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For Church of England People
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Ten thousand boys in India have become Scouts during the last five years.

It is stated that 300 Christian Jews are serving as clergy of the Church of England.

Courage is going on when you are hollow inside and there's no excitement, and you feel it isn't worth while, and it lasts not for a day, but for months and years.

It is reported in New York that Dr. John R. Mott, as chairman of the American Y.M.C.A. National Council, endorses the candidature of Mr. Herbert Hoover for the Presidency.

Sixteen negroes were lynched in the United States of America last year.

That is sixteen too many. However lynching orgies in U.S.A. are rapidly growing fewer each year.

It is computed that half the money spent in liquor every year in England would pay outright for 250,000 £600 houses, provide work for 800,000 men, and everywhere increase the health and happiness of Britain's people.

It is proposed to build a wayfarers' hut along the Great Western Highway near Katoomba, N.S.W. The Rector of Leura and his churchwardens, aided by the Member for the district, have urged the matter upon the local Municipal Council.

The London Morning Post says "that it is not in the palaces of bishops or in the High Court of Parliament that real religion is pursued. That tremendous labour must be carried out in the parishes and in the homes of the people."

The largest unexplored and unexploited tract of country in N.S.W., with an assured rainfall and large timber and mineral resources, lies between the Macpherson, New England and Richmond Ranges. It is admirably suited for a wide range of agriculture.

The number of missionaries engaged by the London City Mission on April 1, was 255. During the year ending March 31, they read the Scriptures 260,000 times in the homes of the people, and distributed gratuitously more than 1,000,000 Testaments and Portions of God's Word.

The census taken in East Africa last year gives the density of the population in the Sudan as six to the square mile, in Kenya and Tanganyika as 11, and in Uganda as 28. It had been thought that the coast Arabs were dying out, but the census returns show an increasing number.

Hope for the rescue of the famous Arctic explorer Amundsen has practically gone. It is a tragedy that the man who was first at the South Pole should have perished obscurely in Northern waters. However, his admirers have their consolation that he was engaged on a quest of charity.

The N.S.W. New Settlers' League has made arrangements with the British Government to receive 600 adult migrants between August and September next. These will be men between 22 and 30 years of age, who will have received three months' training in England in dairy and horse management.

Siamese officials are now in Australia with the object of acquiring first-

hand knowledge of Australian practices, more particularly with regard to savings bank systems, and the accounting methods employed in such departments as the General Post Office, the railways and other public service.

The Rev. "Dick" Sheppard, of London, says that he can never look at a pillar-box without a certain amount of awe. "There is something menacing about that box—slip your letter into it, and you have taken an irrevocable step, you have inevitably added, it may be, to the joy or the anger or the bitterness of the world."

A great tribute has been paid to the Japanese martyr of science, Dr. Hideyo Noguchi, "who solved the problems of snake poison and locomotor ataxia, did away with yellow fever in America, discovered the cause of glaucoma, and recently gave his life in the cause of science at Accra," on the West African Coast.

Princess Mary, Viscountess Lascelles, attended a special service at the London City Church of St. Bartholomew-the-Great on June 10, and opened the restored East Walk of the Cloister. The restoration has been carried out in the style of the fourteenth century Gothic. The church is one of the oldest in London, being built 800 years ago.

With much gratification we note that at Buckingham Palace the other day the King conferred the honour of Knight Commander of St. Michael and St. George on Dr. Wilfred Grenfell for his great missionary labours in Labrador. "Grenfell of Labrador" is a household term where Christlike philanthropic service is concerned.

In certain quarters one of the amazing things about Prayer Book discussion, is the ostrich-like attitude of would-be defenders. Somehow they cannot see that aspects of worship alien to the historic Church of England and hitherto banned, would be legal, if the proposed book had passed. Cannot these facts be squarely faced?

The annual report of the N.S.W. Workers' Compensation Commission discloses that the total amount of compensation involved in cases that came under the purview of the commission during the 12 months ended on June 30, was £421,938, of which 95.48 per cent. was payable in regard to injuries received in the course of employment, and 4.52 per cent. in respect of injuries received on the periodic journey to and from work. Nearly 30,000 claims were dealt with.

The World Call to the Church.

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SEALED ORDERS.

(By Grace L. Rodda.)

"We sail under sealed orders."

THUS does someone graphically describe our journey through Time.

The road before us is ever winding, the future view is forever unseen, and to-morrow's experience is wholly unknown.

It has been said that were we to understand and fully realise all that lies before us, the trials and temptations, the burden and the care of life, the days and the years—our spirit would be crushed, our soul would quail, and we would sink into despair.

And is not this a perfectly possible likelihood?

For human nature is so apt to see the shadow and forget the sunshine, to view the darkness and ignore the light, to dwell upon the loss and overlook the gain.

And were we able, were we permitted to read the future, would we not fear and faint?

Trouble and sorrow would be ever-present, and the many delightful scenes of joy and happiness, the pleasant green pastures, and the peaceful hours of rest and quiet, would all be completely overshadowed.

St. Paul says that "we walk by faith not by sight."

As we ponder his words, we gather a wealth of comfort, and a fund of friendship.

For we realise afresh that in this one brief sentence, our whole life, spiritual and natural, is epitomised.

The faith to which he refers is but a quiet, daily trust in our Heavenly Father's care. 'Tis a hope, merging into certainty, that with Divine assistance, we shall attain our goal.

'Tis a love that can rise above self, and claim a brotherhood with all humanity.

Upon the threefold rungs of this radiant ladder—faith, hope and love—we may climb from the darkness of despair into the clear sunlight of trust.

What matter that we do not know the road? Our Lord knows it well, and 'He will be our Guide, even unto death.'

No need to fret and worry though the shadows fall, and the pathway is blotted out. For He Who is "the Light of the world" has said, "I am with you always." Nor should we dread the unknown future, with its toll of care and trouble. For our Lord's promise, "My grace is sufficient" is ringing in our ears will we but listen and heed.

And when we look back over past years, has not each successive day brought an unceasing supply of blessing and mercy? Good things that far outnumber the evil.

Therefore we should lift up our head, and walk bravely, carrying the standard of thanksgiving, and ever bearing in mind David's peerless advice, "Forget not all His benefits."

Are His benefits and kindnesses likely to cease? Or are they likely to lessen at all? Have we even found them to fail? Have we not rather learnt, each hour, that they are as the sand upon the seashore in number, and as the stars of Heaven in beauty?

Then let us be grateful indeed that "we sail under sealed orders." Let us be thankful and joyous that we are called upon to "walk by faith, not by sight."

Let us be content to have the future hidden from our own eyes, while it is open and clear to the Eye of our Captain.

Let us gladly acknowledge "all His benefits," which fall so continuously from Heaven upon our pathway. And let us determine to live in the sunshine, which is everywhere in abundance, and which is reflected unceasingly for our good and for our encouragement, from Him Who is, at once, "the Light of the world," and "the Lamp" of the Heavenly Temple.

Earth and Heaven, we are taught, are illuminated by the One Whom St. John calls "The True Light."

Surely we may take our comfort and find our strength—whilst journeying under sealed orders—in the inspiring words of David—

"The Lord is my light and my salvation; whom shall I fear?"

"The Lord is the strength of my life; of whom shall I be afraid?"

I WILL NOT DOUBT.

It is a comfort to know how others have found peace and joy in believing in God. This is what Ella Wheeler Wilcox does for us in the following song:

I will not doubt, though all my ships at sea,
Come drifting home with broken masts and sails;

I shall believe the hand that never fails,
From seeming evil worketh good for me:

And though I weep because those sails are battered,
Still will I cry, while my best hopes be shattered,

I trust in Thee.

I will not doubt, though sorrows fall like rain,
And troubles swarm like bees about a hive;

I shall believe the heights for which I strive
Are only reached by anguish and by pain;

And though I groan and tremble with my crosses,
I yet shall see, through my severest losses,

The greater gain.

I will not doubt well anchored in the faith,
Like some staunch ship, my soul braves every gale;

So strong its courage that it will not fail
To breast the mighty, unknown sea of death;

Oh, may I cry, when body parts with spirit,
I do not doubt; so listening worlds may hear it,

My dying breath.

Further figures for the circulation of the Bible in China in 1927, have come to hand. It appears that the sale of scripture portions through the British and Foreign Bible Society, the National Bible Society of Scotland, and the American Bible Society reached a total of 8,533,000, and this in spite of the absence of missionaries from many inland districts!

American Prohibition.

How to Measure its Success.

II.

By Robert B. S. Hammond.

It is necessary to remember that it was not until after a hundred years of intense education on the subject, and after seventy years of actual experience of the effect of prohibition, first in Maine and subsequently in many other States, the great Western Republic, after every conceivable experiment, decided, eight years ago, to outlaw "booze." It was not, as you perceive, a hasty decision. It was written in to American Constitution after both Houses of 46 out of 48 Legislatures had voted in favour of it, and it represents the most heroic and comprehensive effort ever made by a nation to free itself from a national mania. The objections now raised are as unsubstantial as a soup made from the shadow of a chicken that died of starvation.

Some visitors returning from the United States bring woeful stories of what they have observed, but it is a singular circumstance that the American people themselves show no disposition whatever to go back on Prohibition. The truth of the matter, of course, is that those who juggle with United States figures and oppose Prohibition have mistaken the backwater for the main stream. The figures I have quoted—46 Legislatures out of 48 in favour—are typical of the general trend of opinion in America.

What is Prohibition?

Prohibition is a safely-first device, as justifiable and as successful as any other such device in operation to-day. It has been more valuable than such safely-first devices—as a Fire Insurance Policy; the warning at the Railway Crossing; the label on a bottle containing poison; the protections safeguarding revolving machinery. It is not needed by everyone, it is not effective with everyone, but it is justified on the ground both of the need for it and the result of it.

It is humane to a degree surpassing any other legislation.

Those connected with the liquor traffic have, according to Life Insurance Societies, the least expectancy of life. Their occupation is dangerous to health and destructive of life. Prohibition humanely protects their health and prolongs their life.

It is the Master Charity—cutting away the factor that provided the largest proportion of mendicants; removing the thing that has nullified the greatest part of our philanthropy; and in reducing accidents and promoting health it makes the biggest contribution to our Hospitals.

Juggling with Figures.

In a great country with a population of 115,000,000—37,000,000 of which do not speak English as their mother tongue, and with 10,000,000 negroes; there can easily be found areas and even large areas where laws are little respected.

