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THE WISE CHILD.

Aims.

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

Toorak, V., Nov. 10, 1927.

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

My dear young people,

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

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

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

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

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

I am, yours affectionately,

Aunt Mat

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

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

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

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

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

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

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

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

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

—Exchange.

"A CERTAIN KING."

(20th Sunday after Trinity.)

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

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

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

—Grace L. Rodda.



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the teaching and practice of these books is
given. The studies are illustrated from
many fields of thought and from the most
recent literature. We need only look at the
treatment of 1 Cor. xiii. and xv., dealing
as these chapters do with Love and with
The Resurrection, to feel the spell of the
subject matter. There is at the end of the
volumes a valuable index of sermons with
other references. We warmly commend the
volumes to the clergy. Maybe there are well-
to-do parishioners desirous of making a use-
ful Christmas gift to their minister. Well,
here is the opportunity!

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[Issued Fortnightly.]

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Australian Church News.

Combined Missionary Campaign—

Leader: "The Challenge of the Hour."

"Answer! Australia"—The new Mission-
ary Book.

The Combined Campaign—By Rev. P. J.
Bazeley.

Correspondence—Melbourne Synod; Letter
from the Archbishop of Melbourne.

In the Market Place—By Spemologos. Some
pungent criticisms.

Illustration.—Archdeacon Hayman.

Toronto University—By Dr. A. Law.

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delivery or change of address.



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The World Call to the Church.

is being answered by

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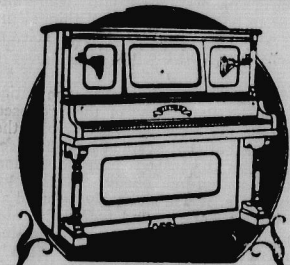
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Answer! Australia.

HERE are hosts of men and women in every Diocese, dead in earnest that the great Church of England in Australia and Tasmania should in these days respond in a big and noble way to "The World Call." To visualize this call for them, and to give fuel for the fire of their souls, the committee of the Combined Campaign for Missions has issued under the editorship of Bishop Gilbert White, D.D., a handbook of 100 pages, entitled "Answer! Australia." In a word, it is the volume which will be presented to the whole Church at the gatherings of Church-people throughout Australia at St. Andrew's Tide and in itself will constitute a challenge and a Call! It is dedicated, with respectful appreciation and sincere affection to those Australian workers who have poured forth their lives for Christ in the mission fields of the past, and who are pouring them forth to-day in love and in disregard of self, so that they may grasp the God-given opportunity of this great Day of Grace.

The Bishop of Gippsland writes a very telling foreword, wherein he sets forth the Church's world task and her growing recognition during the past century of her missionary vocation.

The situation, he says, is nothing less than awe-inspiring, and in order to meet it the Church in Australia, following the example of the Church in England, is closing up her ranks and is mobilising herself as a single unit, adopting as her watchword "The Whole Church for the Whole Task." The Australian Board of Missions and the Church Missionary Society have resolved upon a Combined Campaign for Missions throughout the Commonwealth. We have set our faces against the old danger of regarding the missionary work of the Church as being merely a department of the Church's life. We are asking ourselves what in the purpose of God is the just share which the Australian Church should bear in making Christ known in all the world.

This little book gives the answer. It is a carefully considered report of the work which the Church of England in Australia is doing now for the evangelization of the world. No report like it has ever been issued before. Hitherto only a piece-meal picture has been presented to us. In the past the A.B.M. and C.M.S. have reported separately and independently. In this book we have a view of the work of the whole Church. Moreover, it shows us also what the rest of our communion is doing to make Christ known. The picture is thus complete. As we gaze at it we shall be able to estimate what more we should be doing in order to fulfil our share of the task. It makes our responsibility before God clear. It embodies the most solemn challenge that has ever come to us.

First there comes an impressive opening chapter, envisaging the world situation, Australia's most urgent bounden duty—the Aborigine—is then fully and ably set forth, with an ample picture of the needs and the way in which these needs are being met. A well balanced historical survey of the New Guinea Missions follows in the third chapter, with a clear indication that the Mission is not extending its activities in Papua as it should, and as the situation demands. The only land that can supply the answer to New Guinea's open door is Australia. Will she rise to her responsibility!

The romantic story of Melanesia and Polynesia is next told, coupled with the new call that has come to the Australian Church from the Mandated Territories. There is no doubt that the Melanesian Mission has been a great work with a great history, and in view of its proximity to Australia demands ever so much more support than it receives—as also Polynesia.

The book then goes further afield and looks at the needs and calls of the teeming millions of Africa, India, China, Japan, and the Moslem Lands. Without question, these great continents, swinging into the very vortex of modern commercialism, with their age-long histories, ancient faiths, albeit their unutterable needs, come with paramount claims upon the Church in Australia. The great races of these lands in their spiritual destitution cannot be left alone by us. Besides, the world has become one vast neighbourhood and as the years speed along, these people must necessarily more and more affect our life. Indeed we cannot carry on the fast developing trade and industry of Australia without these peoples. There are a hundred urgent reasons for our facing the call of these lands in a bigger and fuller way. Hence we get a recital of what has already been done—of the great ventures in faith in taking over huge areas of populations as in Tanganyika and Hyderabad, India, and of the poignant needs of men and money whereby the great opportunities can be grasped. Truly in these fields a great door and effectual is open.

The last chapter is personal. It sums the call and the challenge of Australian missions. It reveals to us the utter inadequacy of Australia's response to the calls of her fields, and shows how little she is really doing for missions. The call to face personal service in this great cause is then duly stressed, together with the absolute duty of taking a more intense, real, systematic and intelligent interest in the Church's primary work. Then the vital necessity—the power—the accomplishment of prayer—real prayer!

"Dare we," says the closing paragraph. "Dare we hear God's call to the Australian Church and remain dumb? Dare we hear the voice of the Lord—the voice of Christ—grieving over souls that know not of His love, and saying, 'Whom shall I send and who will go for us?' without answering: 'Here am I, send me?' Dare we hear the tale of good work at a standstill, not because it is a failure, but because it is so successful that it must expand or go back; of missionaries paid £25 a year and breaking down in health because the Churches which send them do not send enough money to pay for the bare necessities of the work which they value before their own life: dare we know that this is so and not be willing to give of our abundance freely, systematically and intelligently?"

Above all, dare we know that Christ looks to Australia to answer His appeal for His poor brethren and not answer, 'Lord, I do as to Thee'?"

The Combined Campaign for Missions

(By the Rev. P. J. Bazeley, Gen. Sec.)

Arrangements for the presentation of Answer! Australia, at St. Andrew's-tide, in connection with the Combined Campaign for Missions.

General.

(1) First permit me to state the general principles that are actuating us in all our plans and aspirations. These mainly are two, (a) The Purpose of God for the world; (b) The Purpose of God with regard to ourselves.

(a) The Purpose of God for the world.—We are a company of people who stake our all on the belief that for this seemingly chaotic world God has a Plan and a Purpose, viz., that the Kingdom of this world should become the Kingdom of our Lord and of His Christ.

