gift for the use or abuse of which we are accountable.

(7) It will define with harder and more pronounced lines the divisions in our Church. Many of us will feel we cannot ask a fellow clergyman to preach in our pulpits, if he uses the alternative use. If we did, we should condone his offence. If a brother clergyman asks us to preach for him and informs us that at his Church the Alternative use is to be used, we shall decline to use the Service or to countenance it by our presence. What disturbances of congregations there will be, setting the Minister against the people and the people against the Minister—at least where congregations have any spiritual understanding of the things that differ and are capable of choosing the excellent! What confusion it will create in our Cathedrals. Officials, Bishop, Dean or Canon using what, after all, are contradictory services! We shall have again the use of Melbourne or the use of Sydney and Bishops will insist that one or the other is the use of the Diocese. Uniformity will have vanished.

(8) The Complexity of the Deposited Book is greater than that of the present Book of Common Prayer. Many unfamiliar with our present Prayer Book find it very difficult to follow. But their difficulties will be greatly increased in the alternative use. This means loss to our Church of devout souls, at any rate of many who would be won by greater simplicity in our services. We need to return to the simplicity of Apostolic times. The uneducated will be more than ever driven from the Church to its irreparable loss. Are we to be more than ever the Church only of the educated and the well-to-do? It will be a

sad day when no longer it can be said of our Church "To the poor the Gospel is preached."

(9) The very principles which have guided in Revision are wrong. It is quite evident that the tastes and desires of this or that body of Churchpeople have been too much taken into consideration and the only sufficient guide has been forgotten—the principle whether our worship is pleasing to the Master. Can it be pleasing to Him, when, for instance, spiritual properties are given to material objects. Did He not declare that "the flesh profiteth nothing; the words that I speak unto you are spirit and life." The Holy Spirit does not come on material objects. He does come on the spirit of man and through that spirit sanctifieth the body.

If thought has been taken of bodies within our Church, surely the trench dividing us from our Protestant brethren is dug deeper than ever.

Our brethren of the other Churches have been sacrificed in ineffective effort to win the so-called Catholic party. This principle we declare to be totally wrong.

(10) Peace has been sought at the expense of truth. The Bishop of Norwich declares that the schools of thought in the Church are not complimentary to one another, that that is the ideal of the Deposited Book. They are contrary. Contrary things cannot both be true. One must be false. Which is it? We answer unhesitatingly, that which is not in line with Scripture, with the Master's teaching. What is false cannot be of the truth. No lie is of the truth. On which side does the lie rest? Peace at the expense of truth is too dearly bought. Compromise, which, after all, palliates falsehood, can never bring peace, unless it be the peace of death and decay. A compromise may appear clever, but it seldom settles matters, seldom brings a worthy peace. Wrongs must be righted, if there is to be lasting peace and this Deposited Book rights no wrongs. It admits wrongs as if they were rights. This means either delusion or deceit. Delusion and deceit are both hateful, if they are not equally vicious.

In conclusion, I appeal to all to stand by Cranmer, and not allow practically the 1549 Communion Office to replace that of 1552. Through the attitude of Bishop Gardiner, Cranmer saw the dangers of that first Prayer Book and in loyalty to his Lord and truth, purged the Book of what might be construed into teaching any change in the Elements or any imperfection in the one Sacrifice once for all offered on Calvary. And shall we desert him on the very points for which he and his fellow Bishops perished at the stake?

Guard your Home from the Confessional.

"The Confessional" is the system of requiring periodical and secret confession of all sins to a priest and receiving absolution from him on such terms as he may dictate. It has nothing to do with the recourse of a troubled and awakened soul to some godly minister or friend for enlightenment as to the free grace of God revealed in His Holy Word. It has nothing to do with the burden of some special sin brought to light by self-examination or by the approach of death. It has nothing to do with the removal of a sentence by excommunication pronounced by the authority of the Church on those who by grievous and notorious sin have brought disgrace upon it, and have been cut off from communion until they are duly reconciled. It has nothing to do with the public confession of sin in which the whole congregation joins. Our Prayer Book in different places refers to all the foregoing conditions of spiritual life, and in various ways makes provision for them. The Confessional is different from all these. It is part of the system of the Church of England. At the Reformation the practice of secret confession was abolished in our Church, confessional boxes were swept out of the churches, and they have no business there now. Confession of sin should be made to God, not to man.

The glad message of the Gospel is this. Our Lord Jesus Christ is our great High Priest, at the right Hand of the Majesty on high, having by His Cross and Passion obtained eternal redemption for us. We can come to Him in prayer as really and as effectually as if He were still on earth. We may approach Him, yes, even the worst of sinners may approach Him, without any Saint, or Virgin Mary, or priest to come between us and Him. The way is always open. There is no barrier between us and Him except our own disbelief. No one that comes to Him need fear, for it is He Who, by His Holy Spirit, draws us to Himself, that He may say to us, as He said to penitent sinners of old, "Be of good cheer, thy sins

have been forgiven thee." The forgiveness which He bestows is full, free, and immediate.

The Confessional is neither more nor less than a barrier between Christ and the soul. The priest who sits there claims that he sits as judge to decide whether our penitence is real, and what kind of punishment our soul requires, whether the repetition of certain prayers or prostration before certain images, or the application of the scourge. To decide this, he must know all our sins, our secret thoughts and desires; he must go over the whole story, of which the very remembrance defiles the soul, and may rekindle the flames of lust. The Priest in the Confessional takes the place of Christ on the seat of Judgment. He becomes our master by the power of the knowledge of us which he acquires. He comes between husband and wife, between father and child. The country where the Confessional has sway is a priest-ridden country.

It naturally happens that many persons do not make full confessions. Children in schools have been known to invent little peccadilloes, so as to have something to confess. Thus the conscience is hardened against any true sense of sin, and the last case is worse than the first.

Behold, then, the Lamb of God that taketh away the sin of the world. Let Him and no other be your Priest. Let the throne of grace be your Confessional.

GUARD YOUR HOMES FROM THE PRIESTLY CONFESSAL.

The Ministry of Money.

MONEY comes the nearest to omnipotence of anything we can handle," says S. D. Gordon, and Dr. J. R. Mott adds: "No amount of money can save a soul, or build up a character or evangelise a city, yet it is a factor without which these results are not accomplished. Money has power to inaugurate and carry forward great enterprises for the welfare of mankind. All of the most extensive and beneficent movements and institutions in Christian and non-Christian lands were made possible by money rightly used. This money has power to multiply greatly one's opportunities, influence and fruitfulness. With equal truth it multiplies one's responsibilities and duties. Greatly enlarged giving to extend Christ's Kingdom throughout the world is urgently needed to save the Christian lands themselves. In all nations the times of greatest material prosperity have been the epochs of greatest danger. The hoarding and wrong use of gold constitute the true 'yellow peril.'"