Every variety of method is employed in keeping the vital statistics of the country, and in many parts they are not kept at all. This makes it possible for designing people to quote puzzling and confusing figures. For instance, Professor Irving Fisher—the great economist—in his book "Prohibition at its Worst," says: "Figures for arrests or drunkenness in Chicago are scouted by Mayor Dever as only indicating, according to the Mayor's testimony, 'how worthless such figures are. There are no such records as arrests for drunkenness in Chicago'; he went on to say 'and disorderly conduct is a dragnet for almost everything—neighbourhood, brawls, quarrels, and even traffic law violations, as well as larceny, assaults, and everything along that line is termed disorderly conduct and punishable as such.' We have no records of drunkenness at all."

Boston.

The Liquor People are reiterating an entirely false statement about drunkenness in Boston.

On page 57 of Professor Irving Fisher's book, drunkenness in Boston is authoritatively dealt with. Boston is typical of many large cities in which the trend of drunkenness was rising rapidly—before Prohibition, only to drop to very small proportions as soon as Prohibition came, and continuing to diminish there after.

In 1917 there were 73,000 arrests for drunkenness—that is 129 per 1,000. In 1920—the first year of national Prohibition—this dropped to 21,000 or 37 per 1,000. Since then, owing to increased population, a more exacting standard, and increased vigilance, this number has grown to 39,000 or 65 per 1,000 or about half what it was when the bars were legal.

We have the authority of the Chief of Police of Detroit saying, that before Prohibition not one out of ten drunks was arrested, and since Prohibition not one in ten escapes arrest.

First Offenders.

Perhaps the most convincing part of Professor Fisher's book is that dealing with "new drunks."

In New York the finger-print system is used and so "first offenders" can be accurately tabulated. New York is one of the least favourable cities in U.S.A. for the Prohibitionist, yet the figures show a consistent reduction from 24.5 per 10,000 in 1914 to 5.6 per 10,000 population in 1925. After examining these figures, Professor Fisher comments that "the spread of intemperance is dying down among those who are not already addicted."

A Parable.

Once upon a time there was a town on the outskirts of which a large field was enclosed by a high fence with signs to "keep out." As a consequence of putting up the fence, many people wanted to get in. They hated and resented the prohibition "keep out," and saw no reason for it. The fence was nearly battered down, whereupon the sign was changed to "Danger, Keep Out!" Even then some people resented the sign because they did not understand what the danger was. Finally, over the sign was placed "Dynamite stored here." Then all but a very few fool-hardy people were content to "keep out." Those few who still insisted on their "personal liberty" to enter, were retrained by the majority who said "we would not prevent your entering if the result would be to blow up only yourselves. The reason we insist on compelling you to obey the law is that your disobedience would endanger the lives of others. Call it a restriction of your "personal liberty" if you will, but it is no real deprivation to you, and it is a very real safeguard to us."

Prohibition Means Better Boys and Better Business.

The Bush Church Aid Society.

Annual Rally.

One of the great Sydney Church meetings of the year is the annual rally of the Bush Church Aid Society. It is always a crowded gathering and marked by enthusiasm and brightness. For 1928 the date and place chosen are Tuesday, August 28, 7.45 p.m., in the Chapter House of St. Andrew's Cathedral, George Street, Sydney. His Grace the Archbishop of Sydney will take the chair. Included among the speakers are W. J. Kessell, Esq., Under Secretary for Justice (recently returned from extensive journeying out-back), Rev. N. Haviland (for six years B.C.A. Mission padre), and the Rev. S. J. Kirby, Organist and Missioner. The story of the Society's activities in the far country will be presented. Church people will be keen to hear of the B.C.A. Aeroplane ministry (the first of its kind in Australia), of its Mission Hospitals, its Bush Deaconesses, its Children's Home at Wilcannia, and other branches of its work which challenge interest and support. Arrangements have been made for a screening of pictures showing the novel and sometimes wonderful conditions towards the interior. A feature of the evening will be the taking up of the £100 thankoffering. Many friends of this real Australian Home Mission work are already working towards that objective. A welcome to the rally is tendered to all.

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GRIFFITHS TEAS



Peregrinations in Palestine.

(By Rev. Dr. A. Law.)

ON our way home to Australia Mrs. Law and I have been able to "stop over" and see a little of the East. We have mounted dromedaries rejoicing in the classic titles of Rameses and Kennedy! I quite enjoyed trotting on Ram. I climbed to the entrances of the Great Pyramid, and saw the only remaining casing stones, lately unearthed, which give a vague impression of the marvellous shape and shine of the completed structure—the sole remaining "Wonder of the World" of the ancients. We saw the Sphinx, also freed of sand, as are the new Tombs at its feet.

We enjoyed for a while the splendour and squalor of Cairo, its famous Museum and Mosques, and were ferried to the site where Moses was hid in the bulrushes. We saw where the Virgin and Child sheltered near a Roman Fort, and where St. Mark preached. Thence we traced the Exodus over barren wastes. What a pity that splendid film of "The Ten Commandments" should so misrepresent in utter reality the passage of the Red Sea, presenting high walls of water, instead of the shallow arm of the Sea, where still the winds lower and raise the level. There is no lessening of miracle in this change of incidence, but it is more understandable.

In transit we saw ruins of Crusaders' Forts, and traces of our modern Crusaders, many of whom hailed from Australia, and redeemed by their prowess a land that once "flowed with milk and honey," from the blighting influence of the Turk, hated even by his brother Mohammedans. The Pipe Line is traceable for many miles, where once lay the pipes by which the waters of the Nile were pumped as our troops advanced as far as Jerusalem.

It was cheering and informative to discover in conversation with such a courteous and highly educated gentleman as the assistant Mayor of Jerusalem, who, speaking himself as a Palestinian Arab, was glad that the "Moderates" had won the recent elections, for they, while naturally working for national independence, are willing to work towards it, and so far as it can be permitted to them under Mandatory Powers. Unlike them, the opposite party, the "Extremists," would, in Bolshevik and militant fashion, force Great Britain to relinquish her suzerainty long before they have learnt to govern themselves. Having been subject for many centuries it is scarcely reasonable to expect them to be ready in a moment to assume responsibilities which other nations took centuries to achieve. Egypt has late provided unfortunate illustrations of too sudden granting of sovereignty.

Apart from this point, it is not wonderful to realise on the spot that to Britain has been granted the unique privilege of thus providing tutelage in government founded on Bible Laws to the Bible Lands?

Whoever comes to Palestine must be prepared for shocks, must discount, as Dr. Fosdick's recent book well tells us, many cherished notions regarding alleged sites, and, as in Egypt, must be able to withstand in resolute fashion the insinuating and incessant demands for "backsheesh" (with the accent on the final syllable). It is nearly always true that the more you give over a small amount the less you get of civility and information.

It is this endless "graft" that is undermining Egyptian politics. Do we not hear of it even in Australia? On a smaller scale (but quite non-official, thanks to Britain) it thrives in Palestine, and makes the Holy Land most unholily. It disgusts the mind to find supposed holy sites, such as the Holy Sepulchre, turned thus to base use. Tourists who pay are rushed in between kneeling worshippers, while the loud-voiced and generally self-appointed guide drowns the voice of the priest performing the devotions.

It is another tribute to British influence that since our occupation, sanguinary fighting for trivial privileges, or minor encroachments, have ceased in the "Holy Sepulchre" between the rival sects—Roman, Armenian and Greek. Thank God, no Anglican possession of such a nature is in existence. Who would wish to claim portions of an exceedingly dingy, tinselled building, or series of buildings, now falling into decay, merely for the doubtful marking of a place where took place but one incident, though it be the greatest of all incidents in our Lord's earthly life? Was it for no wise purpose that "no man knows His sepulchre to this day," who should be buried in the hearts of His people?

Indeed, I rather incline to General Gordon's site of the Tomb, which happens, too, to be in English hands! It lies near a bare hill like a skull. I am glad to have seen the original which in lantern picture I have shown many a time. It is still impossible to place the wall of the city, and the sites of

the Crucifixion and Burial depend on that—"without a city wall."

Apart from more or less authentic sites, such as the Wailing Place, the Dome of the Rock or Temple site, and the Pavement of the Prætorium, Jerusalem, with its Crusaders' streets, mostly narrow lanes, running under many an archway, and despite many a steep step, and with masses of flies on delectable (?) food-stuffs, presents no little charm, too much indeed to be described in these pages.

Outside the city is The Garden and the Mount of Olives, from which can be seen a glimpse of the Dead Sea 2700 feet below. And what a tour it was, for, after visiting Bethlehany, through bare and rugged defiles and round marvellous curves, down to Jericho, and I swam in the Dead Sea.

Another day we motored northward to Sychar, and I sipped the cool draught from Jacob's well—an authentic site. Nearby was Joseph's Tomb. Through Nablous we went, and noted signs of the recent earthquake in shattered walls and roofs, up, up, literally up it was, by wide-circling, horse-shoe and unenclosed bends, and passed the place where bandits last year "stuck up" Bishop McInness, of Jerusalem, and later shot some travellers. Three galleys for a time advertised the long arm of British law, and now a special mounted police station guards the area.

Esdraelon, Endor, the Mount of Transfiguration, what else did we not descry, till we arrived at Tibérias, and bathed our hands in the waters of Galilee. The ruin of the Roman Fort is all that remains of former might. Across the Lake we saw Gennesaret, and again imagined the swine hurtling down the heights into the Sea.

From Galilee we went to Nazareth again, we had already passed through it on our way. All here is modern, except an alleged wall of the Synagogue in which Our Lord stirred up the enmity of those who thought they knew Him.

The Mount of the Beatitudes, and other scenes led on to Carmel, and we journeyed round it to Haifa, opposite to Acre, so famous in ancient and modern warfare. Thence we entrained for Port Said, and so recommenced our voyage.

The Zionist movement for the settlement of Jews in Palestine is only partially successful, though it has great financial backing. We saw some prosperous looking settlements, but the Jew is not an agriculturist, and many who went to Palestine in hope have left it in disappointment. Moreover the Arab, the majority of the population, resents the possibility of losing his majority, as is quite natural. For, politically speaking, the Jew has no more claim on Palestine than on Australia. Yet is all for the good of the city outside the Jaffa Gate. Of the trees are spreading and altering the appearance of the land. The future will reveal its secret. Meanwhile the Jew flourishes to some extent as shown in being furnished with his own University on Olivet.