We believe that the "creation groans whilst it waits for the unveiling of the sons of God." We remind ourselves that the Purpose is everywhere manifest in history and has witness in the great world movements of our times—these, we are convinced, are not the result of blind forces, but are in some real sense the Purpose of God. They are intentional; they are providential, they are pregnant with possibilities for Christ's Kingdom, the fulfilment of the Divine purpose.

(b) Then there is the further fact which the Christian always has to face, viz., God's purpose with respect to ourselves. It is sheer truth, staggering, may be, to contemplate that God, as He moves forward to achieve His immemorial purpose refuses to act apart from the human beings He has made. Man is God's indispensable agent; he is the vehicle and instrument of Omnipotence. We are ever mindful of the fact that through all the long story of God, and the human race God is always asking for men—and more men to fulfil His Purpose for the world.

With such conceptions gripping us we most cheerfully and yet most humbly proceed to the inauguration of our great Campaign which has as its slogan "The whole Church for the whole task."

The Presentation.

St. Andrew's Day, November 30, is the first of the three great termini decided upon by us. It is the day of challenge and embarkation upon fresh enterprise and endeavour. On that day the World Call will be sounded throughout the Church of our land with arresting emphasis. In every capital see city as well as important provincial centres, in humble parish halls the cry of the Man of Macedonia will echo and re-echo.

For the sake of definition we have decided upon the use of the term "Presentation" to cover the details of the message to be delivered, and the ceremony of its reception. The World Call will be "presented" by "Presencers" who are men chosen by Diocesan Committees and Commissioned by the Federal Executive for the high duty devolving upon them. These men are conversant with the requirements which God and the world are with insistence making upon the Church. Gatherings of representative church people have been arranged in every diocese

of our Commonwealth for the reception of the report or presentation, or statement of the case, as we may choose to term the process, and at these gatherings motions for the adoption of the Presentation will be submitted and if approved will be followed by an act of solemn dedication and consecration to the

Purpose of God for the World.

To enable the Presentation to be made uniformly, accurately as to the facts and also that it may serve as the embodiment of the appeal, a summary of the World Call, and the Australian Church's response to that need in book form has been prepared by the Committee. This volume is entitled, "Answer! Australia," and may be had at the Presentation Meetings.

Much thought has been given the preparations, especially in certain dioceses. Armidale clergy in their several rural deaneries have been collectively visiting individual parishes as an act of witness and with a view to creating interest in the Presentation and Campaign. By propaganda of one kind or another, and by the observance of prayer seasons, the Dioceses of Brisbane and Newcastle have been thoroughly aroused to the importance of the occasion. In Melbourne and Adelaide conferences of clergy are meeting regularly whilst on every side keen and capable Diocesan Secretaries are exhausting themselves in their efforts to disseminate knowledge of the movement and distribute literature. In many cases it is fairly safe to say that from every pulpit of our Church in Australia and at every service on the 27th November the attention of the Church people will be directed to the great occasion of the Presentation. Below I am setting forth a list of fixtures and of the presenters for the interest to your readers.

May God further incline us all!

Diocese of Sydney—(Town Hall).—Chairman, Mr. Justice Harvey, Presenter, the Bishop of Gippsland, Hon. Director of the Campaign.

Melbourne.—The Archbishop of Melbourne, the Dean of Melbourne, the Revs. Roscoe Wilson, T. D. Lawrence, Messrs. W. W. Buntine, E. Lee Neil.

Newcastle.—Cathedral.—The Dean of Newcastle and Mr. C. A. Brown.

Hamilton.—Dr. W. Nickson and Mr. Brent B. Rodd.

Taree.—Messrs. W. Wrigley and S. Whitbread.

Raymond Terrace.—Canon Kitley.

Murrumbidgee.—Mr. W. Roberts and Rev. K. S. C. Single.

Singleton.—Messrs. W. Hickson and G. H. Coughlan.

Merriwa.—Messrs. W. E. Harper and W. S. Walker.

Cassilis.—Messrs. W. O. Bensley and W. R. Bronger.

Cessnock.—Messrs. A. Bailey and J. Ravett.

Gosford.—Messrs. Chas. K. Adams and R. G. Bosanquet.

Maitland.—Canon Lea and Mr. F. A. Elgar, M.A.

Adelaide.—City.—Rev. J. S. Needham and Dr. Anderson.

Murray Bridge.—Archdeacon Moyes and Rev. W. A. Terry.

Kadina.—Revs. B. Godfrey and N. Crawford.

Gippsland.—Revs. H. B. Hewitt, J. S. Stannage, John Jones, F. Lynch, J. H. Blundall.

Bendigo.—Rev. Canon Haultain and Mr. M. T. Jones.

Wangaratta.—The Bishop and Mr. R. W. Living.

Riverina.—The Bishop and Archdeacon Rawling.

Armidale.—The Rev. Canons Fairbrother, and Rile, B. W. Miller, E. H. Stammer.

Tasmania.—The Bishop, Mr. Denis Butler, Archdeacon Richard, Mr. R. W. G. Shoo-bridge, Rev. W. Greenwood, and Mr. F. Boatwright.

SIMPLE FAITH.

Well, well! our mother knew no laws,
Except the Ten Commandments clear;
Nor talked of first or final clause,
But walked with God in love and fear;
And always felt that He was near
By instinct of a spirit true,
And she had peace and strength, in lieu
Of that unrest and trouble here,
Which break like the billows on me and you.

—Olrig Grange.



Melbourne Synod.

The Most Reverend the Archbishop of Melbourne writes:—

Sir,—It is not my custom to join in newspaper controversy when matters of opinion are being voiced, but on questions of fact it is not right that I should keep silent, and there are several matters in your recent amazingly one-sided accounts of the Melbourne Synod which need serious correction.

1. It is not true that the resolution about the Revised Prayer Book was forced through Synod. How could it be when after two complete evenings of debate there was not even a call for a show of hands? The resolution was not passed on Anglo-Catholic voices, but on moderate Evangelical judgment. There are not very many Anglo-Catholics in the Melbourne Synod, though, of course, they get the same scrupulously fair treatment that every members does. It was passed on the good sense of the vast majority of those present. Whether they were right or wrong does not for the moment matter, but it cannot be true that it was forced through when a vote was not demanded.

2. It is not true that I introduced any member of Synod as "Father." It is not my custom and I do not like the title. It is possible that when I introduced the Vicar of St. Peter's as "Mr. Farnham Maynard," the dulness of hearing of your correspondent made him catch the wrong word.

3. It is not true that I pressed Mr. Deasey to withdraw his amendment, but as it was almost the same as Mr. Lee Neil's, there seemed no point in his keeping to it, and I think he felt that that was so. None of your Melbourne correspondents seem to have grasped the simple fact that by the provisions of our Trustees' and Vestries' Act, no Church need, even after the Synod resolution, even after the passing of the English Bill, adopt the Revised Book until after the consent of the Vestry, which must be confirmed at a second meeting summoned for that special purpose.

4. It is not true that it is a lowering of the dignity of the Presidency for the President to take part in the debate. The relevant Standing Rules of Synod run as follows:—

5. The President may take part in all the proceedings of the Synod as fully as though he were an ordinary member thereof, with the exception of voting, but in case of an equality of votes he shall give a casting vote.