With regard to missionary giving, Dr. Mott adds: "The minister holds the key of the situation. If he takes hold of the matter in a determined and unselfish manner, he can in almost every Church, even under very adverse circumstances, steadily and even largely increase its gifts to missions, and make it a real source of missionary energy. In doing so he will find that none of the home interests of the Church are thereby jeopardised, but on the other hand they are steadily advanced."

The saintly Bishop Wilson gave at first a tenth, then a quarter, and finally one-half of his income to God, and wrote in his diary, "The experience of forty years has convinced me that God will be no man's debtor."

"Over the door of the building in Hangchow, where the Young Men's Christian Association meets, stands a motto in Chinese. It is the familiar words of Christ in St. Mark: "Not to be ministered unto, but to minister." One day one of the leading merchants at Hangchow happened to be passing the door, and he looked up and saw the sign. It arrested his attention, and he read it. What he read excited his interest, and he went into the building to ask what it signified. When he had been informed that it gave in briefest statement the ideal of the Christian religion, and that the ideal was of a life which asked what it could give rather than what it could get, he was extraordinarily impressed. He said, "This is something new. This is a principle which if it were true, would revolutionise life." —S.P.G. Quarterly Paper.

Anger is not love nor wisdom neither; therefore gently move.—G. Herbert.

WAY, Box 4, Haymarket P.O., PENN. Bottles 4/6 and 2/6. Post 6d. Sydney & able remedy for Rheumatic and other pains. 1010 South Australian Exhibition, as a reliable Golden Award of universal approval at the RU-BIN-CO won the Highest Possible



The Ven. Archdeacon R. Moline, of North Queensland, has been appointed Sub-Dean of the Cathedral of Townsville.

The Right Rev. Dr. Stephen, Bishop of Newcastle, has announced his approaching resignation of the See on account of advancing years and consequent infirmity.

The Rev. G. B. F. Manning, of St. John's, Balmain, has accepted the rectoryship of the parish of All Saints', Parramatta, Sydney Diocese.

The Ven. Archdeacon Hindley, of Melbourne, is steadily regaining strength after his recent serious illness. His doctor's orders are that he must still go slowly.

Our readers will be glad to learn that the Rev. A. J. H. Priest, of Hornsby, N.S.W., has very greatly improved in health. He is grateful for the many inquiries made from the several States.

The proposed visit of Miss Maude Royden to Australia next year is occasioning much interest. She has done a remarkable work in London, particularly in association with the Rev. Dr. Percy Dearmer.

Mr. Claude Woodhouse, Secretary of the C.E.B.S. (Church of England Boys' Society), is to be ordained shortly for service in the Diocese of Gippsland. Mr. Woodhouse has done a fine work in and around Melbourne.

The death of Mr. F. J. Hall removes a keen Churchman from the Northern Suburbs of Sydney. He was Churchwarden and Synod member of St. Cuthbert's, Naremburn, and proved a great source of strength to the several rectors of that parish.

During the recent special session of Synod in Sydney, the Bishop Coadjutor (the Right Rev. G. D'Arcy-Irvine) attained the 42nd year of his ordination as deacon in St. Andrew's Cathedral. The occasion was made one of congratulation and felicitation by the Synodsmen.

The Melbourne C.E.M.S. has farwelcomed Mr. J. H. Starling, C.M.G., O.B.E., official Secretary to the Governor-General, on his removal to Canberra. Mr. Starling was for several years on the Executive of the Society. He received several presentations.

Miss B. Tobin, of the N.Z. Church Missionary Society staff in China, passed through Sydney last week on her way to New Zealand. Her experiences show that there is no real dislike amongst the Chinese either for missionaries or for the British people.

Dr. Harmer, Bishop of Rochester, has just passed his 70th Birthday. Prior to his translation to Rochester, 22 years ago, he was Bishop of Adelaide, S.A., for ten years. There are only two English Bishops who are his seniors in point of consecration.

Sister E. A. Foster has been appointed Matron of the Home of Peace, Petersham, Sydney, from 1914 until this September. Sister Foster was continuously in the service of the A.I.F. or Repatriation Department. Recently she has been sister in charge of Hut 30 of the Randwick Military Hospital.

The Bishop of Willochra has returned to his diocese after a six months visit to England. While there, he was able to form a Willochra Association, with some 21 branches, whereby financial help will come to his diocese. He secured a number of clergy for the bush brotherhood he is commencing.

The Rev. J. W. Ferrier was welcomed back by the General Committee of the N.S.W. Branch of the C.M.S. last week, after his visit to Oenpelli, Java, Ceylon and South India. Whilst in Colombo Mr. Ferrier lectured on the work amongst the Australian Aborigines at Oenpelli, with the result that over £120 were given to help that work.

The Rev. A. P. Elkin, M.A., formerly of the Newcastle Diocese, and at present engaged with Professor Radcliffe Brown in the School of Anthropology at the Sydney University, has received word from the University of London that the Senate had conferred upon him the Ph.D. Degree in Anthropology. The subject of the Thesis submitted was a sociological and historical study entitled, "The Ritual and Mythology of the Australian Aborigines."

The death of Mr. Charles L. Kendall, formerly manager of the Bathurst Branch of the Bank of N.S.W., removes an active worker of long years standing from the Bathurst Diocese. Before the interment Dr. Long, Bishop of Bathurst, conducted a service in the cathedral, where he paid an eloquent tribute to the splendid work and character of the deceased. For fifty years, said Dr. Long, Mr. Kendall had served the diocese and the cathedral with enthusiastic zeal. He rendered splendid service to the Red Cross Society during the Great War, when, in spite of the loss of his only son, he had gone on alleviating the distress of others.

The Rev. Trevor D'Arcy-Irvine, nephew of the Coadjutor Bishop of Sydney, who has been for five years with the staff of Walton Parish Church, has now undertaken work in All Saints' Parish, Bourmouthe. Mr. D'Arcy-Irvine arrived in England in 1916 with the Australian Expeditionary Force, served as stretcher-bearer on many fronts, graduated at Selwyn College, Cambridge, and was ordained at Liverpool in 1922. The Young Men's Institute of St. Clement's, Murrumbidgee, and All Saints', Petersham, Sydney, will remember him.