Not far from this is the imposing War Cemetery, where many Australians lie.

St. George's Anglican Cathedral and Diocesan buildings, including the Hostel for visitors, stand a little way in the new part of the city outside the Jaffa Gate. Of the Hostel, presided over by the capable and obliging Miss Matthews, formerly of New South Wales, it is impossible to speak too highly. The Cathedral is a fine stone building, though one could have wished its internal decoration had been in the austere and impressive Anglican style, rather than in the multi-coloured pattering of the East.

Church Overseas.

The late Canon Cairdner.

The death of Canon Cairdner, the noted C.M.S. Missionary amongst Mohammedans in Egypt, has come as a great blow. Missionary statesmen looked upon him as a learned and able Champion of the Christian Faith amongst Moslems. It was a great step to forsake Oxford which he so loved and the life of scholarly refinement to which his literary and artistic tastes seemed to point and to go out to preach Christ in the desert Sudan. But he did it. He planned and carried through a ceaseless output of carefully planned literature, a school of Islamic studies; and ever showed a statesmanlike approach in utterly disinterested service of the Coptic Church.

New Bishop of Tokyo.

A cable received from Bishop Heaslett reports the election of the Rev. P. Y. Matsui to the bishopric of Tokyo. The consecration is to be on July 25. Mr. Matsui is Pastor of St. Paul's, Tokyo, and chairman of the

standing committee of the diocese. He was ordained deacon 1898, priest 1902, and was for some time tutor in the (former) C.M.S. divinity school, at Osaka. He studied in Wycliffe College, Toronto.

In Memoriam.

ELIZABETH DUNCAN.

Up through the mists into God's Eternity went recently the soul of a clergyman's widow—one who had worshipped long within the quiet walls of Holy Trinity, Dulwich Hill, Sydney. The embodiment of sincerity and uprightness, she had a warmth of heart and a generosity which gathered to her many affectionate friends. Her confidence and regard were worth having, and her counsel was good. She had ever the word of comfort and encouragement for the one who was in need of such, and rejoicing for the one who had reason for joy. Unostentatiously she played her part, and, despite disabilities of health and hearing, her own good spirit invited one to soar, and, under all circumstances, to keep a brave heart.

ELIZABETH DUNCAN,

Aged 74.

Fell Asleep 20th July, 1928.

At Rest.

Thus ran the simple inscription on the casket which was borne into Holy Trinity on the night of July 20, there to remain until the last resting place at Waverley overlooking the blue Pacific.

Quietly she passed—quietly lived, and quietly did the good that was at her hand to do. The wife of a Church of England clergyman, she had cheerfully gone with him and spent her youth in bush parishes, where the duties were arduous indeed, and the comforts few. In many places, remote and near, she helped to hold aloft the banner of a God Who to her, was no mere name, and to preach a Christianity which, with her, was a very real thing to be practised with zeal at all times. When the Rev. Alexander Duncan laid down the arms of Soldier of the King, she came to live at Summer Hill, and, in due course, to Holy Trinity.

Her illness was brief, and her passing speedy. From a sleep in life, she woke within the sheltering arms of her God. So quietly, so quickly all, that the grave had closed over her earthly remains ere many who would have paid a last dear tribute were apprised of it.

Farewell, Elizabeth Duncan; dear, grey-headed adopted mother of many; true friend, with always the right word that was as a soothing touch upon a troubled brow; there are those, not only of Trinity Parish, who would have greatly loved to have kissed your cheek before your spirit took flight into the Great Beyond, and who would have wished you to know that loving hearts were with you at your passing. But, late, they pay this little tribute of affection and respect, laying it as a flower tenderly on your grave.—H.C.A.

THE LATE MRS. A. LAW.

THE Rev. Dr. Law, writing to us on August 3, from the R.M.S. "Moldavia," mentions that his dear wife passed away in Colombo some few hours after taking a hot bath. She was, as far as was known, in perfect health prior to the stroke.

A very touching service was held at the Colombo Crematorium.

The Doctor goes on to say, "For my dear one it was a painless passing into the Paradise of Christ. It was fortunate I was at hand, for I had planned to leave her in a cool retreat while I toured the Island on Buddhist researches. There have been so many friends helping me that I have been much strengthened, and after the voyage I return to that work which ever reminds us how near Heaven is to Earth."

The phosgene gas which was the cause of the recent disaster at Hamburg, Germany, has been conveyed on a steamer to the middle of the Atlantic, and there sunk by engineers. The sinking of the gas was conducted under the supervision of representatives of the Entente.



The Rev. A. W. Harris has been ordained to the priesthood in St. Saviour's Cathedral, Goulburn. He is serving as Assistant Curate in the Cathedral parish.

Just now Bishop Wilton is visiting the Goulburn Diocese in the interests of his work in the Mandated Territories and Northern Melanesia.

The Rev. S. S. Moncrieff, who has served for many years in the Brisbane Diocese, has now gone on superannuation. He lived a life of devotion and rich service.

The Rev. W. H. Stanger, M.A., who has been curate in the parish of Hornsby, Sydney, is to undertake similar duties in the parish of St. Augustine, Neutral Bay.

While abroad recently, the Rev. S. M. Johnstone, Rector of St. John's, Parramatta, received his M.A. Degree and also a Fellowship of the Royal Historical Society.

The Rev. H. G. J. Howe and Mrs. Howe, of Christ Church, Gladsville, are planning a visit to Great Britain in the New Year. They hope to leave somewhere about February.

The Rev. Norman Tivey, after several weeks recruiting his health in Sydney, has returned to his post in West Goulburn. It will be remembered that until recently he was rector of Temora.

The late Mrs. H. Minton Taylor, of Sydney, was a great lover and ardent supporter of the work of the Church Missionary Society. The N.S.W. Branch of the C.M.S. has just received £1000 which she left for the work of the Society in her will.

The Rev. G. E. Williams, vicar of Eureka, in the Diocese of Grafton, has been appointed Rector of Nabiac, and the Rev. J. Norman, Warden of St. Stephen's House, Adamstown, has been appointed Rector of Wickham, both in the Diocese of Newcastle.

The Right Rev. Bishop Le Fanu, Coadjutor Bishop of Brisbane, has returned to the diocese per the P. & O. steamer "Moldavia." He was welcomed at a party in Bishopsbourne Garden on the afternoon of August 14.

The Rev. H. P. Finnis, M.A., of North Adelaide, has been appointed Associate President of the C.E.M.S. for South Australia in succession to the Very Rev. W. H. Johnson, who has become Dean of Newcastle.

The Rev. H. D. Bagot, B.A., curate of St. John's, Darlinghurst, Sydney, and honorary padre of Sydney Toc H., has accepted a position as chaplain on the English staff. He will leave Sydney in October, and will be absent for about two years.

The Rev. Dr. G. E. Weeks, Headmaster of Trinity Grammar School, Sydney, has been appointed Diocesan Missioner for the Diocese of Sydney. Dr. Weeks will take up his new work at the beginning of 1929.

Prior to his leaving East Maitland for the parish of Singleton, N.S.W., Canon H. S. D. Portus was presented with a wallet of notes by the parishioners, and a prayer and hymn book by the pupils of the High School. The Guild of the Mothers' Union presented to Mrs. Portus a wristlet watch and a case of stainless cutlery.

Ven. Archdeacon Pike, formerly of Wagga, the rector of Christ Church, and Mrs. Pike, have been tendered a welcome social at Queanbeyan. The speakers were Canon Ward and Rev. W. A. Fletcher, Canberra Parish, Rev. H. C. Walton, Bungendore parish, and Rev. E. S. Thomas, Methodist minister of Queanbeyan.

The Bishop of Central Tanganyika was given a farewell luncheon in Sydney on

August 6 by the Sydney Clerical Prayer Union. The Archbishop of Sydney (Dr. Wright) presided, and spoke highly of the qualifications and work of Dr. Chambers. Bishop Chambers expects to leave Sydney for East Africa on September 14.

The Right Rev. Dr. Snowden Hay, Bishop of Tasmania, has begun his work in Sydney on behalf of the call of the Combined Campaign for Missions. So far he has had large congregations and fine meetings, and he has given a fine and inspiring message. There is a great need of conserving and carrying on his good work.

The death of Mr. J. W. Ward removes one who was a devoted member of the church in the old town of Windsor, N.S.W. He was Mayor of Windsor at the time of the town's centenary celebrations. For many years he was superintendent of St. Matthew's Sunday School and fulfilled a life of rich and valued service.

Regarding the passing of Mrs. Osborn, widow of the late Archdeacon Osborn, who died on June 30 at Lutwyche Rectory, Brisbane, where she had in former days lived for so long, the Brisbane Chronicle remarks: "Her character was very lovable, her disposition happy, and she endeared herself to all who came in contact with her. To her sons we beg to offer our sympathy."

The Hon. J. B. Peden, K.C., Dean of the Faculty of Law in the Sydney University, and a member of the Legislative Council of N.S.W., has been appointed Chancellor of the Diocese of Newcastle. It will be recalled that Mr. Peden was closely associated with the Bishop of Newcastle in framing the proposed Constitution of the Church in Australia.

With pleasure we note that among the successful candidates at the June examinations at Cambridge University, is the name of Mr. A. J. L. Sadler, son of the Bishop of Nelson, N.Z., who succeeded in gaining a place in the Geographical Tripos. Last year he obtained a place in English Tripos. Mr. Sadler, who now takes the B.A. degree, will remain at Emmanuel College a fourth year in order to read history.

The Rev. Dr. Stuart Holden, of St. Paul's, Portman Square, London, has just been presented by his friends with his portrait in oils from the brush of Mr. F. O. Salisbury. The Rev. Dr. F. B. Meyer made the presentation, and amongst the speakers was the Most Rev. the Archbishop of Melbourne, who in a very warm-hearted speech, expressed his confidence in and his affection for, Dr. Stuart Holden.

The death is announced of the Right Rev. Frederick Wallis, Fellow of Caius College, Cambridge, and formerly Bishop of Wellington, New Zealand. Born in 1854, he was educated at St. Paul's School and Caius College, where he distinguished himself as a scholar. He was consecrated Bishop of Wellington in January, 1905. Bishop Wallis returned to England in 1911, becoming Archdeacon and assisting in other ways in the work of the diocese of Salisbury.