6. Whenever the President desires to take part in a debate he shall vacate the Chair for that time and another Chairman (to be appointed by him) shall take the Chair.

The fact is that the Bishop, though he is President, represents the House of Bishops, and altogether apart from the fact that he is the Captain of the ship he must voice the feelings of his order. If he gives a lead, he is blamed. If he gives no lead he is despised. Anyway he will be wrong, apparently.

Your correspondent has not thought fit to say that when I did speak it was in response to an urgent appeal from the Dean, backed by loud murmurs of assent from the whole Synod.

No President has a right to pass obviously incorrect statements any more than he has a right to allow imputations of motive, and I cannot withhold my indignation that you should have printed an insinuation that men who would otherwise have spoken against the Revised Prayer Book held their peace lest they should lose promotion. It is not fair to my men. Moreover, it is not true; every man in my Diocese knows that what I told Synod is absolutely correct. No man did me either an injury or a favor by expressing his mind fully and voting as he would.

Sir, it might perhaps be well if you ventured to do what you have not hitherto done: print the whole charge, and leave fair-minded men to judge. I dare to say that not often in later years have you had at your disposal Episcopal observations so definite on the matter of Evening Communion and Fasting Communion as in the charge that your correspondents criticise, but have not answered.

(We gladly publish the Archbishop of Melbourne's letter and would point out how impossible it is in a fortnightly paper of our dimensions to print his Synod Charge. No other journal except his own diocesan maga-

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**GRIFFITHS
TEAS**

zine has done this. We agree that our correspondent may have caught the wrong word when his Grace introduced in the course of the debate, Mr. Farham Maynard, and therefore, we most cordially accept the Archbishop's asseveration. It is admitted both in England as well as here that men have deep convictions regarding the Rome-way tendency of the proposed New Prayer Book; and in standing to those convictions they will of necessity speak strongly and sturdily, indeed will make a strenuous fight. Our Melbourne correspondents are honoured men in that diocese, and wrote as they truly felt, and understood, the whole discussion. Very respectfully we would say that a bishop has great power and influence by virtue of his office. Men are thus influenced greatly and follow a lead. Hence the strong feeling and writing of our correspondents, especially as we think of the grave and far-reaching consequences of the Melbourne Synod's decision. Yes, we noted the Archbishop's observations on the matter of Evening Communion and Fasting Communion—but surely his Grace's attitude with regard to these is not the issue in this discussion.—Editor.)

In the Market Place.

(Communicated by Spermiologos.)

Churchmen in the diocese of Sydney have become more or less accustomed to the kicks and cuffs figuratively administered to them by the envious or ignorant of other sees. Yet they must raise their eyebrows in surprise when the Metropolitan of a neighbouring Province takes opportunity to give them a back-handed slap unbecoming to him and undeserved by them. The Presidential address at his diocesan synod was the occasion of the deed, and the following paragraph the instrument thereof:—

"A diocese in a neighbouring Province is anticipating serious trouble over its debates on the new Constitution because of agitations conducted by a few in the absence of the Diocesan."

Let us look at this little piece of irrelevance square in the face. (Such it really is when read in the context. The address would have been quite as effective without it.) It contains a fearsome prophecy of a sort of diocesan melee, likely to take place in Sydney early next year. We wonder who has been whispering in the prelatial ear! Or to change the figure, we wonder who has been tugging (and successfully, too) at one of his gaiters. Sydneyers may be credited with a fair knowledge of the temper of their own diocese and the most pessimistic and timid are bound to admit that to date not even a preliminary rumble has disturbed their calm and repose. Of course earnest thought is being given to the subject of the proposed new Constitution. Sydney Synodsmen will not be like their fellow-churchmen of another diocese, who, in such marvellous and intelligent faith, registered their assent to a document which they had not seen and which at the time was not actually in print. They will meet with some knowledge of the grave issues involved and whether Sydney votes For or Against it will, the writer thinks, be a vote that will mightily affect the Church in Australia one way or the other. Surely our critical friend will not deny Sydney the right to probe the question to the bottom. And if a few prejudices against the proposal are thereby removed, or if some of the fine-spun fancies which envelope it are torn away, he will not complain. "Agitations" in Sydney Diocese at this present time!! A frank No! is the comment!

We had worked ourselves into a fine phrenzy over "Tin Hares" and had daily deputations of gaitered and collared clergy waiting on the Minister for that flourishing industry, but a change of Government robbed us of the ground of protest. We have now subsided into a state of amiable inoffensiveness, which even Archbishop's murmurs only pleasantly disturb.

But coupled with the fearsome prophecy there is furtive accusation. The impression is conveyed in the paragraph that an ecclesiastical offence of great magnitude is committed when churchmen hold discussions on important topics in the absence of the Diocesan. Frankly, yet kindly, the question is asked: What is the meaning of this phrase? No body of Churchmen exceeds Sydney churchmen in loyalty and deep respect to their Diocesan. They have trusted and honoured him even when they have differed from him, and he has always trusted them. Shortly they hope to express a warm welcome to him on his return to their shores. But never have they learned, and never has their Archbishop taught them, that "in the absence of their Diocesan" plain speech on and thorough-going consideration of such a subject as the proposed Constitution must cease. The "agitations conducted by a few"

are, we claim, a figment; but even if they were not, we do not think that a question which concerns the Church at large should remain in abeyance because a Bishop is on a needed vacation.

After all, the Church is bigger than the ministry, aye, bigger even than the whole bench of Bishops. The latter because of their office and responsibilities are to be held in esteem and given a due rational obedience, but a sorry day is upon us if it be conceded that debate must cease and that churchmen be left unprepared for a momentous decision for a reason that has practically nothing to do with the case.

Sydney churchmanship may have some glaring defects, but included in its inheritance from a very commendable past has been a sturdy and wholesome spirit of independence, and fearlessness. To retain this they have to pay a price. But we doubt not that it will always be cheerfully paid, even if it means enduring the sniggers of would-be friends or outright foes.

A daily paper recently conveyed to its readers an interesting item of news from West Australia, which, so far, has apparently escaped notice of any of the church journals. It intimated that His Grace the Archbishop of Perth was communicating with the authorities in England for a priest to fill the vacant Bishopric of North-West Australia. We could wish that this were not true, but no denial has been published. Thus we are left to face the fact, so pathetic and grotesque, that in the judgment of our oldest Diocesan, the Church in Australia cannot produce a man capable of running a diocese that has never counted more than three clergy on its staff. A new suffrage had better be inserted straightway in the new Prayer Book: "Lord, have mercy upon the Church in Australia for being so effete and sterile." Think of it! One hundred and thirty-nine years of Church history and work in this land, of training and tending, of perfecting the Saints for the work of the ministry, and we cannot find a man able or, if able, willing to undertake episcopal oversight of three of his brethren, with their attendant flocks! The Church in Australia ought to be withered and blasted with scorn. Its candle ought to be taken away from the midst. It ought to sink away in shame. But it doesn't! It takes up the paper again; it long-sufferingly peruses the news item once more; it pauses for reflection and then it plaintively asks: Am I really at fault, or is it the Archbishop of Perth?