The Rev. S. E. Jones, B.A., who recently returned from Oxford to take up a curacy at St. Andrew's, Summer Hill, tells of his interesting experiences whilst Chaplain of His Majesty's Prison in that city. Following upon his work with the prisoners, some expressed the desire to be confirmed. Accordingly the Chaplain held classes, the Bishop of Oxford in due time confirming some 20 of them. One old man of 80 years, when asked if he would like to join, said, "yes, sir, I have never been converted and would like to do so now, if you please, sir." Our correspondent goes on to say "let us hope that the aged prisoner was not only confirmed but truly converted to God."

THE TWO COMMANDMENTS.

18th Sunday after Trinity.

The love of God supreme,
Is the first and great command,
Which never may depart.

The next is very like,
It is, in every way,
To love our neighbour as ourself,
And thus His law obey.

These two commandments great,
Encircle all the rest,
And still remain, while life shall last,
The final, crucial test.

—Grace L. Rodda.





"Are you in earnest? Seize this very minute, What you can do, or dream you can, begin it; Boldness has genius, power and magic in it."

—Goethe.

OCTOBER.

- 15th—Saturday. Gregorian Calendar introduced 1582.
Lattimer and Ridley burned at Oxford, 1555.
- 16th—18th Sunday after Trinity. This was at one time a "vacant Sunday," that is to say it had no public services owing to the fact that the previous day was Ordination Day. Later, however, it was felt that it was not right to let the day pass by without a solemn service and a particular Epistle and Gospel was allotted to it, the subject being "The Good Fight." Severe earthquake at Wellington, N.Z., 1848.
- 17th—Monday. St. Etheldreda or St. Audrey. She founded the great Abbey at Ely, where the stately cathedral of the Fens now stands. The word "tawdry" is a corruption of her name, arising from the sale of certain cheap lace at the Ely Fair called St. Audrey's lace.
- 18th—Tuesday. St. Luke's Day. The Most High brings healing and medicine to the soul.
- 30th—Thursday. Lille recaptured, 1918.
- 21st—Friday. Battle of Trafalgar, 1805.
Alcohol prohibited in Russia during War, 1914.
- 22nd—Saturday. Massacre of 30,000 Protestants in Ireland, 1641.
- 23rd—19th Sunday after Trinity. Without God there is no possibility of pleasing Him. We are in perpetual need of His aid and the guidance of His Holy Spirit.
- 24th—Monday. Responsible Government in Tasmania proclaimed, 1855.
French victory at Verdun, 1916.
- 25th—Tuesday—St. Crispin's Day—the patron of shoemakers.
- 26th—Wednesday. Formal annexation of Transvaal, 1900. Battle of Agincourt, 1415.
- 27th—Thursday. Captain Cook born, 1728.
Capitulation of Metz, 1870.
Next issue of this paper.



The Gospel of Work.

WE sometimes wonder whether the title Labor which designates a great political party in Australia is not a misnomer. For the simple reason, as we move about amongst men, we find that vast numbers of them, keen in the political world, are workshy and only work because it is imperative. In fact, on many sides there appears to be a growing antagonism of the labourer to his labour—a sort of tragic war, man versus his work.

Not many years ago, may be a generation or two, work was looked upon as a vital necessity. There was even sounded the beatitude, "Blessed is he who has found his work: let him ask no other blessedness." We are well aware of the bad old days, of the hard lot of the agricultural labourer and the long hours and exhausting conditions of work consequent upon the Industrial Revolution, and with very little for it. Nevertheless in those days of a couple of generations ago—days when Carlyle and Ruskin flourished and inculcated the joy and blessing of work—well! to doubt the existence of a gospel of toil would have seemed the very antithesis of man's God-given duty while on earth.

But it was in these very same days that Marxian ideas began to be bruited abroad, with the result that a lower ideal has laid hold of man regarding his daily work. In fact, there has been deeply set into our present day thinking a dark scepticism as to the value of work.

Dr. Jacks, the able editor of the *Hibbert Journal*, has stated:

"The fact stands out clearly that by the Labour Movement in general labour is regarded as an evil or burden, of which the less a man has, the better for the man, and for which compensation is due in the shape of the highest possible wages. What more decisive indication could be given that labour is not enjoyed by the majority of those who have to do it?"

He also adduces as another significant indication to the same effect the use of the adjective "laborious."

"If labour were generally enjoyed, the word 'laborious' would carry the suggestion of something enjoyable. As a matter of fact it suggests the opposite."

Of course we are one with the Social Reformer who has a big conception of the sacredness of human personality and strives to see that the worker is properly and fairly paid for his work, that is reasonable work on his part. We recognise that there have been rendered necessary, legislative enactment and labour combination, to remedy the wretched conditions which prevailed in the past amongst the toilers. In fact, we would be recreant to our trust as Christians if we in the slightest degree grudge a heightening of the standard of living especially for the poorest and most toilsome lives. Besides, there is no question that there is work and work. We must distinguish between work that could be a joy and work that is a kind of slavery. What of the work-a-day life of the street scavenger, or the rock chopper, or the man who is hemmed in forever as it were, at some mechanical, monotonous occupation? Surely with these latter workers there is bound to be discontent! Unless the man has become deadened to all that is sweet and inviting in life, his deadly work must be distasteful! Thus we have come to one qualifying thought regarding the blessedness of work.

Recent years have seen a further change of standpoint. More recently, and quite rightly, there has been an increasing emphasis upon the leisure that is necessary to a healthy life, with an increasing expansion not only of the facilities for leisure, but of the possible varieties in the way of using it. There is an easier escape in these days from the stark monotony and nerve racking noise of the city to the country. Amusements have increased greatly and the result has been to throw the enjoyment side of life into stronger relief and to create a consequent though perhaps unintentional, depreciation of the idea of labor.

Having said all this and knowing full well what this increased leisure means to the worker, we still feel that the call of the hour is to the recovering of this old gospel of work, both in the interests of national prosperity and of the people's lasting happiness. The inspired Word of God bids man work, yes, and by the sweat of his brow! Somehow work is bound up with the deepest instincts of the human race. R. H. Tawney, in his book on "The Acquisitive Society," sounds this note in his refreshing studies:—

"What nature demands is work: few working aristocracies, however tyrannical, have fallen. In society or in the world of organic life atrophy is but one stage removed from death."