The Rev. A. C. H. Lerpiniere, curate of the large industrial parish of St. James's, Ashted, Birmingham, is leaving in September to take charge of a parish in the diocese of Bunbury, Western Australia. Ashted will be very sorry to part with him. Although speedy promotion in his diocese would have been quite certain, he feels called upon to take up this Bunbury rectory with a curate's stipend. The diocese of Bunbury may congratulate itself.

Whenever a clergyman transfers from one diocese to another three clergymen have to certify to their knowledge of his fitness to hold a cure of souls and the bishop of the diocese countersigns the certificate. This document is known as the "Letters Testi-

monial." The Rev. J. Done, now rector of Bega, created a new precedent for the diocese of Goulburn, when he forwarded his documents for inspection. His Letters Testimonial were signed by J. Lui and P. Passi, two native clergy in the diocese of Carpentaria.

We extend our deep sympathy to the Ven. Archdeacon Davies, Principal of Moore College, Sydney, and the Rev. M. O. Davies, Vicar of Moorroopna, Victoria, in the death of their revered father, the Rev. D. Davies, M.A., at his rectory, Hirnant, Wales, on August 1. Before going a graduate (M.A.) of Trinity College, Dublin, had served in several positions in the dioceses of Llandaff, Ripon and Lichfield. His second son is Canon A. L. Davies, M.A., of Llandudno, formerly Griffiths lecturer in the Septuagint in the University of Oxford, and contributor to several important theological works, including Hastings' Dictionary of the Apostolic Church.

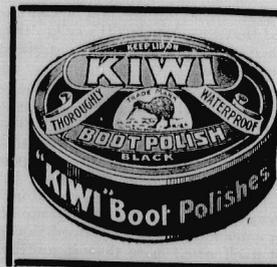
Writing to his parishioners relative to the passing of the late Mrs. Simpson, the Rev. M. G. Hinsby, Rector of Hunter's Hill, Sydney, refers to her devotion to the Church and her life of gracious kindness. "The story of All Saints' Church is very largely the story of her valiant efforts to enliven her fellow parishioners with the ideal of service. Her inspiration was to a great degree responsible for the removal of the load of debt that hampered the work for so many years and her influence was felt in all other sections of the Church's life. None but the Good Shepherd Himself can know how many were personally comforted and helped by her as she followed His footsteps, and went about doing good." Even failing health could not dim that care for the good of others that had become her very life itself.

The death of Mr. W. J. Perry, Stipendiary Magistrate of the Police District of Newcastle, N.S.W., removes a leading public officer of the Mother State. A special service in the Cathedral, Newcastle, preceded the interment which took place in Sandgate Cemetery. The Dean of Newcastle read the prayers, and Canon O. C. J. Van preached the sermon. Canon Van said that though Mr. Perry had come to Newcastle less than two years before his death, he had gained for himself a place of great respect and wonderful affection in the hearts of the citizens. In the language of the day, he had worked acknowledgment in his profession. The great learning in his profession, and the legal profession present would agree to that. He was a man of holy life. Short as his time in Newcastle had been, his work would be remembered.

Princely Gifts to the Royal Free Hospital, London.

We are sometimes told that this is a cynical, selfish age, but says the Church of England Newspaper, there is abundant evidence that there are among us men with hearts overflowing with generosity towards the helpless and afflicted. An illustration of this fact is offered by the princely generosity which has cheered those associated with the Royal Free Hospital, London. A few months ago, it was announced that Mr. George Eastman, head of the Kodak Company, would give £200,000 to the Hospital to establish the finest dental, tonsil, and adenoid clinic in the world. His sole condition was that £100,000 should be raised to endow and carry on the clinic. The challenge has been taken up by Lord Riddell, Chairman of the Royal Free Hospital, and Mr. Albert Levy, Treasurer, who have each given £50,000 to secure Mr. Eastman's beneficence. Well done!

The noblest mind the best contentment has.—Spencer.



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AUGUST.

- 16—British Expeditionary Force—Old Comtempibles landed in France, 1914.
- 19—11th Sunday after Trinity. Collect for the day appeals to God as declaring His Almighty power chiefly in showing mercy and asks for grace whereby the Christian can run the race of life in the right course and obtain that share of the treasure in heaven which is its prize.
- 20—General Booth, founder of Salvation Army, died 1912.
- 21—Battle of Baupause in Great War, 1918.
- 23—Mors, 1914.
- 24—St. Bartholomew's Day. Apostle and Martyr. Bartholomew is generally identified with Nathanael. Tradition says that he preached in India and was martyred there. We know nothing special of him.
- Massacre of 70,000 Huguenots, Protestants in France, 1572.
- 25—Louvain destroyed, 1914.
- 26—12th Sunday after Trinity. The Collect prays that God's overflowing mercy may be poured upon us alike in forgiveness and gift of blessing, all on the ground of God's willingness to hear and His graciousness in giving.
- 27—General Botha, Great South African Statesman, Soldier, died 1919.
- 28—St. Augustine, Bishop of Hippo, Confessor, Doctor. Born at Tagaste, North Africa, A.D. 354. Mother, Monica, was a Christian, father a pagan. Died A.D. 430.
- 28—Naval Battle of Heligoland, 1914.
- 29—Beheading of St. John Baptist. This Festival was celebrated in the Western Church before the time of Gregory the Great, A.D. 590.
- 30—Our next issue.



"THE PRAYER BOOK CRISIS."

(By A.L.)

THIS book, by Sir W. Joynson Hicks, the Home Secretary, is remarkable for several features. The work of a busy English political leader, it presents a wide view of Prayer Book origins and historic progress in a small compass, 180 pages, and in most easy, readable style. Its price, 2/6, puts it within reach of all, and all who can should procure it. It will assuredly be wanted in the near future, and will be read by many in Australia as well as England.

One expected a more formal and official statement of recent parliamentary treatment, but, undoubtedly, the scope and style adopted is more interesting and more informative regarding early history. Neither does the book pose as a liturgical contribution. And, again, that enhances its general appeal.

For the benefit of readers who may not be able to obtain a copy, as well as to whet the appetite of those who ought to order a copy, I append a number of excerpts in sample.

"It is not long since the whole body of the clergy from the Bishops downwards, rarely spoke of the Prayer Book except in terms of eulogy."

"The Canadian Church revised its Prayer Book. The Irish Church has just done the same. But not in either case did they restore elements which were deliberately discarded centuries ago."

The "book of 1549," which a recent writer shows "how very closely the Bishops' Deposited Book" has followed "did not represent the mature convictions of Cranmer" and others.

"The first (1549) Prayer Book was in fact an attempt at compromise."

"The first Prayer Book was not ever reprinted. There are known to have been eight separate issues . . . of the Second Book."

"It was on Christmas Day, 1559, when, rather than witness the elevation of the Host, she (Queen Elizabeth) ostentatiously quitted her chapel." "At the beginning of her reign the Mass was still the law of the land."

"It has been frequently said that the Elizabethan settlement was a compromise, but in view of the adoption of the Second Prayer Book . . . it was not with those who would have restored the teaching or the ceremonies which had been set aside."

"Fortunately, then, for the nation, Parliament and not the Church was supreme, and fortunately to-day Parliament is equally supreme."

"The persons responsible for the Act (1 Eliz. ci.) were also responsible a little later for the final drafting of the 39 Articles" (including 29th).

"The (ornaments) 'rubric' is very ambiguously expressed. But it may be said that, neither under the Elizabethan Settlement, nor at the last revision in 1662 . . . did the authorities either enjoin or permit the use of the ritual accessories which it has (now) been claimed to restore."

"A sermon is commanded at the ordination both of priests and deacons, showing in each case 'how necessary that office is in the Church of Christ.' But no statement of the necessity for the office of bishop appears in the service for the consecration of bishops."

"Evangelicals have never been the dominant part in the Church, but their contribution to its work need shrink from no comparison . . . overthrew the slave trade, reform of child labour, and state of prisons, legislation against cruelty to animals, new standard of public morality." . . . (C.M.S., B. and F. Bible Society, C.I.M., R.T.S., and innumerable other Gospel activities are traced to this movement in this book.)

"Among the principal opponents to the Evangelical movement were many Bishops and clergy."

"It (the Oxford Movement) is sometimes said to be the complement of the Evangelical revival, though it was . . . the very opposite."

Article 31 "has been altered expressly to contradict the . . . doctrine of the Church of Rome. Newman (after he went to Rome) abandoned the method of interpretation which he had invented to empty the Articles of any real meaning."

Of "The sacrifices of Masses" Newman said: "I do not see how it can be denied that this Article (31) calls 'the sacrifice of the Mass' . . . a blasphemous fable."

"It is claimed that the Oxford movement is responsible for the general improvement . . . during the 19th century. The fact is it was due to the spread of knowledge, to the deeper sense of personal religion brought by the Evangelical revival, the general improvement of taste, and a multitude of other causes to which the Oxford Movement itself owed more than it contributed."

"In 22 years (Reservation) has grown (from 13) to over 600, while other practices of a cognate character have gone on side by side."

"It is too often supposed that the Ritualists . . . did not themselves resort to the courts to prosecute their fellow churchmen; but this is far from being the case. . . . Not only Bishop Hampden and Mr. Gorham, but a number of less well-known clergymen were thus attacked. Pusey and Keble were among the quarters of costs incurred . . ."

Implications involved in it (certain doctrine) will inevitably be drawn out to their full consequences sooner or later. It has been so in the Roman Church: it is so, with the party which imitates Rome."

"Sometimes repulsive details, as . . . 'Here wash your fingers and let the sick man drink the ablutions.'"

"The Bishops, not satisfied with doing little or nothing themselves, even where they did not encourage the offenders, as, alas! they too frequently did . . ."

"Towards the close of 1898 the Bishops met at Lambeth, and . . . the Archbishop of York wrote: . . ."

All reservation of the Holy Sacrament is **distinctly** forbidden by the Prayer-book."

"The Archbishops of Canterbury and York in 1899 . . . decided against both practices (of use of incense and processional lights). A spiritual court . . . freedom from Erastian influences . . . Lord Halifax expressed reluctance to promise obedience."

"The Archbishop of Canterbury (in 1903), 'stern and drastic action is, in my judgment, quite essential.'"