Consideration of this subject cannot be easily dropped. Another question arises: Can we justify the continuance of two, or three of our diocesan establishments in Australia? Are our canons and laws so inflexible or so "un-repealable" that once a diocese is formed it must exist until time shall be no more? Isn't it wise to effect a "merger" when the circumstances demand it? We have one or two dioceses which in composition are perilously like the famous army of an equally famous Middle-European principality: it consisted of an office-full of "brass-hats" and one private. There are Australian dioceses where there are almost as many gaitered or rosetted dignitaries as there are ordinary parochial clergy, and in the full count there are not many of either. These dioceses are the creation of more flourishing days. Industrial conditions located large populations within their bounds. The Church rose to the occasion and put in her machinery. But industrial conditions changed. Population flowed away never to return, so it seems. The Church is still using the old machinery and all of it, too, as in former times of glory. Some of it creaks and groans, as it endeavours to grind out results. Other parts rattle and whirl in noisy advertisement of unproductiveness. Another part stands in silent, rusting witness of uselessness. Surely it would be better to "scrap" the unwanted and cumbersome and link on again with older and better established sources of power, using machinery less expensive, and more suitable for the new conditions that prevail.

The Society for the Propagation of the Gospel has issued an appeal for a capital of £200,000, also for annual subscriptions, to provide religious ministrations for "our own people overseas." The appeal says: "We are sending thousands of families overseas yearly, and they are living exponents of British tradition. It is a grave responsibility to send them without giving some chance of ministrations of religion, upon which that tradition was built up."

Central Tanganyika.

Australia's Response.

THE Right Rev. Bishop Chambers, addressing a crowded gathering in the Central Hall, London, to bid farewell to outgoing C.M.S. Missionaries, delivered a moving message. He said that at the beginning of last year Australia received a communication from the parent Society in England asking if Australia would co-operate in saving the Tanganyika Mission. That request stirred them in Australia very deeply, and he stood before them as the beginning of the answer to that request, "and I want to tell you to-night that Australia is prepared in the future, not only to save the Tanganyika Mission, but to extend and develop it as far as she possibly can." The invitation from the parent Society to take part in that great enterprise in Africa had been recognised by them in Australia as the very call of God. They were anxious to do something to respond to the Call of God. The actual resolution passed in Melbourne was couched in the following words, "We humbly and thankfully accept as from God the responsibility of the new diocese of Tanganyika in full assurance of God's continued guidance and His ready help." They desired to help the parent Society in its great financial need; they wanted to safeguard the continuance of the work that had been going on for so many years, and in which a number of Australian missionaries had been engaged; and they were also deeply impressed with the challenge of the Tanganyika Government to give Christian education to the Africans in that territory. They were thorough believers in Evangelization through education. They were convinced that the Gospel could best grip the life of any people by presenting the Lord Jesus Christ to the rising generation in their schools. He knew, as a result of a tour of Tanganyika, how wonderfully that method had succeeded. The Bishop paid a tribute to the magnificent devotion and real heroism of the missionaries out in the field, and he was looking forward to the wonderful story of Uganda being repeated in the future of Tanganyika. The missionaries in the field were prepared to recommend ten of the present teaching staff as candidates for the ministry. At present the Mission had only two native African clergymen, and Bishop Chambers said he was convinced that the only way to reach the African was by the African minister. He was going back to Australia for twenty additional workers. If they all prayed to God, he was sure he would find them waiting for him. How better could they promote the social and moral uplift of the people than by establishing a strong, vigorous Christian Church and mission in that land. The vision he would ask them to share with him was the vision of Tanganyika as a bright jewel in the Master's crown. Could they not look forward to the time when that land would be studded with Christian mission stations.

GOD IS GOOD

"I feel the wrong that round me lies,
I feel the guilt within;
I hear with groan and travail cries
The world confess its sin.
Yet in the maddening maze of things,
And tossed by storm and flood,
To one fixed by stake my spirit clings—
I know that God is good."

It is very good for strength to know that someone needs you to be strong.—E. B. Browning.



"Emily's Quest," by L. M. Montgomery, and "Sue Stanwood," by L. G. Copp, both published by the Constable Publishing Company, Sydney, in the Bell Bird Series. Price 3/6 each. Our copies from Angus & Robertson Ltd.

Here are two girls' story books suitable for school libraries and presentations. The settings of the stories are in America. The heroines are girls in their teens and, as usual in such stories, observant Aunts enter in the various episodes. The motif in each volume is good and wholesome. The stories are true to life and move along through varying scenes affording no end of interest to the readers. Both books "end happily"—a wedding in each case. We recommend Sunday School Superintendents looking for useful books for prize giving to light upon these. They are bound to be of interest and for their recipient will while away many an hour during the Christmas holidays.

National Church League Booklets. We have just received excellent National Church League Booklets entitled—"The Creed of a Young Churchman," by Canon Wilson; "Helps to the Christian Life," by Dr. T. W. Gilbert; "Confirming and being Confirmed," by Dr. T. W. Gilbert; "Devotional Studies in the Holy Communion Service," by Rev. A. St. John Thorpe, M.A., besides copies of "A Communicant's Manual." We warmly commend these to the clergy. To be obtained at the Church Record Office, 192 Castlereagh Street, Sydney.

The Lord's Day.

THERE is only one institution in the history of the human race older than that of a periodic day of rest. And that is marriage. The authority and sanctity both of matrimony and of the Sabbath have been affirmed by the Lord Jesus Christ. For He who made "twain one flesh," also made "the Sabbath for man." The example of the Creator implied a corresponding rest for the beings whom He created in His own image. It was God's gift to man and is equally man's tribute to God. Unfortunately forces are at work striving to get rid of the Lord's Day—this priceless gift of God to man. All sorts of specious arguments are used by those who would take God's Day from us.

Not long since that stalwart Christian of Manchester, Canon Peter Green, said:—

I was told the other day that if you keep the old Sunday, you will make young people hate religion. Well, let me say that I was brought up in a home where Sunday was kept, and we loved it because it was a day when we always had father with us. If you are going to have Sunday games it will be true what a woman said to me in my parish the other day: "If it means Sunday football matches I will have to have my master photographed, for Sunday is the only day I ever see him. If we are to have Sunday football the children won't know him when he comes home." I say Sunday should be a day, first of all, for God, and then for home pleasures. If I were asked to paint a great picture of religion I would not paint—no, not my school or college chapel, or even the place where I was ordained; but father going on ahead on Sunday, to church with one of my brothers on one side of him, and my sister on the other, and mother coming afterwards with her two boys, one on each side of her. That is the Sunday I have brought up on, and that is the Sunday I have learned to love. I have not the slightest desire for another week-day. I can enjoy week-days, but Sundays have a flavour of their own and I want to keep them. It is the Sunday that, learning the love of your own earthly father, you will through that learn to know the love and greatness of your Heavenly Father. It is Sunday hallowed by worship, made a day of true rest for tired bodies, made a day of real quiet and of family union, which I desire to preserve for my country as her most precious possession.

LEARNING BY DOING.