In other words, work is a fundamental and permanent necessity of life, simply because in the Divine mind it shelters some beneficent purpose. Science would never have advanced as it has done without much hard and assiduous labour. Yet note what science in turn has done to soften the law of labor. It has eliminated hard conditions and thus neutralised the gospel of work. We get an instance in the great contrast between the old-time ploughman dragging his feet over the heavy field and the modern tractor at work. Hard and laborious labour on the part of the scientist has given man this alleviation. The doctrine of go slow and "ca'canny" would never have done it. Hence the building up of mere political parties to champion the worker at the expense of his work is a fatal policy. All of us have got to learn to look upon labour as man's first calling, not of the few, but of the entire community. Work is the foundation of all enduring worth and beautiful achievement. It is the well spring of health and wealth, contentment, character, and manhood. In fact, it is another name for life. Both the individual and the community should endeavour to be moved by one supreme ideal and that is the bending of our energies to produce the very best. Each individual has his own God-given responsibility in his own sphere. And if individual and community can share the ideal, we need not doubt the coming of a time when society will allow no man to pass his working day without adequate recompense, and when no man will be considered an honest citizen, if, when he lies down to sleep, he has not filled his day with best that he can put into it.



The New Prayer Book in Australia.

THERE is no doubt that at the approaching synods of the Church in Australia, permission will be sought for the alternative use of the new Prayer Book. In fact, the Archbishop of Melbourne intimates that he is going to ask his synod if it desires him to permit the use of the Deposited Book. We had hoped that Australia would set about its own revision on the lines of the Canadian Prayer Book. With one or two local alterations this Book admirably meets our needs and safeguards the reformed position of our Church. We are convinced that the acceptance and use of this Deposited Book will not bring peace in the Church. In fact, it will intensify our divisions. "The more people look at the New Book," says the Rev. A. Fawkes, Chaplain to the Bishop of Durham, "the less, it seems, they like it; the more evasive and disingenuous it appears. A vestment, or cope may be worn; but a prudent silence is observed as to the garments and ceremonial adjuncts which go with it; you may make the Epiclesis, or prayer for the descent of the Holy Ghost on the elements, but it must follow, not precede, the recitation of the words of institution; you may reserve

the Sacrament, but you must do so in a cupboard in the chancel, but not a tabernacle; you may worship it, but without words, and with worship of a silent sort." Are we surprised that serious people do not take such trifling seriously? No one can.

"The official mind habitually underestimates unofficial opinion. But officials exist for the Church, not the Church for officials: 'the Sabbath was made for man.' From the first the Church officials have failed to realise the extent of the opposition which their Revision Measure could not but encounter."

A great responsibility rests upon Evangelical clergy and laity at this juncture to stand four-square for an Australian revision. Apart from the permission to reserve the Sacrament, Prayers for the Dead, and the special Eucharistic Vestment to be worn by the officiating minister at Holy Communion, which the New Prayer Book allows, there is such a subtlety of verbiage, that it would never do for this Book to be accepted for use.

Another Gambling Facility.

IT is most unfortunate for the morals of the community, and especially on account of the young, that betting on mechanical hare coursing has been declared legal in New South Wales. The Judge's decision has been given, and though it may possibly be tested in the higher courts, nevertheless it at once opens the flooded gates to bookmakers galore. It is a sorry business. One has only to spend a few moments on the Epping course to see hosts of children, boys with school hat-bands on, rushing to the bookmakers to find the best odds and then to lay their wagers. That legality should be given to this hideous thing will at once fill seriously-minded people with genuine misgivings. The gambling spirit is already rife amongst us and this decision will add one further avenue. With Tin Hare courses springing up all over the State, the whole thing is disquieting, tending as it does to the breaking up of the morale of the people. There is only one remedy now, seems to us! That is a spiritual revival in the land. "Oh Lord, how long? Shall the enemy blaspheme for ever?" The call is to prayer and united action. The conscience of the whole Church needs arousing. Recently in England certain people proposed such coursing on Sunday. The Christian conscience of the whole community was so stirred, that the promoters were compelled to withdraw at the eleventh hour and at great loss. It is said that behind "this dog-racing is a whole army of bookmakers, and betting touts plying their degrading business."

Universal Day of Prayer for Students.

SUNDAY, October 16, has been appointed by the World's Student Christian Federation as a Day of Prayer for Students throughout the world. We express the hope that the clergy will lay hold of this privilege and supplicate the Throne of Grace as desired. There should be no more impelling appeal! Student leaders estimate that this Universal Day of Prayer has through the years done more than any other one cause to promote united intercession both by and on behalf of students. In fact, some of the most productive and daring advances in the work of Christ among students is traceable to this effective union in prayer. The Federation has always regarded itself as a genuine auxiliary or servant of the Christian Church.

Everything which the World's Federation has done to introduce students to the Lord Jesus Christ, to help build them up in faith and character, and to enlist and train them in Christian service, has been a contribution to the life of the Church as a whole. It cannot be overlooked that many of the leaders in the Church, in our Home Base Missionary organisations, and in the Mission fields are former Student Christian members. There is no nobler task than that of enlisting and guiding our people to give themselves to Christ-like intercession, and when such a task is on behalf of the young men and women of our colleges and universities, who can refrain from responding? The great present-day leaders of the movement are urgent that through a mighty uprising of prayer, thousands of the best students may be led to dedicate their lives as clergymen or laymen to the establishment of the Church of Christ on earth. We trust that there will be a widespread response to this call to prayer.

World Thrift Day.

THE International Thrift Institute, with headquarters at Milan, Italy, and with which the Savings Banks of the whole world are associated, has appointed Monday, 31st October, as World Thrift Day. The Institute seeks the co-operation of the clergy in the hope that the day will be marked by world-wide celebration and advocacy. It is hoped that the meaning of thrift, its value and desirability as a factor in the formation of character, will be stressed amongst young and old. In a word, the appeal is to a policy of education whereby the usefulness and value of Thrift are inculcated. "What is Thrift?" asks a circular sent out by the Savings Bank authorities?

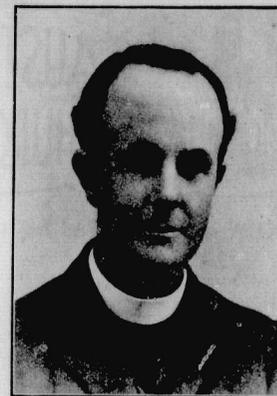
"Thrift means the best use of time, money, materials and opportunities. Thrift develops character, sound judgment, prudence, independence, stability. Thrift is a habit and leads to contentment."

"Many people scrupulously save a portion of the money which comes to their hand, but are careless indeed in the protection and careful utilisation of their property, and the essentials required by them. In this day of commercialism every tangible thing may be assigned a cash value, even such an intangible thing as TIME is estimated in shillings and pence. Indeed TIME is the greatest asset of the majority of the population of the world to-day."