"This alleged right, called the 'Jus Liturgicum' was claimed by . . . bishops . . . we can understand why many Bishops licensed the use of incense." "Acts of Uniformity bind Bishops as well as other clergymen."

"We feel bound to express our regret that . . . advantage (not) taken of a vacancy in Episcopal patronage to put a stop to at least the graver irregularities."

"The proposal to increase their (bishops') powers does not seem a more hopeful way out of the difficulty."

"This (to put an end to unlawful practices) was not, however, the course adopted . . . in 1906 the Conventions met."

"Some of the Evangelical Bishops agreed to vestments on condition that they were to be white in colour and that the ceremonies of the Mass were to be forbidden . . . the concession was retained . . . the conditions which had been originally framed to secure it were removed."

"If any Bishop refuses or neglects to act there are no means by which he can be compelled to do so." (In England, not so in Australia.)

"May we not say what Rome does to-day, Canterbury will do to-morrow?—preface to an Anglo-Catholic Manual."

"Compliance with such a restriction cannot rightly be demanded and will not be given."—(Memorial by 1000 clergy in 1918.)

"The Royal Commission (1918) found a deplorable condition of anarchy and chaos in the Church."

"The existing safeguard, the Uniformity Act of 1559, has even been removed from the Deposited Book altogether."



The Archbishop of Canterbury.

"The Royal Commission, moreover, recommended the preparation of a new rubric in place of the much disputed Ornaments. . . . But this has not been done. An additional rubric has been inserted . . . so that the confusion . . . will remain."

"The advocates of the Measure, especially the Bishops, had for months beforehand almost a monopoly of the most widely read newspapers."

"I had no desire to stand in opposition to the Archbishops and the majority of the Bishops . . . but I was convinced that the Deposited Book was wrong in principle; that it would work badly in practice; and that it would neither promote peace, nor secure order in the Church."

"On the contrary it introduces the Mass Vestments, the Wafer, the Eastward Position, and the mixed chalice. So far from prohibiting 'hymns and prayers involving invocation of the Virgin Mary,' it introduces special Collects . . . for three additional festivals of the Virgin Mary . . . provides the Reserved Sacrament shall be kept in an Aumbry."

"In the Calendar, the introduction of the 'Commemoration of All Souls,' a festival from the Roman Calendar which is rooted in the Romish doctrine of Purgatory . . . twenty-nine names . . . the great majority of them taken from the Roman Calendar . . . and Pope Leo the Great . . . but no single name connected with Reformation . . . not Cranmer . . . nor Tyndale . . . nor Ridley, nor Latimer . . . (nor) Wycliffe. . . . But John Wycliffe was excommunicated by the Pope, and, with re-union in view, it might not have done to add his name."

"Their decision (House of Commons last December) has been popular throughout the country. It is to be regretted that the Bishops have not recognised this . . . and began what can only be called a campaign against the House."

"The adverse votes of Welsh, Scotch and Irish Members were censured, though it was noticeable that in his speech in the House of Lords, the Archbishop cited two eminent Scotch theologians and a distinguished Methodist divine . . . in support."

"The Bishop of Gloucester, in 1923, wrote: 'It is difficult to conceive a more complete failure in statesmanship than the proposal to stereotype the two parties in the Church of England by allowing disunion in exactly the service in which most of all we should be united.'"

"Father Woodlock, a well-known and learned Jesuit priest, says, 'These changes are radical, and they seem to me to make the new office a definite approach to the Catholic Mass.'"

"The Deposited Book has been called a milestone . . . a milestone to what?"

"The 'Church Times' says: 'The work of the Tractarians will be concluded when the Church of England as a whole has returned to its Catholic allegiance. . . . When the Catholic influence prevails . . . the extreme Evangelical will be far happier with his Free Church brethren.'"

"An analysis of the figures showed that the 21 Parish Churches of an Evangelical character, which had the largest attendances, had twice the number of worshippers that the 21 Anglo-Catholic Churches, with the largest attendances, could show."

"The Bishops are not the Church, nor are they and the clergy the 'spirituality' of the Church, nor have they any 'inherent' authority to define or declare the doctrines of the Church."



THE VERY REVEREND W. H. JOHNSON, B.A., Dean of Newcastle, N.S.W. The Dean was recently installed in Christ Church Cathedral by the Bishop of Newcastle. He comes with a fine record of service. The brightest hopes of his Ministry are expected in this important Australian city.

right is our most fervent wish. We note, in passing, that the Bishop of Stepney (Dr. Mrosley) has become Bishop of Southwell, rendered vacant through the resignation of Bishop Heywood.

The Financial Challenge of Tanganyika.

THE Federal Council of the C.M.S. has unanimously accepted for presentation to its several branches a budget of new expenditure in the Diocese of Central Tanganyika of £7700 for the year 1928-9. This sum is the very minimum of requirements, in fact it is nothing near present needs, but in view of other C.M.S. commitments, Tanganyika calls for this year have been cut down to the bone. The Council presents the budget to the whole C.M.S. constituency with the utmost confidence that the money will be forthcoming. It will mean much self-sacrifice and real hard work if the amount is to be realised, but the challenge has come and C.M.S. people are known never to balk at any obstacle. There is a deep feeling abroad that God has called the Australian Church, through the C.M.S., to this great task. The silver and the gold are His, and that He will supply, if His people are faithful, has been proved in experience. We have faith enough to believe that Churchpeople in our land will in wonderful way, respond to the challenge. Nothing will be more gratifying than to see the Bishop's visions and hopes realised. We commend the budget to the whole Church.

THE ANNUAL MEETING of the Australian Church Record will be held at the C.M.S. Rooms, 192 Castlereagh Street, Sydney, on Thursday, August 23rd, at 5.30 p.m. Business: Receive and pass accounts; Election of Directors; General Matters.

Four years ago Australia grew no rice. Last year the rice crop was worth £80,000. And that is only one of many things irrigation is doing for us. Eighty per cent. of Australia's dried fruits, of which we produced last year 55,000 tons, is exported.



NEW SOUTH WALES.

SYDNEY.

Combined Campaign for Missions.

The Archbishop in his monthly letter to the Diocese refers to the deaths of Sir James Fairfax and Mr. W. M. Vindin. He then goes on to say:—

These are calls from God to us to sit lightly for the things of earth and to keep in touch with the spiritual world, which is all around us too often disregarded and forgotten.

I trust that the approaching visit of the Bishop of Tasmania will be fruitful in this direction. He comes in connection with what is called the Combined Campaign for Missions. This is an enterprise in which the A.B.M. and C.M.S. are taking an equal share, and it has for its object the stimulation of the hearts of Church people to respond more vigorously to the call of their Master to spread the knowledge of the gospel of life into the dark places of the earth. This effort has sometimes been misunderstood and it has been regarded as an attempt to absorb all Missionary endeavour into one organisation. Nothing of the kind was intended by the promoting. The C.M.S. has no desire to interfere with the work of the A.B.M., nor vice versa. Each seeks to encourage the other to use the opportunity by a united effort each along its own lines. No wise man would ever seek to thwart existing zeal. The need is to awake the indifferent to realise the call of Christ. The Bishop of Tasmania is always a welcome visitor to Sydney. He will be here from August 5 to August 21, and the Committee has arranged a full programme.

Quiet Morning for Clergy.

About 180 clergy assembled in the Cathedral on July 31 for a Quiet Morning conducted by the Most Reverend the Archbishop. His Grace gave three addresses: (1) The personal side of ministerial life; (2) The ministerial task; (3) The call outside the parish. The addresses were exceedingly helpful and inspiring. A deep spiritual note was sounded all through and we doubt not that all went away, pricked to the heart and solemnly resolved for a more efficient and faithful ministry. The Archbishop spoke as a brother to brothers, out of 43 years' ministry. What he had to say were general reflections from his long experience, on the overwhelming solemnity of our God-given responsibility as Ministers of the Word and Sacraments. The Archbishop entertained those present at lunch, after which there followed a conference on the subject of missionary teaching missions in connection with

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A.B.M. Women's Auxiliary.

Availing themselves of the presence of visiting Bishops and others to the A.B.M. quarterly meeting, the members of the Central Council of the Women's Auxiliary have arranged a social gathering in the Blue Tea Room on August 22, at 7.45 p.m. in connection with the A.B.M. training institution for women. The Bishops of Newcastle and Adelaide will speak, also Miss Pallister.

Brookvale.

The Right Rev. G. A. D'Arcy-Irvine, Coadjutor Bishop of Sydney, has just paid an official visit to St. Luke's Church, Brookvale, when the church was crowded. The Bishop was assisted by Rev. E. C. Coleman, Rev. N. M. Lloyd, of Narrabeen, and Mr. W. W. Gledhill, Hon. Lay Reader of the Church for the past 15 years. The service was read by Rev. E. C. Coleman and the lesson by Rev. N. M. Lloyd, and just prior to the sermon the Rev. E. C. Coleman expressed appreciation at the visit of the Bishop, and Mr. Gledhill, on behalf of the congregation, thanked the Bishop for his visit and also referred to the fact that this was the first episcopal visit to Brookvale in its history of 41 years. The Bishop expressed his pleasure at being present, after which he gave an inspiring address. His Lordship, after this service, spoke to each one present on leaving the church.

NEWCASTLE.

St. Philip's, Waratah.

Dedication of New Organ.

At St. Philip's Church, Waratah, on August 1, Dr. Long, Bishop of Newcastle, dedicated a new pipe organ, the gift of the parishioners. The large congregation that assembled could not be accommodated in the building, and seating had to be provided outside the church. With the Bishop were also present Very Rev. the Dean of Newcastle, Canon Van and a number of the clergy.

The Bishop dedicated the new organ, "setting it apart from all profane and common uses," and went on to congratulate the parish on the possession of the fine instrument that had just been dedicated. Tracing the development of the art of music from our earliest knowledge of it in its crudest forms, to the present time, the Bishop showed how it had ever served to express man's spirit in its up-reach for Divine beauty. Along with the art, the mechanical medium for expressing it had also to be developed, and for this man had had to wait. The danger of mechanised art had become a very real one, and had to be guarded against. Man's spirit sought to bring into its service the harmonious, aye, even the discordant, factors of life, blending them into the music of sweet concords. In all realms of life the medium of music had been found indispensable, and the Church in her repulsion from extreme forms of Puritanism had demanded it in her worship, helping as it did to set free the human spirit, which must ever go on seeking to attain itself to the divine harmonies. In conclusion, the Bishop expressed the hope that the installation of the new organ would lead to an ever-widening and more reverent worship, that being the real ministry of music in the church.