It is by doing that we learn to do; by obeying reason and conscience that we learn to obey; and every right act which we cause to spring out of pure principles, whether by authority, precept, or example, will have a greater weight in the formation of character than all the theory in the world.—Morell.



The Archbishop of Brisbane was in Sydney on November 23 and 24 for the meeting of the Australian Board of Missions.

The death of Mr. F. R. Strange removes a keen Sydney Churchman. For 50 years he was associated with St. Philip's, Church Hill, and was a Synod Auditor.

The Rev. E. C. W. H. Limbert, Rector of Beaconsfield, Tasmania, accepted the cure of Kellerberrin, Diocese of Perth, and entered upon his duties on 1st November.

The Rev. E. de Labriere, who has resigned his incumbency in the Diocese of Brisbane, is not leaving for South Africa as has been announced.

The Rev. E. C. Gore, since his return to Yambio, Southern Sudan, has been laid low with malarial fever, so much so that he and Mrs. Gore have had to go to England.

The Rev. H. K. Vickery, of the Missions to Seamen, Newcastle, will take up his new duties as Chaplain of the Auckland Missions to Seamen after Christmas Day.

Mr. A. M. Hemsley, Treasurer of St. Luke's Hospital, Sydney, has been appointed to the Legislative Council of New South Wales.

The Rev. J. W. and Mrs. Schomburg, of St. Paul's, Moa Island (Torres Straits Mission) arrived in Sydney by the s.s. Changate early in November on furlough.

Canon Compton, after a lengthy stay in England, recuperating his health, has received a warm welcome back to the Diocese of Wellington, N.Z.

The Bishop of Central Tanganyika left London on November 12, per R.M.S. Orama, and reaches Sydney on December 22. He hopes to take part in the Christmas Services in the Dulwich Hill Parish.

Amongst those ordained Deacon at the October Ordination, in Bristol Cathedral, England, is the name of C. E. B. Muschamp, B.A., Oxford, and Tasmania. Launceston friends will be interested.

The Rev. W. R. Brown, of the Bush Church Aid Society's work, Wilcannia, has been in Sydney enquiring with regard to the extension of the Wilcannia Hostel and as to the provision of a Deaconess House in Menindee.

Mrs. Bean, wife of Rev. Canon Bean, of Christchurch, N.Z., has been visiting Sydney after a lengthy stay in England. She is the daughter of the late Mr. R. J. Seddon, who was Premier of New Zealand.

The Hon. F. S. Boyce, K.C., and Mrs. Boyce have kindly lent the grounds of their home at Pyrmble, Sydney, for a Fete last Saturday, on behalf of the Havilah Children's Home. It was a most successful function.

The Rev. W. J. Hands, Vicar of Suva, Diocese of Polynesia, has been made Archdeacon. The new Archdeacon went to Fiji from the Diocese of Wellington, and has done valuable work.

The Rev. E. North Ash, Rector of St. Mary's, Waverley, Sydney, announced to his congregation last Sunday that he had accepted the living of St. John's Parish, Diocese of Adelaide. Mr. North Ash has done yeoman work in the Waverley parish.

The Right Rev. Bishop Taylor Smith, formerly Chaplain General of the Imperial Army and lately C.M.S. Delegation to the Uganda Jubilee Celebrations, is visiting Canada, for the purposes of giving addresses on the deepening of the spiritual life.

The Ven. Archdeacon Hayman, Organising Secretary of the Bishop of Melbourne and Cathedral Spins' Funds, collapsed on the steps of the Bank of Victoria last week and died the same evening. He was a long and devoted ministry in Victoria.

The Rev. T. G. Paul, who has relinquished the position of padre of the Sydney branch of Toc Hu, to take charge of St. John's Church, Camden, N.S.W., received much valued presentations from members of the branch and from the League of Women Helpers.

The Rev. R. and Mrs. Leck are spending a furlough in Melbourne after many years of patient work among the Europeans of Port Moresby, Papua (New Guinea Mission). Mr. Leck has been transferred to Samarai, where he will take up his new duties when his holiday is at an end.

Mr. H. Minton Taylor, the well-known member of the General and Sydney Diocesan Synods, has undergone a severe operation in St. Luke's Hospital, Sydney. He is gradually improving. Only recently at the opening of the said Hospital, Mr. and Mrs. Minton Taylor gave £500 towards the Hospital's noble work.

Churchmen in N.Z. heard with great regret of the death of the Rev. Canon H. H. Foster, M.A., in England, after his return from special service in Japan. Canon Foster rendered valuable assistance to the Diocese of Auckland from 1920 to 1925, and is affectionately remembered by hosts of friends.

The death of Canon W. H. Swan, of the Adelaide Diocese, removes one who had a brotherly nature and who was held in the esteem of clergy and laity alike. He was a St. Augustine's, Canterbury, man, and was ordained in 1881. His last incumbency was St. Bede's Church, Semaphore.

The Rev. J. V. Patton, M.A., Dip.Ed., having accepted a mastership at the Melbourne Church of England Grammar School, has resigned his position of Director of Religious Education in the Diocese of Melbourne. Mr. Patton was formerly Director of Education in the Diocese of Sydney, and has seen much war service as Chaplain to Imperial Troops.

The Rev. Alfred Yarnold has passed away. He has been in retirement for some years. Formerly rector of St. John's, Ashfield, Sydney, and prior to that rector of Christ Church, North Sydney, he was an able and devoted parish clergyman. Mr. Yarnold was trained in the C.M.S. College, London, and went out as a missionary to India. He was greatly interested in the A.B.M., having been Hon. Secretary in earlier days.

The death of the Rt. Rev. Charles Oliver Mules, D.D., formerly Bishop of Nelson, was received with great regret by Church people in all parts of New Zealand. Dr. Mules was 90 years old. He was born at the Vicarage, Ilminster, Somersetshire, on September 8, 1837, being the eldest son of the Rev. J. H. Mules, M.A., vicar of the parish. After spending six years at a grammar school he went to Cheltenham, and four years later entered at Trinity College, Cambridge, of which his uncle, Rev. W. C. Mathison, M.A., was a Senior Fellow and tutor and later vice-master. He became Bishop of Nelson in 1891.

Blessed is he who hath found his work; let him ask no other blessedness.—Carlyle.





THE CHALLENGE OF THE HOUR.

THE Consecration, on All Saints' Day, of an Australian as Bishop of Central Tanganyika, and Consecration of another at an early date, to be ultimately Bishop of the Mandated Territories in the Pacific, ought to catch the imagination of all Australian Churchmen and fire them with fresh and persevering endeavour on behalf of the evangelisation of the non-Christian races. For our Australian Church through its missionary bodies to have undertaken large, indeed almost overwhelming responsibilities in East Africa and the Islands at our doors, reveals the true spirit of Apostolic venture and only now waits the prayerful and zealous backing of the rank and file of the Church. There is something particularly challenging in these two Australian leaders going forth and especially in this strategic hour, when the Pacific is becoming the focus point of international interests, and African education, one of the big objectives in British statesmanship. We only hope that as the call of these fields, in their varying needs, confronts the home church, the response will be worthy of the demand!