"No person may be considered thrifty, even though he may amass a considerable sum of money, if he is not diligent in the conservation and profitable expenditure of his TIME, MATERIALS and EARNINGS."

In other words, "not slothful in business; fervent in spirit; serving the Lord." We heartily endorse the movement, but we venture to point out that after all, man is only a steward of what he possesses, and that it is his bounden duty to give and give generously to those in need as well as to God's work in the world. In other words, Thrift for our own selfish ends and glory would prove nothing less than a Upas tree, projecting its deadly poison in the fieur of our self-adulation and boasted security.

The Most Rev. the Archbishop of Melbourne intimated in his synod address last Monday that on medical and general grounds he is compelled to take a trip to England. He will leave in January, returning next October.



Bishop of Central Tanganyika.

REV. G. A. CHAMBERS TO BE CONSECRATED.

AS already announced, the Rev. G. A. Chambers, Rector of Holy Trinity, Dulwich Hill, will be consecrated Bishop of the newly constituted Diocese of Central Tanganyika, East Africa, in Canterbury Cathedral on All Saints' Day, November 1. Mr. Chambers has just arrived in England after representing the Australian C.M.S. at the Uganda Jubilee celebrations, and after having toured Tanganyika in company with the Bishop of Mombasa.

The Rev. George Alexander Chambers was educated at St. Paul's College, University of Sydney, and graduated as Bachelor of Arts in 1900, and Master of Arts in 1904. He became a Bachelor of Economics three years later. He was ordained deacon in 1901, and priest in the following year by the Archbishop of Sydney. He was curate of St. Clement's Mosman, from 1902 till 1904, and in the latter year became vice principal of Moore Theological College.

In 1911 Mr. Chambers was appointed rector of Holy Trinity, Dulwich Hill. He was on leave during 1917-1919, as an Australian deputation in England for the Colonial and Continental Church Society, and was associated with educational work with the expeditionary forces in France. Mr. Chambers held the appointment of Archbishop's Chaplain for the laity readers from 1910 till 1919. In 1926 he was appointed rector of St. Paul's, Canterbury, in addition to being rector of Holy Trinity, Dulwich Hill. He was made examining chaplain for the Archbishop of Sydney in 1911, rural dean of Petersham in 1925, and warden of Trinity Grammar School, Dulwich Hill (which he founded) in 1913. He was appointed commissioner for the Church Missionary Society in 1922, and three years later was appointed honorary secretary and Federal commissioner for the C.M.S.

The bishop hopes to arrive in Sydney some time in December and will then visit the several Australian States in the interests of the new diocese. It will be remembered that the Australian C.M.S. decided to take over from the parent committee the work of the Tanganyika Mission. This is a big undertaking, and comes as a direct challenge to the Church in Australia. C.M.S. leaders hope that a great response in men and money will yet be forthcoming to meet this new call, and they bespeak for the bishop when he returns, whole-hearted and generous support.



AUSTRALIAN CHURCH NEWS



NEW SOUTH WALES.

SYDNEY. Diocesan Synod.

The first session of the 21st Synod of the diocese began on Monday last. The Coadjutor Bishop presided and in his synodal address made happy references to the Archbishop and his return in December. He made touching remarks regarding the clergy and leading lay people, who through the year had joined the Church Triumphant. Briefly, the bishop dwelt upon the current work of the diocese with some reference to the resolutions of the recent Clerical Conference. Prayer Book Revision came under review, the bishop stressing the point that there is no warrant or authority in our constitution for the use of the new Prayer Book without proper authority. From the business paper it looks as if the Synod will not be a lengthy one.

St. Andrew's Cathedral.

By 196 votes to 97 the Synod of the diocese decided to accept the Mint and Law Courts Site, together with the sum of £500,000 in lieu of the present Cathedral position in George Street. Never have we seen the Chapter House so crowded with Synodsmen! The Dean of Sydney and his seconder, Canon Langford Smith, presented their case in favour of accepting the Government's offer, in a masterly and clear way. Archdeacon Boyce led the opposition and some able speeches were made. But it could be seen that the mind of the Synod was in favour of the Macquarie Street Site, facing King Street and Queen's Square. All that is needed now is an Act of Parliament ratifying the agreement, signed by the Premier and the Trustees of the Diocese.

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Rawson Institute for Seamen.

The 46th Annual Report of the Sydney Missions to Seamen has reached us. The year has been a record one in the way of ships visited and work accomplished. The funds of the Institute are in a healthy condition. The Chaplain's report shows enthusiasm in service and much helpfulness to visiting sailors. The associated guilds have been very active through the year and have rendered most ready and acceptable service.

Home of Peace.

The Committee of the Home of Peace was "At Home" in the grounds of the Institution last week to say farewell to Miss Livermore, who is resigning the position of matron at the Home of Peace for the Dying, Marrickville, after a period of service of seven years, and to welcome the new matron, Miss Foster.

NEWCASTLE.

The New Prayer Book.

In his monthly letter to the diocese the Bishop refers to the question of the use of the New Prayer Book. It is significant that he states:—The important fact is that the new book has been approved by our Mother Church, and naturally we wish to make use of its forms as soon as possible. I hear that lawyers differ as to our position and rights when the British Parliament has accepted the proposals of the Church. Some think it will then be legal to use the book without further delay. Others say that we must wait until our Synods have given permission. But in the meantime, while looking forward with great interest to authoritative decisions as to our legal rights and duties, if I were a parish priest, I should consider that the voice of the Church was enough to satisfy my conscience, and I should not hesitate to use the revised

forms, until my bishop forbade me. But they must be used under the conditions laid down by the rubrics and those imposed by compromise. It would be foolish, for example, to use the new form of Holy Communion until our people have copies of it, and have had explanations given of the changes and time to consider them. There are great principles involved and the worship of the congregation would be hindered and not helped, if they were suddenly asked to adopt a new form which they did not understand and possibly did not approve. We must therefore wait for a time before adopting the new Order for Holy Communion. It is also expressly stated in a rubric that the new form of the Marriage Service should only be used when the persons to be married desire it.

GOULBURN.

The Bishop gives Evidence.

Giving evidence before the Royal Commission on the Federal Constitution, sitting at Canberra, the Bishop of Goulburn suggested that there should be uniformity throughout the Commonwealth in all matters affecting the fundamentals of human life. He looked forward to the time when the States would not have Governments and the Crown would have one representative for the nation. Future political efficiency and national harmony would depend largely upon restricting the legislative functions of the State as distinct from those regarded as regulative. He thought that legislation dealt with things which were involved, and regulations with what might be called particular expedients. The nation alone should have what were directly legislative functions, and those of the State should be restricted to the lower type of legislation. It would be disastrous, he said, if there were no powers to create new States.