After the conclusion of the service an organ recital was given by Mr. T. H. Massey, assisted by several local and Newcastle musical artists. The rector of the parish of the Rev. H. Hampden Hobart.

Jerry's Plains.

Dedication of Stained Glass Windows.

The Church of St. James', Jerry's Plains, was crowded on the occasion of the dedication of three stained glass windows donated by Mr. A. Pearse, of Plashett, in memory of his father and mother. The dedication ceremony was performed by the Rev. Canon Langley, of All Saints', Woollahra, a cousin of Mr. Pearse. The windows are by Mr. Alfred Handel, of Sydney, the subject being "Faith, Hope, and Charity."

BATHURST.

Combined Campaign for Missions.

The Bishop of Willochra will spend from November 4 to 18 in the Archdeaconry of Barker advocating the call of the Church's Missionary work. For this last Lent the diocese contributed £908/17/- as Lenten offerings. This year an added call will be £350 towards the stipend of the Assistant Bishop of Melanesia.

The Bishop Visits Mudgee.

Speaking at a welcome extended to him at Mudgee, the Bishop of Bathurst, Dr. Crotty, said that people could not "jazz" their way

to heaven. The crying need of the Churches was a more vital Christianity and a deeper knowledge and better understanding of unity, largeness, reasonableness, and responsiveness. "A great many Church congregations agree about as amicably as a party of Bengal tigers," the Bishop added.

Diocesan Missionary Committee.

Assist A.B.M.

The annual meeting of the Bathurst Diocesan Missionary Committee has been held, the bishop presiding. Matters connected with the Combined Campaign of Missions were discussed at length, and the offer of the Bishop of Willochra to spend a fortnight in the diocese as a follow-up of the Campaign was accepted for the Archdeaconry of Barker, and the matter of the itinerary left in the hands of the Archdeacon of Barker. A motion was passed that the Bishop of Bathurst write to the various priests of the diocese through their respective archdeacons, intimating the necessity of getting in a bigger amount of contributions so as to meet the extra call of the stipend of our own missionary bishop.

The elections to the offices resulted in Canon Holmes, as Chairman, and the Rev. W. L. Walker as Secretary.

(There does not seem to be any place in the endeavours of this Diocesan Missionary Committee for C.M.S. Is this right in face of the Combined Campaign for Missions?—Editor, A.C.R.)

Peak Hill.

The Rev. Edwin Perce, until recently curate at Cowra, has been inducted in the presence of a large congregation as rector of the parish of Peak Hill by the Bishop of Bathurst (Dr. Crotty). Canon Murrington (Cowra) and the Revs. Weston and Edwards (Parkes) took part in the service. Dr. Crotty delivered an impressive address. Subsequently Bishop Crotty and the new rector were entertained at a social evening.

GOULBURN.

The Proposed Canberra Cathedral.

The Bishop of Goulburn writes:—
"As for the cathedral buildings, there are already now housed in Sydney designs from forty or more architects in Australia and New Zealand awaiting adjudication. The adjudicators are Sir John Sulman, Professor Wilkinson (professor of architecture in the University of Sydney) and a third elected by the competing architects, viz. Mr. Blackett, president of the Victorian Institute of Architects. They will begin the work of adjudicating next week, and the designs will then be open for public view in the Art Room of David Jones & Co., in Castlereagh Street. That means that I shall have now to push on vigorously with the campaign for the first £25,000 at least of the Cathedral Fund. With the consent of the Diocesan Council I have accepted the task of launching this campaign, and the six months for which I am pledged to this task will take me until the end of October. By that time I hope to have the chief dioceses in Australia at work in co-operation with this campaign.

Church Grammar School, Canberra.

The Bishop, writing to his diocese, says: My first task at the present moment is to raise sufficient capital to permit the signing of a contract for the first section of the buildings of the Canberra Church of England Grammar School for Boys. The directors of the Manaro Grammar School, Cooma, which is to move to Canberra, and open a new chapter of its life under a new name, were not prepared to begin the work of erection until they had in hand or in sight some £3,000 of the £5,000 wanted for the first part of the £25,000 block. I have managed to collect from some fifteen people cheques and promises amounting to £2,387, and three more people are considering what to give. There is a long way to go yet before we can proceed with the main block, viz. the headmaster's house and the eastern side of the quadrangle. But with the £1,000 in hand and the results of this first campaign we can now sign a contract for the smaller block, which will provide for the waiting day-boys, in the hope that my next week's campaign in Sydney will encourage us to intimate to the builder that he may arrange to proceed with another portion of the £25,000 scheme.

Burrage.

Theft of Organ.

The church at Burrage has been entered by thieves, who stole the organ, the carpet and two chairs. A trunk in which other church furniture was kept was also broken open, and the church register mutilated and disfigured with writing.

The church is used only once a month, and the police who are making inquiries con-

cerning the desecration fear they will be unable to discover the thieves.

VICTORIA.

MELBOURNE.

St. Mark's, Camberwell.

A large gathering, including several Bishops and many clergy, assembled on a recent Saturday for the dedication of St. Mark's, Camberwell, when a large brick church in the early Gothic style was opened for Divine Worship. The Vicar-General of the Diocese performed the dedication, assisted by Bishop Armstrong, Bishop Green, the Bishop of Bendigo (Dr. Baker), the Registrar (Mr. A. E. McLennan), the vicar of the parish (the Rev. J. A. Schofield), and other clergy. Bishop Langley also was present.

"You take a big task in hand when you build a church," said Dean Aickin in a short address. "You must not build merely to content yourselves, you must build to satisfy the souls of those who come after, and judge very acutely and unsparingly the building which you bequeath to them. Remember that a church can be as noble in simplicity as in elaborateness. Your church has a marked simplicity of line and curve, and yet a dignified total effect. Often in the magnificent sunlight of Australia it is impossible to let the eye dwell for very long on broad surfaces of unrelieved brilliance. Belts and depths of shadow are peculiarly suited to the eye in this sunny land. Towers and walls, it seems to me, need special treatment in Australia. There is an opportunity for original vision and poetic taste to deal with light and shade in new ways, even in the accepted styles of architecture. This would meet the need for rest and coolness in the heat of the Australian sun. The architect of this church appears to have done this very thing."

C.M.S., Victorian Branch.

To enable friends to meet the missionaries who are shortly leaving for foreign work, the Women's Missionary Council are holding a tea meeting at the Independent Hall, Collins-st., Melbourne, on Monday, August 27, at 6 p.m. A public farewell meeting is to be held at the Independent Church that evening at 7.45, to bid God-speed to missionaries proceeding to Tanganyika, India and China, and it is felt that many people will be glad of the opportunity of meeting them beforehand at an "old-fashioned tea meeting."

Tickets, price 1/6, may be obtained from C.M.S. office or from local secretaries of C.M.S. organisations.

The Women's Missionary Council intend to hold their sale a little earlier this year to avoid clashing with parish fetes. It is to be called the C.M.S. Market, and is to be in the Chapter House, Melbourne, on September 13 and 14. This is a preliminary notice to remind supporters that their help will be much appreciated. If everyone interested will make a contribution to one or other of the stalls these will be well furnished.

BALLARAT.

C.E.M.S.

St. Oswald's Day: August 5th.

At a meeting of the National Executive of the Church of England Men's Society, held recently, it was decided to recommend that St. Oswald's Day, August 5th, should be set apart as "Men's Sunday" throughout the Commonwealth. The various secretaries of branches are invited to do whatever they can to make the effort a success. The claims of the C.E.M.S. should be emphasised, and where no branches exist an endeavour should be made to form them forthwith. Our Church needs the help of her manhood, and,

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handed together, her manhood can be a power
for good in this diocese.

SOUTH AUSTRALIA.

ADELAIDE.

C.M.S. League of Youth.

To stimulate the interest of your people of
the Church in missionary matters, and to
encourage them in giving personal service,
not only in the foreign field, but in the
homeland, a youth movement has been start-
ed, and is to be known as the "C.M.S.
League of Youth."

At the invitation of Dr. and Mrs. Harold
Anderson (on furlough from China) a happy
party of young folk was entertained at tea
at the C.M.S. Depot, when details of the
movement were discussed, and those present
constituted themselves Junior Committee,
with Mr. Reg Palmer (St. Luke's) as Hon.
Secretary.

QUEENSLAND.

BRISBANE.

The Archbishop Visits Yarrabah.

The Archbishop, writing to his diocese,
says:—

"I came home yesterday from a visit to
Yarrabah Aboriginal Mission. Yarrabah is
seven or eight miles south of Cairns. The
launch "Dove" met me at Cairns on my
arrival there on Sunday, July 15, at 9 a.m.
I landed at Yarrabah (situated in a beautiful
deep bay) at about 11, and was met by a
great concourse of people, who gave three
cheers in the glorious Australian way (hoop-
rav, not hip, hip, hooray) which always has
appealed to me greatly. I went straight to
the church, which was crowded, and bap-
tised three babies. I noticed the large and
reverent congregation, and was immediately
struck by two things: First, the text written
across one of the rafters, 'Lift up thy prayer
for the remnant that is left'; and, second, the
evident reverence of the very large native
congregation, which made me feel that they
ought not to be regarded as a 'remnant.'
This latter consideration was strengthened
by the fact that the Superintendent of the
Mission (Mr. McCullough), with whom I
stayed, told me that the birth rate on the
Mission last year was 40 per thousand and
the death rate 7.5 per thousand. This seems
quite unmistakably to show that the aborig-
ines of Australia need not be regarded as a
remnant.

At night I preached to an overflowing con-
gregation. This is no new thing, for the
congregation overflows every Sunday night."
"What I saw at Yarrabah pleased me
greatly. The people present a combination
of happiness and industry, and I think many
people would be surprised to see how much
they are capable of. A native Lay Reader
took Evensong on Sunday night in a manner
fit for any Cathedral in the land. The na-
tives number between four and five hun-
dred. It would be a fine thing if double that
number were to come under the Mission's
influence."

ROCKHAMPTON.

Diocesan Debt.