Coupled with that, however, perhaps the most urgent need is that of earnest intelligent intercession, that is, on behalf of the peoples to whom our missionaries go, the home base and the men and women who venture forth. It is an incalculable power that God has put into our hands, this power of prayer. May we use it aright and freely! And is the cause not worth it? The waves of western commercialism are washing the shores of the islands of New Guinea and of the Pacific as ceaselessly as the breakers crash on the reef. There is no island, however remote, to which our ships do not carry the products of our factories and from which the same ships do not bring pearl or copra or gold or other products. The peoples of these islands are feeling the stress of our influence and the destructive power of our diseases. They make to us the call of the helpless to the Good Samaritan. Surely the call of New Guinea and the Islands is, to us, to give to the Pacific peoples that preserving salt of the Christian faith apart from which they will inevitably decay and rot, under the putrefying influences of our civilisation.

Africa, is, if anything, in a worse position! For centuries the African has been the plaything of stronger races. He has suffered indescribable wrongs. To-day he is amongst the backward peoples, but owing to contacts with the white races and the insidious flight of expanding trade, he is fast emerging into a new mentality which he cannot understand. Material greed and race hatred, on the one side, are pushing rapidly forward towards racial and industrial rebellion and oppression, and that mutual hatred can only end in bloodshed. On the other side, the best elements in Governmental life (backed by the declaration of the Covenant of the League of Nations in the Peace Treaty that we stand as "stewards" to these backward peoples, and that that stewardship is a sacred trust) combine with the intensive and steady

constructive Christian work of Missions, to build an Africa in which Bantu and British and South African can work unitedly for the common good. There is a to-morrow before the African in which he will be sorely tested. To prepare him for this new test of character that is being made by our western industrial and commercial civilisation, the central need is the Christian education of the boys and girls. Whether that contest between evil and good forces ends in the triumph of Christian principle industrially and inter-racially in Africa, depends on whether the finest spirits of our land, supported by the gifts of our churches, will dedicate themselves to her for service. That, therefore, is the challenge which confronts the Australian Church as these two bishops go forth to their respective spheres in the Pacific and East Africa.

Now it is a very notable thing that the first Day of Intercession for Foreign Missions was in December, 1872. It was suggested by the S.P.G.; and their invitation to co-operate was warmly accepted by C.M.S. The result was immediate; more men offered to both societies in the next few months than had offered in as many years before. That was the express object of the Day of Intercession—men not money. But, as a matter of fact, it resulted in a great increase of contributions to missions as well. Indeed, it changed the whole situation. Wonderfully enough it happens that this new enterprise of sending forth two Australian bishops for mission work synchronises with the great Combined Campaign for Missions which the Church in Australia has launched. So far the planning has been that of prayer, all working up to the approaching St. Andrew's-tide, when the Campaign will be officially brought before the public. Surely it is the deep and fervent longing of all God's people that the appeal of this Campaign will lay hold of the whole Church and cause a real revival of the Missionary spirit.

No thoughtful mind can remain in doubt as to what must be the soul and centre of such a prayer season as St. Andrew's-tide is, and has been for the last 55 years. It is really the reaching after what is deeper, truer, more simple in every range of Christian experience and work at home and abroad. Not a mere intelligent understanding of the missionary problems of the hour, not the multiplying of the agencies whereby missionary work is accomplished, not even unlimited gifts of gold. The burden of this hour of prayer, as also the call of the situation in the mission fields, is the individual repetition in land after land of the unique gift which wrought the world's Redemption, the Offering of Life.

The first annual report and balance-sheet of the Government Insurance Office of New South Wales, which was tabled in the Legislative Assembly recently, disclosed an accumulated surplus, inclusive of the funds controlled by the Treasury Insurance Board, during the period from 1911 to 1926, of £480,000.

The War Memorial in the City of Frankfurt a Main, Germany, takes the form of a beautiful bronze figure, a little more than life size, mounted on a marble pedestal and in all, about 10 feet high, of a woman in an attitude of heartbroken grief. She supports her drooping head with one hand resting on bended knee while the other is clasped to her breast. The memorial is undated and bears the simple inscription—"To all who have suffered."



St. Andrew's Day.

IT is wonderfully significant! A man may hold a crowd with eloquence, he may gain leadership through certain magnetic qualities, he may puzzle a jury with his adroitness, but if he brings his brother to the Redeemer, it will be because he has felt Christ's saving power in his life, and exemplifies it, in the witness of his Christian character! Knowing men as we do, it is morally a great feat to exert a high and holy influence on those who know us best. Rarely does a man win his brother unless he deserves to win him. Without any details, the Scripture gives us a picture of a man who first recognised Jesus as the Messiah, and then brought his brother to Him. That inspiring discipleship and witness the Church celebrates on St. Andrew's Day. Most appropriately, therefore, the Festival of St. Andrew opens the series of Saints' Days in the Church's year. In other words, it stands nearest to the First Sunday in Advent. But it comes with its distinct message to us all. One of the greatest needs in the Church to-day is personal witnessing. Far too much do we all deal in generalities. Rather should we stand before men face to face, on the one by one principle and testify to the saving power of Christ in our lives, and then the making known to men what He has done for us. And if our lives are a testimony to such saving grace, we have a tremendous lever. In this day when the World Call is being sounded by the corporate voice, surely it behoves individuals to take a lesson from St. Andrew and face the task of personal evangelism. Herein lies one of the most fruitful avenues of Christ-like and effective ministry. And never more effective than when we seek to advocate the claims of the great mission fields.

The Season of Advent.

THE Solemn Season of Advent is upon us, reminding us once again that He Who came down from Heaven to earth in deep humiliation nineteen hundred years ago, as our Redeemer, is coming again, in power and great glory as our Judge. He may come, though we cannot say that it is probable, while we are still living our present lives on earth. He may not come till countless generations, yet unborn, have passed away. But He will come, and when He does come it will not be only to those who are living then; it will also be to all who have lived and died before His coming. It is a deeply solemn fact that Our Lord Jesus Christ in this Second Coming will come as Judge. "Who shall abide the Day of His Coming? The Lord our God is a consuming fire." It is no straining of metaphor to say that the love of God and the wrath of God are the same thing described from opposite points of view. How we shall experience the awful Advent judgment depends upon our moral state. God does not change: it is we who need to change. The wrath of God is the term used to denote God's unchanging opposition to sin; it is His righteous love operating to destroy it. Surely we should in this solemn season be asking ourselves, how do we stand?

While if we really love Christ and the day of His appearing, there should be on our part an unwearied urgency in Christian service and an earnest looking forward and hastening of the coming of the Day of God

The Secretary of State for the Dominions.