Dr. Radford went on to say that it seemed intolerable that conditions of divorce should vary on opposite sides of the Murray. One aspect of religion that should be considered was the facility given to the Churches to impart religious teachings in the schools of the nation. Children were denied in one part of Australia that exercise of religious liberty or privilege on the part of the Church which others were given elsewhere in Australia.

Half-Yearly Collections.

The Bishop has fixed October 23rd as the Sunday upon which the next half-yearly collections for the Home Mission Fund of the Diocese are to be taken up.

To fulfil all our promises and grants between £2000 and £3000 is still wanted for revenue purposes for this year. The diocese is pledged to provide for real emergencies in parochial work and to stimulate and encourage all extension.

RIVERINA DIOCESE.

The Diocesan Chapter has been summoned for October 17th, and will continue until the 21st October. The book for study is "Essays Catholic and Critical," and a number of chapters have been allotted to various clergy. The Bishops of Gippsland and St. Arnaud are expected to be present, the former as Director of the Combined Campaign for Missions, the latter as representing the C.E.M.S. The Rev. Harold Davies, of the Community of the Ascension, will give some addresses on the spiritual life.

The Rev. Geo. Laverack, of Ariah Park, is giving a series of special addresses on "The Church of England, Catholic, Apostolic, Protestant, Reformed," "Why am I a Churchman?" "The Church and Prayer Book Revision," etc. The course has excited considerable interest.

VICTORIA.

MELBOURNE. The Synod.

The Synod of the Diocese has been summoned to meet on October 10. Hence it will be in session while we are in the press. The Archbishop in his monthly letter says:—Synod will be upon us soon. It is my intention to deal with the permissive alternative use of the new Prayer Book in this Diocese. It is not to be used yet. But I am going to ask Synod whether it desires me to permit the use of it, if it becomes law in England. The legal advice given to me is to treat it in this way. I shall examine it in detail in my charge. I hope, therefore, that all members of Synod will make a special endeavour to hear the charge, and, if possible, to get copies

Dr. Geo. H. Jones wrote:—"Your Rubingo should be better known to the suffering public. I shall be pleased to advise my patients to use it." Bottles 4/6 and 2/6.
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of the proposed alternative Prayer Book. Men cannot vote unless they have heard or read. Try to do both.

Lay Readers' Association.

The 50 Diocesan Readers held their Annual Meeting recently. The year's record is one of increasing usefulness. Approximately 800 services were conducted during the twelve months. The Archbishop has signified his intention to hold a simple examination for Parochial Readers who desire to become Diocesan Readers. The books prescribed are "Australian Evangelism," by the Bishop of Gippsland, and "How to enjoy the Bible," by Canon Deane.

The vacancy at Ascot Vale, created by the move to Mornington of the Rev. E. J. Glason, is to be filled by the Rev. W. Perry Martin, who has had twelve strenuous years at St. Luke's, Brighton. For the first five years St. Marks was attached to St. Luke's, and when the change was made in 1922, Mr. Martin chose to retain St. Luke's, where he has seen an abnormal growth of population. St. Mark's then became attached to Christ Church, Ormond, and though it is the Parish Church, its daughter has again far outstripped it.

The general post is continuing and the Rev. R. H. B. Williams joins the family coach and moves to St. Luke's, Brighton, from St. Luke's, Fitzroy. No doubt the change will be welcome after eight years in a solidly industrial parish, although such parishes have many compensations. Mr. Williams is the editor of the Church of England Messenger, which post he will probably retain.

Lord and Lady Somers, when returning from Robinvale last week, took advantage of a brief stay in Bendigo to see the progress made with the completion of St. Paul's Church, Bendigo. The Governor laid the foundation stone of the additions about a year ago and expressed gratification at the splendid progress being made. The cost of the enlargement being made will be about £10,000, and we understand that there is not likely to be a very heavy debt when the re-opening takes place next month. The celebrations will extend over a week and may lead to the automatic settlement in the minds of Bendigomians as to which church is to become the Cathedral.

The Bishop of Bendigo has received the resignation of Dean Percival, who has been rector of All Saints', which is the pro-Cathedral, for nearly 30 years. The Dean intends to take a prolonged rest first, and will no doubt afterwards join the ranks of that splendidly useful band of "permission to officiate."

BALLARAT.

Bishop's First Letter.

The Bishop, in his monthly letter, writes: "The first letter of mine as Bishop must be a short one, but there is one matter of great importance to which I will direct your attention, namely, the forth-coming visit of the Bishop of Gippsland in his capacity of Director of the Combined Campaign of the A.B.M. and C.M.S. in behalf of Foreign Missions. This is not merely or even primarily a money-making effort. It is a spiritual movement, the answer of the Church in Australia to the world call that is being sounded by the Church of England in the old country. Its object is nothing less than the quickening of the mind and conscience of all members of the Anglican Communion in Australia in connection with the foreign mission work of the Church.

"The Bishop of Gippsland will be in this Diocese from about October 10th to 14th." He will visit the five Rural Deaneries of the Diocese separately.

The Bishop's First Sunday.

On his first Sunday in the Diocese the Bishop (Dr. Crick) preached twice—in the Cathedral Church in the morning, and St. Paul's at night—and on each occasion he conveyed the feeling of personal responsibility to the Diocese as a whole.

The morning sermon was based upon Acts 1, 8: "Ye shall receive power when the Holy Ghost is come upon you." The Bishop said Jesus spoke with the authority not only of the teacher who knew, but with the authority that came from the knowledge that His words were effective, that He had the power. The mark of the ministry of our Lord was very much the mark of the life of the early Church. There was that sense of power. The source of it was personal relationship with Jesus Christ, the sense of the supernatural which influenced the whole life of the Church.

There was a large congregation at St. Paul's in the evening. The Bishop preached from the words, "Henceforward I call you

not servants, but friends," and emphasised that they were co-workers with Christ, who had entrusted to them the carrying out of His plans.

C.E.M.S.

The Annual Conference of the C.E.M.S. of Australia and Tasmania will be held in Ballarat from 29th December to 4th January. The subjects to be discussed are (1) The Church—her history, devotional life, government; (2) The Church and the Nation, in relation to public life, politics, social life and ideals; (3) The Church and the World—The Empire, Pacific, the Call of to-day.

BENDIGO.

Dean Percival, of All Saints' Pro-Cathedral, has tendered his resignation to the Bishop, to take effect from the beginning of December. The Dean during his 20 years service to the Diocese has endeared himself to all members of the ministry and to the public generally. He feels enforced to retire from the strenuous work of his parish, and will probably take lighter work in another diocese.