The debt is over £25,000. We are cer-
tainly in financial difficulties. The financial
difficulty hinders progress, so we must use
all our powers to get out of debt, God help-
ing us. It is going to mean hard work, hard
prayer, and plenty of self-sacrifice. Our
present trouble is one to which this saying
applies:—"He who gives quickly, gives
twice." The stream of giving has begun, it
is the merest trickle—but that is the begin-
ning of the Fitzroy River. Please do not
wait but keep on sending offerings to the
Diocesan Secretary, till we are rid of the
hindrance of debt. Whatever the organiser
does in a big way, we, in the parishes, shall
have to help in a multitude of little ways.

We are part of the Church of England in
Australia, and of the Church of England and
can look for help outside our diocese. In
England we have a band of workers, known
as the "Rockhampton Auxiliary."

NORTH QUEENSLAND.

Jubilee Celebrations.

The Archbishop of Brisbane and Metro-
politan took part in the North Queensland
Jubilee. His Grace says:—

"On my way north to Yarrabah I was glad
to be able to take part in the closing celebra-
tions of the jubilee of the Diocese of North
Queensland, by speaking at a meeting in
St. Anne's School garden, and on my way
south I very gladly took advantage of the
kind invitation of the Headmaster of Towns-
ville Grammar School to speak to the boys
and tell them something of New Guinea."



What's Wrong with Re-union?

The Rev. Dr. Prescott writes:—
I think the joint Australian Council of
Churches contemplating reunion will be
grateful to you for Mr. Kirby's leading
article on "What's Wrong with Reunion?"
His description of the actual state of things
in certain mission areas is, alas! only too
typical of what is to be found, if on a less
aggravated scale, in every State in Australia.
The bare statement of facts is a reductio ad
absurdum. One is forced to ask: How can
a state of things which we parties to a busi-
ness would condemn as ridiculous? Compe-
tition gone mad, overlapping almost wicked,
waste of men, money and energy; this is
what we see on all hands, and yet do noth-
ing. The local group could probably say
it was powerless because from the headquar-
ters of all the competing denominations
pressure would come to protect each its own
followers and keep them faithful to the or-
ganisation of their choice. I think this only
puts the question a step further back. Have
we not in all our churches enough business-
men to take a large view, and to devise
labour-saving and men-saving methods to
reduce what is at present a waste, and what
is worse, a scandal? If a dozen practical
men, resolved upon efficiency could sit round
a table and face the facts, a couple of hours
would be enough to reach some working
conclusions.

And is this an unreasonable view? We
all know what happened in the war. Army
methods tried, and traditional could do
something. But not enough for the emer-
gency. Whereupon it was decided to bring
into the administration and the Government
business experts who could bring to bear
upon the tragic situation the results of their
long experience. Old methods were scrap-
ped, and a new sorely-needed efficiency was
discovered.

The same could happen here, and this is
exactly what is happening in Canada in
scores of cases, where Presbyterians, Meth-
odists and Congregationalists decided to
sink their differences, lay stress upon their
agreements and work all together for the
Kingdom of God. Australia needs the same
policy and on a wider scale even than in
Canada.

And yet no one can think of Reunion
merely as a business proposition. That is
a side line, an important one indeed, but
not the main inspiration. That surely comes
not even from Church history, but from the
New Testament itself. That knows "One
Lord, one faith, one baptism, one God and
father of all." It knows indeed scattered
congregations and local churches in Cor-
inth, Ephesus and Rome, but it regards each
of these as the representative of the One
Holy Catholic Church in its own right or
town. It knows nothing corresponding to
Anglican, Orthodox, Presbyterian, Metho-
dist. All those ancient congregations were
linked together by ties visible and invisible
that we have lost to-day. To recover them
is the duty not of a few church leaders,
chiefly clerical; it is for the churches as a
whole, clergy and laity alike to see how far
we have drifted from the fundamental N.T.
idea, and do what we can to recover it.

May I be allowed to add that, in my opin-
ion the greatest measure of credit for what
has been already done, is due to the Angli-
can Church. It was from it that there issued
the wonderful Lambeth Appeal of 1920, and
it was in the American branch of the same
Church that the great movement known as
the World Conference on Faith and Order,
which was responsible for the extraordinary
gathering held at Lausanne last year, took
its rise. If the clergy and laity of the Church
of England in Australia will put all their
communities into the reunion movement they can
communicate an impetus to it that will carry
it a long way ahead.

Newington College, Aug. 3, 1928.

Intolerance!

The Rev. A. G. Moore writes:—
In your last issue a writer from Nana
Glen who signs himself "North Coast
Churchman," uses my name with no con-
nection with a subject of which he knows
little except on hearsay gossip thrice re-
peated.

The writer lays himself open for a knock-
out, but because charity endureth all things

I invite him to write to me for the facts of
the incident in which he appears to be so
interested. Perhaps he will see the toler-
ance of this attitude towards himself, who
writes to the press, uses other men's names
in a distinctly libellous way, and then is
afraid to sign his name, but takes refuge
in the coward's castle of a non-de-plume.
The Vicarage, Lismore, 3/8/28.



The Structure and Message of Saint John's
Gospel, by Vacher Burch, D.D., Lecturer in
Theology, Liverpool Cathedral. Published by
Martin Hopkinson & Co., Ltd., London;
price 10/6. Our copy from the publishers.

This is an able book dedicated by the
author to Canon Raven, D.D., of Liverpool,
England. Dr. Burch justifies its publication
as a new commentary on St. John's Gospel
on two grounds, (1) that it is a re-investiga-
tion of the whole of the problems centred
in the gospel by a very large literature of
criticism, and (2) that it attempts to dis-
close more of the Gospels' beauty. The
writer loves our Lord Jesus Christ and his
purpose is to lift off and cast aside the ac-
cumulation of Hellenistic ideas and fancies
which the centuries of inquiry and criticism
have wrapped round Him and reveal the
Great Figure of the Lord Christ in the
beauty and power with which He came into
Palestine.

Dr. Burch is well versed in both ancient
and modern writings on this Gospel and
therefore presents a learned and well docu-
mented treatise. He places its origin much
earlier than was formerly allowed, and com-
mencing with an examination of the Prologue
of the Gospel, shows its close relation to
the Wisdom Literature, going on in chapter
2 to suggest that Johannine Christianity
represents an older type than that of the
Synoptics, stating as he proceeds that the
date of the Gospel must be somewhere near
the time of the Crucifixion. The Evangelist
is a recorder of what he has seen and heard
and is not given to mystical flights of fancy
and theory as to the Christ. The writer
makes out a strong case for the Gospel as
representing the actual teaching of Jesus
Himself. That Christ laid hold of current
Jewish names and ideas,—wisdom of God,
Word of God, and so on—and puts Himself
into them, in order that simple people might
come to understand Him. Mention is made
of the fact that "we have not St. John's
Gospel in Greek, but his 'Aramaic translated
into Greek," by someone who adds his own
notions and thoughts to the Gospel. Dr.
Burch strikes out chapters 20 and 21, so that
the Gospel to his mind closes without any
account of the Resurrection. It is the Lord
Jesus Christ Himself Who is the Resurrec-
tion and the Life and not the event. He
has some challenging things to say about
the High Priest's Prayer, chap. 17, stating
that the end of St. Mark's Gospel was
tacked on to St. John, that this prayer was
inserted into chapter 20 and, finally, that it
was transferred to its present place.

However, what we have said will show that
Dr. Burch has his own line of criticism and
idea, and he certainly reveals a deep and
wide knowledge of the literature and prob-
lem of this Gospel. The book is full of in-
teresting sidelights. There is a good index.
We commend the book to our readers, clos-
ing with the writer's own words, "One of
the cardinal phrases of the message of
John's Gospel is that the historicity of Jesus
depends on the realisation of Him as the
Revealer of God to men. And the secret of
the spell of its beauty is that it portrays
the historic Christ and not another."

Our Printing Fund.

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Dr. Foreman, Caulfield, Vic., 6/-.
Newington College, Aug. 3, 1928.

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PROHIBITION

A CHRISTIAN ENTERPRISE.

The Bible believes in prohibiting; for the Ten Com-
mandments which lay the eternal foundation of our moral conduct
are unequivocal prohibitions. The Bible also lays down the
principle of consideration for others, even to the point of
self-sacrificing abandonment of lawful things if they be dan-
gerous, either to ourselves or to others. This necessitates
total abstinence for the individual Christian and justifies Prohi-
bition for the community.

There cannot be found in all Scripture any sanction for a
trade that prospers on the moral degradation of any portion of
its customers. The drunkard is excluded from Heaven, and
the drunkard-maker has no place in a civilised Christian com-
munity. If the drink-seller fails to make drunkards of all his
customers, it must be remembered that no one else makes
any drunkards but himself. Whatever sanction may be found
for drinking, the Bible prohibits drinking more definitely than
it does slavery or gambling.

A great moral harm is being done—shall we devote our-
selves to repairing an infinitesimal portion of the harm, or
shall we remove the cause? Our common sense emphatically
answers: "Remove the Cause."

If no one ever got drunk, if no social disasters ever fol-
lowed drinking, it would still be a patriotic duty, necessary and
worth while, to have Prohibition for the sake of one's country.
It preserves child-life; it protects the home; it nourishes busi-
ness; it safeguards the health of the community, and promotes
its physical development. It makes necessary the re-invest-
ment of capital that will give more employment and pay higher
wages. No Christian can be indifferent to these things.

It increases efficiency and eliminates accidents. In the
face of this, Prohibition is even more worthy of Christian
support than a hospital or benevolent society. Our spiritual
leaders in the House of Lords have established the Churches'
right to promote legislative enactments, and none the Bishops
have ever voted for can show results equal to those following
Prohibition.

Liquor sellers cannot insure their lives as other people
can, because the dangerous nature of their occupation gives
them a much shorter expectation of life. Prohibition prolongs
life as surely as the doctor so often does, and it saves life as
certainly as does the hero who rescues someone from danger.
It is a humane measure in harmony with Christian ideals.
While Prohibition is not needed by everyone, nor does it safe-
guard everyone, yet as a safety-first enactment it abundantly
justifies itself.

We pray: "Lead us not into temptation," and it would be
gravely inconsistent not to close what has been to a countless
host a door of temptation, such as a liquor bar, when we
have the opportunity.

You cannot pray for the success of the liquor trade, and
surely no Christian will vote for what they cannot pray for.

You cannot be proud of a business that turns out drunks
in ever-increasing numbers, surely no Christian can afford
legal protection to what they cannot be proud of.