THE speeches that Mr. Amery, Secretary of State for the Dominions has made in Australia, not only afford food for earnest reflection, but are full of genuine inspiration. He sets before us noble ideals which should fire the minds of citizens in the varied sections of the King's Dominions. Indeed, he is full of a sturdy enthusiasm for all that the Motherland and her thriving daughters mean to the world. Though leagues of ocean sunder us apart, and we each have our own domestic problems, he does show us that the Empire has a common destiny and purpose. And that with the ideas of equality, unity and co-operation moving us, we can fulfil as a race our God-given plan. It is essential that we in Australia as elsewhere in the Dominions, should know Great Britain's mind and that she should know ours. Such knowledge must necessarily kindle enthusiasm and produce true understanding. These in turn will go far to enable us to attack those great duties which lie in the womb of the coming days. As a great Dominion, we ought to lay to heart Mr. Amery's words at Canberra, and catch their motive and wisdom. "The Imperial Conference," he said, "marked a new era of equal partnership in Imperial freedom and Imperial responsibility. . . . It was then decided that there was no function of government which a dominion could not claim as its right. There is no aspect of government in regard to which Great Britain now claims right or control over her partners in the British Empire enterprise. The Empire is one, composed of partners with absolute and equal freedom."

Meantime, there are the solid foundations and superstructure of true Empire building—ever demanding our serious attention—righteousness and truth. To these every citizen is called to put his heart and hand.

The Australian Industrial Commission.

THE report of the Australian Industrial Commission has been issued.

It will be remembered that the Federal Government sent to U.S.A. some months ago a commission to enquire into industrial matters in that great Republic. The outstanding thing extolled in the report is the "efficiency" of American industries. And further that efficiency is obtained by employers and employees working together for the good of the industry and therefore for their own and their country's good. There is a minority report, and yet on this issue of co-operation and efficiency we read from the majority report: "The American Federation of Labour has modernised its views to the newer ideas that employer and employee are interdependent and that co-operation between both for the benefit of industry is essential."

The minority report arriving at the same conclusion, says: "There is need for closer co-operation between employers in Australia and the unions. In our opinion real co-operation in industry is possible in Australia between the trade unions and the employers, and would pave the way to a greater measure of industrial peace." The only difference between these two conclusions is that the minority report stresses the necessity for unionism and the majority report refers to employees generally.

We only need to be a little observant and we see methods of work and action prevailing in our land which will never make our industries efficient. Prejudice fills many minds. Class hatred poisons others. "Do as little as you can for all you can get," seems to grip others. "Drain the last pound of flesh" seems to be the axiom of another group. So long as these thoughts prevail, Australia cannot truly thrive and expand as she should industrially. What is wanted is a change of heart, a change of outlook, a deep conviction that men are on this earth to serve, carried into practice. In a word, back to the ethics of the Gospel, which are the fundamentals of life. It is no easy road in these ease-loving days—but therein lies our only salvation.

In the Studentsky Domov, a huge international club house at Prague, Czech-Slovakia, established by the Y.M.C.A. after the war, there is a reading room containing 423 periodicals in 18 different languages. These papers are sent free from all over the world. There are no Australian papers. It is the only Continent not represented. How about remedying it!

Rev. Dr. Law Visits Toronto University.

(By Dr. A. Law.)

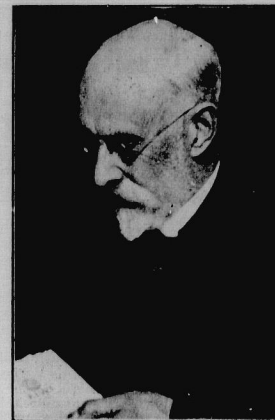
One of the largest Universities in the Empire, and one in which the religious problem has been met in a peculiarly satisfactory way, celebrated a series of events in a most enthusiastic manner in September. First, came the attainment by Trinity College, Toronto, of its 75th anniversary. Then, Wickliffe College duly noted its 50th year. Subsequently, the University itself held its 100th birthday.

As Trinity College has done very much to encourage theological scholarship in Australia, by opening its higher examinations to qualified aspirants (a concession which it is sometimes felt has not been as highly appreciated as it deserved to be), it is fitting to write more of this college than otherwise would be the case. There are a number of clergy in Australia who either have qualified or are preparing to sit for its examinations. They, at least, should be interested in this account of a visit to Trinity.

I found a beautifully designed new building, somewhat reminding me of Trinity, Melbourne, in style. Trinity, Toronto, has just spent £60,000 on the first part of an ambitious erection, for it has sold its former buildings and removed to close proximity to the University.

And thereby hangs a tale. Dissatisfied with the secular foundations of the new seat of learning, 75 years ago, staunch churchmen obtained a charter for Trinity and led the movement of separate bodies empowered to examine and give degrees. Now, each college teaches Arts, Philosophy, and Theology and the University concentrates on Science. But they all work in close association, and the same principles and standards apply throughout.

Twenty-five years later the Evangelicals founded Wickliffe, and it has done a splendid work, as was witnessed by what I saw of its closing demonstrations. By the way, at the banquet, for which I was honoured with an invitation, Dr. Cody received a remarkable welcome. Clergy and Laymen who had known him throughout his wonderful career, and men whose association was recent, aged Chancellor and youngest curate, spontaneously stood, as he



The late Venerable Reginald John Edward Hayman, so widely esteemed in Victoria as the devoted and zealous Organising Secretary of the Bishop of Melbourne's Fund and the Cathedral Spire's Fund.

stood up to speak and cheered this "uncrowned king" for several minutes. University and Wickliffe owe much to Cody. The absence of artifice, the deep sincerity, and the high spiritual note which rang through a statesman-like address, fully justified what a stranger may have misjudged as an extravagant demonstration.

To return to Trinity. Its gifted Provost had previously led in a long list of speakers, and had clearly shewn that for his part Wickliffe and Trinity would continue to co-operate in union. Coming from the head of the senior institution, there was special emphasis in the charitable breadth and spiritual outlook of the clear-cut phrases of Provost and Vice-Chancellor Cosgrave, who is also Dean of the Divinity School.

He courteously shewed me through the buildings, and in course of my peregrination, I saw the service books, inscribed as presented by the Australian graduates, a touch for which the Rev. G. N. MacDonnell, of Crenorne, Sydney, was primarily responsible.

Trinity and Wickliffe, under General Synod mandate, for the Anglican Church, Victoria for Methodists, Knox for Presbyterians, and St. Michael's for Roman Catholics, are federated with the University, and as stated, undertake much of the teaching and examining work, and the buildings cluster together in the beautiful Queen's Park, refreshingly shaded with elm, oak and maple.

The various hand books of Trinity are fine art-products, for Toronto boasts, among other excellencies, its attention to Caxton's craft. I gathered that Trinity had more than 200 male and 80 female students. In the Divinity School there is no desire to lower the high standard which has been set, as shewn by the comparative few who have succeeded by examination to attain to the highest place. A number of leading clergy are granted (honoris causa) the doctorate, and a few are in Australia, such as Deans, Archdeacons and Bishops, but that is quite another matter.

It is hoped that this account may be of general interest in its brief description of an honoured institution, to which the Church in Australia is indebted. I am sure we wish it well in its building fund appeal, and in its aim to encourage higher theological education.



NEW SOUTH WALES.

SYDNEY.

The Lausanne Conference.