St. Paul's enlargement is drawing near to completion, the additions being Chancel and Transept and makes the Church in a Cruciform. The dedication is fixed for Saturday, 22nd October, which will be performed by Bishop Green. At the Sunday Services Bishop Green will be the preacher, and the Archbishop of Melbourne will make a visitation during November. The cost of the additions will run into £11,000, and the Church will seat from 700 to 800. The Emery Memorial East Window has for its subject Paul reading on Mars Hill. The money was left by Mr. J. Emery, a former Churchwarden. The vestries are in the Transept, over which the organ has been placed and the old gallery at the end of the Church has been removed.

Mr. C. V. Doig, B.A., a tutor at the Langley Theological Hall, has left for England, and is taking up work in Stock-on-Trent under Canon Hadwen, late warden of the Hostel in Bendigo.

WEST AUSTRALIA.

PERTH.

The Archbishop's Son.

Light may possibly be thrown on the disappearance in the interior of Honan Province of Mr. Riley, the London "Times" correspondent, and son of the Archbishop of Perth, by a German woman doctor, who has reached Shanghai from a long sojourn in the interior.

It appears that she is mentally affected as the result of the death of her children, and husband in the interior, for which she blames the Chinese militarists. She refuses to disclose the details of the horrors which she has passed through, but claims that she knows that Mr. Riley is dead. The British Consul is investigating the story, and is co-operating with the German Consul, hoping to solve the mystery of Mr. Riley's disappearance. Cables in the Daily Press now state that Mr. Riley was killed in Houan. We deeply sympathize with the Archbishop.

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Laymen to Laymen on Prayer Book Revision.

HERE is no doubt that before long endeavours will be made in Australian dioceses to give authority and sanction for the use of the proposed new Prayer Book. It is anticipated that men anxious to use the book will bring the matter before synods. Our laymen therefore need to be on the alert. To give them guidance and help when the time comes, we propose to pass on to them the reasons given by leading English laymen which prevent evangelical acceptance of the book.

In the great Assembly debate in England on the Deposited Book, Mr. H. J. Guest, one of the Evangelical representatives of the diocese of Birmingham, put forward clearly and succinctly the following eight reasons which prevent Evangelicals accepting the Revised Prayer Book:—

1. We have to accept the whole or none. The onus of refusal is laid upon us most unfairly.
2. The Holy Communion and kindred services by their implications and accompaniments strike at the fundamentals of our Reformed Faith. They aim clearly and explicitly at admitting the Objective Presence in the elements after Consecration—a mystical doctrine which we believe was definitely rejected by our Church in 1552 in its Articles and Rubrics.

3. We believe it will have a most serious effect upon the great Nonconformist Churches of the nation by our official decision to depart from the Reformation Protestant Settlement. It will prevent any further suggestions or attempts at reunion.

4. We believe the revision of these Services is the result of compromise, and produced under a certain amount of compulsion upon the Bishops by one section of our Church. If this is not so, why change at all?

5. We believe Reservation to be the direct result of the teaching of the doctrine of an "objective presence," and the certain and logical sequence will be, and is, Adoration and kindred practices deplored by the Bishops themselves.

6. We believe it will not restore order, but split our Church in twain. It has already divided both parties, Evangelical and Anglo-Catholic, into two—those who voted for and those who voted against the Revised Book.

7. We believe there were alternatives to the proposals.

8. We deplore the want of reference to Holy Scripture as still the standard and only authority of our Christian Faith.

"The Bells of St. Clement's"

(By T. H. Weigall, in the Melbourne "Herald.")

A thousand years ago, a band of half-savage Danes sailed up the Thames in their galleys and landed on the bleak mud-flats where now stand the Law Courts, the Strand, and Australia House.

It was not a very important raid, even then; and the centuries that have since rolled by have been filled with countless events of vastly greater significance. Yet last week, at St. Clement's Danes' Church, there was held the annual service of Oranges and Lemons, the service whose purpose it once was to bring together the children of the Danes and of the ancient Britons, so that the feuds of their fathers might be forgotten.

Forgotten Fires.

The fires of hatred and resentment that flared up when the Danes founded a settlement on the banks of the Thames and built the first church of St. Clement did not easily die down. The Britons, for many generations, would not intermarry with the invaders, and the British children and Danish children grew up to hate and despise one another no less than did their fathers. But tradition tells that after many years there came a saintly cleric to the church of St. Clement, and all his life was devoted to bringing the children together. One of the ways in which he did this was by the distribution to the children of oranges and lemons from Italy; he gave them impartially to the Britons and the Danes, so that they could exchange them among themselves afterwards, the orange-lovers with the lemon-lovers. In this way the new generations were brought into friendly contact with each other, and the wounds were healed for ever.

Whatever its origin, the "Oranges and Lemons" tradition has remained with the Church of St. Clement Danes throughout its history. Since the times of Dr. Jonson it has been the custom in Clement's Inn for the porters and night-watchmen to distribute oranges and lemons before Christmas, possibly in the hope that Anglo-Danish friendship may be additionally cemented, possibly with an eye towards events nearer home. It is only since the war that this pleasant custom of St. Clement's has died away. The origin of the well-known nursery rhyme is lost in the past; it is one of the oldest jingles of them all.

Hymns on Hand Bells.

It was a happy inspiration that prompted the present Vicar of St. Clement Danes, the Rev. Pennington-Bickford, to revive the Oranges and Lemons tradition in the form of an annual children's service. It has been celebrated now for four years in succession, and it is hoped that it may become a permanency. In order that the lingering idea of the original purpose of the oranges and lemons may be preserved, it has become the custom for the children of the Danish colony in London to be invited to the services, and as the children pass out the church door each of them, British and Danish alike, is presented with an orange and a lemon.

The service recently held, at which the Rev. Canon Sutton, of Melbourne, was the preacher, was the most elaborate that the Rev. Pennington-Bickford has yet attempted, and there was not room for scores of people who wished to attend. The church was beautifully decorated with white and yellow daffodils, and was entirely filled with children, the majority of whom could not have been more than nine years old, and their parents. In the centre of the aisle there had been arranged a circle of small hand-bells, and when the hymns were sung a bashful little group of bell-ringers shuffled out of their pews and stood in a circle, a bell to each, to provide the accompaniment. In spite of obvious nervousness, the effect was very successful, though the quaintness and novelty of the performance seemed curiously ill-attuned to the surroundings. It was as well for the peace of Dr. Jonson's statue that it stood outside in the rain, well out of hearing.