On the ballot paper put your cross where it belongs in
the top square, and don't stoop to the bottom square.

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Biscuits

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Property left by Will, or Gifts towards Christian
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A GREAT WORK. A GREAT MEETING.

The Annual Rally of the Bush Church Aid
Society.

Tuesday, August 28, at 7.45 p.m.

Chapter House, St. Andrew's Cathedral,
George St., Sydney.

Chairman: His Grace the Archbishop of
Sydney, Primate of Australia.

Speakers: W. J. Kessell, Esq., Under-Secretary
for Justice; Rev. N. Haviland, Motor
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Come and see the wonderful pictures of the
Far Out-back of our own land.

£100 Thankoffering will be taken up for
this real Australian Home Mission Work.
Send your gift if you cannot come.

You must come early for a seat.

Organising Missioner: Rev. S. J. Kirkby,
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25 Short Interesting Sermons on vital
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YOUNG RECORDERS.

THE TONGUE.

Aims.

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

Toorak Vicarage, August 16, 1928.

"Run the straight race."

My dear young people,

All of us are keen about games of some sort or another; some of you are probably very good at them; and such a lot we have to choose from, cricket, football, tennis, hockey, basket-ball, and all sorts of races as well. You will all, boys, especially, know something of how men train for any kind of a race. Men and boys who are going to compete in running, rowing or cycling always spend a long time before the race comes off preparing themselves so that they may be as fit and strong as possible—they exercise regularly, and they are very careful about what they eat and drink. Sometimes the training is very severe, but I don't think it ever comes up to the very hard training the ancient Greeks went through. You know they were very keen on athletics, running especially. In most towns great games were held once a year. One can still see many of the ruins of the huge outdoor theatres built for this purpose. People came from far and near to see these games, interest was very keen, and the men who were to take part gave up ten months to their training, and during that time ate nothing but the simplest foods, mostly cheese and figs.

Nowadays we hear of races and sports where a great deal of money is won and lost, the Greeks ran or competed for the honour alone, like you school boys do to-day, and that is quite enough, isn't it? The winner in these old games, as I expect you all know, received a crown of laurel leaves.

St. Paul, that great traveller, must often have seen these Greek games, and when he was writing one of his letters to the people in Corinth, a big Greek city, he talked about them. He said life was like a race, if we were going to do any good in it we must train; not be lazy, or greedy or selfish, but learn to rule ourselves to have self-control.

I am now going to ask you a question you have had before. I wonder if you remember. We go to church to worship God. Can you tell me what we mean by worship?

I am, yours affectionately,

Aunt Mat

Answer to question in last issue:—
St. Matthew x. 29.

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

"The boneless tongue, so small and weak,
Can crush and kill," declared the Greek.
"The tongue destroy a greater horde,"
The Turk asserts, "than does the sword."

The Persian proverb wisely saith:
"A lengthy tongue—an early death."
Or sometimes takes this form instead,
"Don't let your tongue cut off your head."

"The tongue can speak a word whose speed,
Say the Chinese, 'outstrip the steed.'
While Arab sages this impart,
"The tongue's great storehouse is the heart."

From Hebrew wit the maxim sprung,
"Though feet should slip, ne'er let the tongue."

The sacred writer crowns the whole,
"Who keeps his tongue doth keep his soul."
—Exchange.

The Place of the Cathedral in the Diocese.

The Bishop of Newcastle's Address.

On the occasion of the installation of the Very Rev. W. H. Johnson as the Dean of Newcastle, the Bishop of Newcastle addressed weighty words to the assembled congregation. The Bishop said that—

He desired to speak to them briefly on some aspects of the Cathedral. Their brother had been called to a very high and responsible office in taking the care and charge of that Cathedral. In it he inherited a building which was greatly beloved, that had been magnificently enriched by generous gifts, and it also represented a very long tradition. The Cathedral diocese had been long planned for its fitting relationship to the people of the diocese, and to them came the prayer, "May it be a true mother to all the Churches in the diocese." In the history of their Church, the Christian religion had spread from the strong cathedral centre out into the pagan villages and countries which surrounded it. It was the witness of growth, and that growth was the witness of deep truth, and in their religion they must always work out from the centre. In individuals and communities it was the same. He who would be in any sense of acceptable service to the Lord Jesus must work out from the centre of his being in devotion and sacrifice, and unless things were right between him and his Christ from the very centre of his life then his ministry and his preaching would be in vain. It must be a Christ-centred life. The Cathedral should be the centre of their devotion, worship, zeal and radiance if the ministry of Christian service was to expand. The Cathedral had that proud title, "the true mother of all the Churches in the diocese." It was his most anxious thought that they, as a people, and himself as Bishop, and the Dean in their respective offices in that Cathedral, might be very faithful to the trust imposed upon them, so as to make it a true mother of the Churches of the diocese. The Cathedral Church was to be a place to which the faithful could take a special pride. The Cathedral was not just a parish church. It belonged to all in the diocese, and in it everyone had a place—none before the other. The brother from the furthest reaches of the diocese, Taree or Merriwa, and the little bush places, or the mining fields, all had part and lot and inheritance in the Church. A Cathedral must always be a symbol of the growing Church and of their expanding love, service and devotion. "Beauty and strength were in his sanctuary." On that spot—that great hill overlooking the great city, there had been reared their fine Newcastle Cathedral. The towering pile spoke of the soul of a city and of pride in the hearts of prayerful souls. Not by bread alone could Newcastle live, but by the word of God. Newcastle Cathedral was meant to be an impressive witness of that conviction deep-seated in the hearts of every citizen in that great city.

The AUSTRALIAN CHURCH RECORD

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Australian Church News.

Bonding.—Diocesan Synod.

Impressions in England.—Rev. Dr. A. Law.

Leader.—Religious Education the Need of the Hour.

Quiet Moments.—"The Sunset."—Grace L. Rodda.

Sydney Missions to Seamen.—The Annual Meeting.

The Jerusalem Conference.—Dr. John R. Mott.

Two Heroic Women.

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



There are 209,659 motor vehicles in N.S.W. The registrations exceed 100 a day.

It is planned to produce power alcohol to the extent of 1,000,000 gallons per year from waste molasses at the Australian National Power Alcohol Company's Mill, Sarina, Queensland.

Plant valued at £30,000 is to be erected at Hartley Vale, Blue Mountains, N.S.W., to extract shale oils and motor spirit. The work will be by a new process—a German invention.

The Tanning School of the N.S.W. Technical Education Department has demonstrated that smooth, strong and strikingly marked leather, suitable for suitcases and ladies' handbags and shoes can be made from shark's skin.

"Trade alone," says Mr. Ramsay MacDonald, "was not sufficient to hold the bonds of Empire. What was needed was heartfelt satisfaction in co-operation, pride in common service, and comfort in common allegiance.

Captain W. Longstaff's picture, "Ghosts of Menin Gate," has been removed from the Perth Art Gallery in readiness for despatch to the eastern States. While in Perth it was viewed by about 105,000 persons.

The steamer Newcastle, the last of the ocean-going passenger steamers of the paddle type in Australia, and the largest in the Southern Hemisphere, has been sold to the shipbreakers. She was 1251 tons gross register and was built in 1884.

Reports show that of the imports of honey into Great Britain Australia provides less than one per cent., in comparison with New Zealand 18 per cent., the British West Indies 19 per cent., Canada 7½ per cent., and foreign countries 54 per cent.

A magnificent eighteenth century Aubusson tapestry, measuring about 25 feet by 20 feet, has been presented to the Sydney University. It is valued at £500 and will be added to the University's collection for educational uses.

In the air sound waves travel 1120 feet per second, in steel 1600 feet per second, in water over 4000 feet per second. Architects are giving greater attention to acoustics in buildings. Melbourne Town Hall is an excellent example of good acoustics.

"Less beer for dad; more milk for the children," is the slogan of the N.S.W. Minister for Health (Dr. Arthur). "If half the money now spent on beer," he said, "was used in buying extra supplies of milk, eggs, and bacon, there would be much less sickness in the State than existed to-day."

A sub-committee of the Faculty of Arts of the University of Sydney has been set up to report the advisability of establishing a higher degree in the Faculty of Arts—Doctor of Philosophy and Doctor of Letters have been suggested. It is a great pity that the University does not grant degrees in Divinity.

Four thousand one hundred and thirty-eight applications for 16 blocks of land known as Honeybugle, Nyngan, N.S.W., were received from all parts of the State, as well as Queensland, Victoria, and South Australia. The

area of the blocks range from 7500 to 8500 acres. Evidently there is a real land hunger.

Four hundred and twenty-six million pounds worth of products from the world's grasslands were imported annually to Britain. These were mostly foreign, but a great part might be produced within the Empire if Britain offered preferential markets, so certain authorities say.

The Chief Registrar of Friendly Societies in Great Britain, after the closest official scrutiny of the tenets of so-called Christian Science, has come to the conclusion that it is "a sort of religious despotism, with Mrs. Eddy as the Grand Lama." "To call such a system a science," he added, "would, in my opinion, be ridiculous."

Sadly enough, the number of petitions filed in the matrimonial causes jurisdiction of the Supreme Court, N.S.W., for the half-year was 1011. These suits are chiefly for dissolution of marriage and for decrees for the restitution of matrimonial relations. The office files indicate that some 700 cases are awaiting the adjudication of the Courts.

The cash value of the wool of the Commonwealth sold last year (1927-28) was £60,873,662, the largest in history. With the New Zealand sales the value to Australia and New Zealand was £73,877,862. The corresponding figures of the previous year were £55,610,468 Australia, and £64,818,586 Australia and New Zealand. The increased price was brought about by the excellence of the general average of prices.

In spite of the endeavours of the League of Nations Opium Committee the opium and drug situation is said to be becoming worse in some respects. In the present state of affairs in China it is impossible to have any effective control of poppy growing, and the consumption of drugs is increasing in several countries. The extensive manufacture of a new drug—codeine, for which large quantities of morphine are used, is causing great anxiety.

"No one can travel in Australia and see the grave destruction of forests without feeling serious concern," says Professor T. G. B. Osborn, D.Sc., F.L.S. He criticises the ruthless cutting of trees on steep hill slopes and watersheds, which, he said, had serious economic consequences, in that valleys silted up, fertile hillsides were destroyed, and floods became prevalent, as the water rushed over the surface carrying the soil with it.