What is regarded by the Pharmacy Board as a deliberate attempt to engage in the illicit traffic in drugs has been discovered by the authorities in Sydney. For the purpose a large quantity of fancy loose-lead pencils had recently been imported. The pencils were lying in bond, the indenter having refused to take delivery of them. The pencils contained a receptacle for carrying cocaine to be used as snuff. Addicts could use the snuff in public without attracting any attention whatever.

The World Conference at Lausanne.

(By a Correspondent.)

THE long planned and looked for World Conference on Faith and Order has at last met at Lausanne and sought the guidance of the Holy Spirit in an endeavour to heal the thousand wounds of a divided and disrupted Church. The hundreds of delegates who assembled from the whole of Christendom, except Rome, felt that it was a veritable call of God to them that some way out should be found. The opening sermon by the President, Bishop Brent, of U.S.A., struck this note in an unforgettable way, and helped to prepare thus the spiritual atmosphere of the message of the Church. Such unity became clear in the following lines: "The Gospel is not a human theory or a moral doctrine, but God's revelation in Jesus Christ for the Salvation of mankind, through forgiveness of sin and the grant of His Spirit. The appearance and Incarnation of Christ as the irruption of redeeming Divine forces into a world of sin and death is the very essence of the Gospel, not only His word or His doctrine. This means a very visible return to a Biblical realism, after the Christian idealism or lofty spiritualism of the last decades." Emphasis was laid upon the social and eschatological nature of the Gospel as expressed in Christ's message of the Coming Kingdom. This message has been committed to the Church—a Society established by our Lord and Saviour, Jesus Christ, for the very purpose of proclaiming this message of good news to needy and sinful men.

When the Conference came to deal with the Nature of the Church, it was felt that the real crux of the whole proceedings had been reached. On the one side there were those who stood for the evangelical and spiritual conception of the Church and the means of grace over against the sacramentarian and sacerdotal conception. Naturally, it was the purpose of those present not to avoid differences, but to study them and to do it in a spirit of Christian fellowship.

Great care was taken, especially by certain Anglicans as Bishop Gore, Bishop Manning (New York), the Bishop of Bombay and Canon Douglas, to avoid statements which would exclude a later union with Rome. However, a commission had sat on this big subject and under the leadership of Dr. A. Brown (New York) and the Bishop of Manchester, an agreement was found on the following lines:—"The Church of the Living God is constituted by its own will, not the will or consent of holy men. She is the communion of true believers, the Body of Christ, and the agency by which Christ, through the Holy Spirit, reconciles men to God through faith. There is only one Church, holy, catholic and apostolic, visible and invisible. The difference concerned the relation of the visible and invisible Church and the judging of the existing divisions, which by some are considered as sin, whilst others take them as the inevitable outcome of different gifts of the Spirit. The following visible marks are given for the Church:—The possession of the Word of God in the Scriptures, the profession of faith in God as revealed and incarnate in Christ, the observance of Sacraments, a ministry, a fellowship in prayer, in worship, in all the means of grace, in holiness of life, and in the service of men.

According to the "British Weekly," M. Elie Gougeon, editor of "Le Christianisme Social" makes one important criticism of the Conference, though he is in complete general sympathy. "It is very significant, not to say stupefying," he remarks, "that the great idea of the Kingdom of God (or of the City of God, on earth and in heaven, even in St. Augustine's meaning of the term) does not once appear in the outline of questions and suggestions with which the Conference will be occupied. Where are you, prophets, synoptic Gospels, social Christianity? Have those who are hypnotised by the Church, the Una Sancta, no longer any vision, any conception even, of the Kingdom of God; yes or no, is the Church a function of the Kingdom of God, or is it that Kingdom itself? The Reign of Christ, in our humble opinion, exceeds to an infinite degree the Church of Christ, even as unified. The Spirit of Christ has an immeasurably higher value than His Body, than the 'Body of Christ.' And Christ and His Church are terrestrial agents of the Kingdom of God, the servant and the handmaid of the Eternal, that God may one day be 'all in all.'"



Bib and Bub. The Gumnut Babies and their friends, the Bush Creatures, by May Gibbs, price 4/6. Our copy from Messrs. Angus & Robertson Ltd.

These further adventures of Bib and Bub from the facile pen of Miss May Gibbs, will be much sought after as Christmas presents. With their excellent illustrations, they will afford endless delight to children. There are pages and pages of the doings and sayings of all sorts of animals, birds and four-footed and even creeping things. They end up with Bib and Bub feasting on good things in holiday time, but poor old Dr. Stork had no holiday.

The Glad School, by Constance Mackness, Price 3/6. Our copy from Angus & Robertson.

This is a typical story of Australian School Girls, with a fine character named Wuzzie, a girl from Riverdale Station, Queensland, dominating the page. Miss Martin, the principal, is ever wise and considerate, yet firm and true. She seeks to develop the characters of her pupils in all that makes for noble womanhood. Wuzzie, with many another sterling character, gets into all sorts of difficulties, simply because, like the modern girl, she is full of pranks, and what seem like mad-cap ways. We are sure that it is a book which will find a ready sale. It should make an excellent reward at annual prize givings. Though a book full of relaxation and happy life, nevertheless it is the story of girls who work faithfully and well and whose youthful high spirits are always restrained by a sobering sense of responsibility and duty.

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Yours sincerely,

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

Prayer Book Revision, by the Rev. A. Law, D.D. Copies of this address, which appeared in a recent issue of this paper, may be obtained at the cost price of 6/- (two, 9/-) and 2/6 each, on application to the Parish Bookstall, St. John's, Toorak, Melbourne. Single copies one penny each. Postage additional.

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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 15, 1927.

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

My dear young people,

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

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

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

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

I am, yours affectionately,

Aunt Mat

Answer to question in last issue:— Worship means worth. It is giving God our best in thought, word, and deed. Common Prayer means the worship in which all join.

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

THE COLOURS OF THE RAINBOW.

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

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

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

ST. LUKE THE EVANGELIST.

October 18th.

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

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

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

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

THE WIDOW OF NAIN.

16th Sunday after Trinity.

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

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

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

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

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

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

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

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

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

to say nothing of their sickly sentimentalism and harmful sex mush.

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

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

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

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

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

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

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

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

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

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

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

Rev. Dr. Ivens, now engaged in anthropological investigation in the Solomon Islands, says that shark worship is common to several of the islands. Such worship is based on the idea that at death the souls of certain men inhabit the bodies of sharks, or rather, that certain men at death actually become sharks.

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

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

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

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