The Archbishop, writing from England of the World Conference of Faith and Order, which he attended at Lausanne, says:

This great Conference, so long anticipated, and prepared for so diligently during the last seven years, has come and gone. It is a part of history, and it will make history. It is good that it has been held, and I myself shall always esteem it a privilege to have been present at it, although it has been a time of hard work and no holiday. For the first time in Christian history, representatives of a Christianity that is truly worldwide and diversified by race and tongue and tradition have met as one brotherhood of faith; have discussed with earnestness, yet without a touch of bitterness, the things that divide as well as the things that unite. We understood in practical experience, the deep meaning underlying the familiar phrase "all one in Christ Jesus." We began to appreciate the existence of that unity when, each in our own tongue we repeated together in that medieval Cathedral of Lausanne, our common creed and prayed together the Lord's Prayer—Greeks and Poles, Roumanians and Bulgars, Serbs, Bohemians, Dutch, Belgians, Germans, and French, men from India, China, Japan and the islands of the sea, negroes from Africa, negroes from the States, Armenians, Norwegians, Swedes, Austrians, Americans, and all the varieties of the British race. But as the Conference went on we learned from the lips of our fellow Christians, whether of the Greek Orthodox Church or the Old Catholic Church, or the Ancient Churches of the East, or of the Reformed Churches, or from the members of the different types of Christianity familiar either in America or the British Empire, how universal is the personal testimony to the present power of the living Christ Who died for us all and rose again. It may be a far

cry to the day when all may be one in visible unity, but undoubtedly the vision of that kingdom of the Lord is now upon the horizon of our faith; and none of us, or of those whom we represented, can ever be what we were before the Holy Spirit spoke thus to the Christian heart at Lausanne. "The hilliest town in Europe," as Lausanne is called, no longer echoes to our feet, but we have heard something of the footsteps that are yet to be, in the New Jerusalem.

Return of Rev. H. N. Baker.

On November 9th, at St. Thomas' Hall, North Sydney, a large gathering of parishioners assembled to welcome home the Rev. H. N. Baker, M.A., Rector of the parish, who recently returned from abroad. The opportunity was also taken of bidding farewell to the Rev. A. G. Rix, who had efficiently fulfilled the duties of Acting-Rector during the Rev. H. N. Baker's absence.

Mr. J. A. King, senior warden, occupied the chair, the other speakers being Canon E. Howard Lea, and Mr. F. S. Shirley (Churchwarden). The audience, by their repeated applause, expressed their sincere pleasure at their Rector's safe return, and also their deep appreciation of the faithful services rendered to them by the Rev. A. G. Rix and Rev. J. Russell during his absence. The chairman on behalf of the parishioners, presented the Rev. A. G. Rix with a robes case and a wallet of notes.

Church Homes, Carlingford.

Over £300 were taken at a fete at "Eynesbury," the home of Sir Albert and Lady Gould, in aid of the Church Homes at Glebe and Carlingford.

Boys from the Home at Carlingford, wearing Scout and Wolf Cub uniforms, formed a guard of honour for Mrs. F. R. Bavin, as she entered the grounds to declare open the fete.

The Rev. Robert Rook, who presided, in an introductory speech, said that there was no higher nor greater work undertaken by

the Church than that of looking after children. The Church of England had made up its mind to leave no stone unturned, until it had sufficient homes to receive every unfortunate child, who, by force of circumstances, would never otherwise have any chance in life.

Saving the Aborigines.

The Rev. J. S. Needham and Rev. E. R. Gribble recently visited Canberra to urge the appointment of a Royal Commission to investigate problems affecting the Australian aborigines. They received from the Minister for Home and Territories (Mr. Marr) a promise that the request would receive consideration.

Mr. Needham explained that they favoured a Royal Commission rather than a Parliamentary select committee, because it desired that the evidence should be taken by experts. In his opinion the only hope of saving the aborigines was segregation under religious influence.

Bush Brothers.

Sir Dudley de Chair, Governor of N.S.W., presided at the Annual Meeting of the Brotherhood of the Good Shepherd in Sydney. The Bishop of Bathurst explained some aspects of the work out-back.

His Excellency said that his travels throughout the State had led him to take a deep interest in the people who lived in far-back places. He had seen something of the hardships that they underwent and had learned of their resource and courage.

"I am specially desirous," he continued, "to give encouragement to anything that ministers sympathy and help to those people who are furthering the development of Australia. I am sure that the people of Sydney will never allow this fine order to fail."

NEWCASTLE.

Bishop's Farewell Words.

For myself I cannot fully express my gratitude for the way in which I have been treated in this diocese. The clergy have proved themselves faithful and loyal fellow workers, and the laity who are active members of the Church, have shown wonderful energy and devotion. Both have been sympathetic with my plans, charitable towards my failings, tolerant towards my peculiarities. Nor can I omit heartfelt thanks to the country clergy and laity, and especially that hardworked, harshly criticised and imperfectly appreciated class, the wives of the clergy. My visits to the country have been marked by an unbroken series of hospitable and kindly welcomes, often involving cost and inconvenience which my hosts endeavoured to conceal.

Nothing remains now but to ask you to pray that the Synod will follow the guidance of the Holy Spirit in the choice of a new Bishop; to ask you to pray for the Bishop who is leaving you; and to ask for forgiveness from anyone who thinks that he has been wronged.

The Bishop's resignation dates from 31st March, 1928, but leave of absence has been granted as from 31st December, 1927. In his retirement the Bishop will live in Melbourne.

The Cathedral.

Constructional work on the Cathedral is going ahead. The great western wall is beginning to rise, and the stones of the great West window are beginning to take shape. This window, which will be a memorial to the late Hudson Berkeley, is a large wheel window, 24 feet in diameter. The window, which the Dean ordered while recently in England, is a beautiful conception of the Incarnate Lord receiving the worship of the ages.

The beautiful life-size recumbent bronze of Lord Foster's son, which the late Governor-General of Australia presented to the Cathedral to be placed in the Warriors' Chapel, will be leaving the artist's studio in London at the end of this year, and should be in position in the Chapel of St. Michael early in 1928. It is an exact replica of the bronze dedicated by the Prince of Wales in All Hallows, Barking, a few months ago. Art critics in England describe it as one of the finest pieces of post-war sculpture.

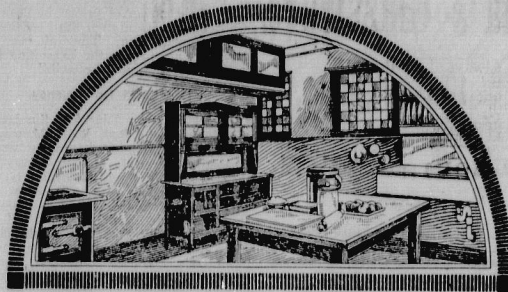
CRAFTON.

Parish of Central Macleay.

Confirmation was held at St. Barnabas' Church, Gladstone, on Tuesday, the 8th

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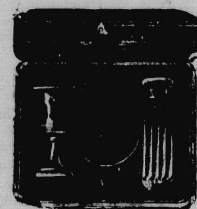
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Day. The Governor will preside at this meeting, and Dr. Micklem will be the President of the World Call. To those who live in or near Brisbane, I would say, "Make trial of the power of prayer by crowding the Cathedral to its utmost limit on the evening of November 29th. Then all else that follows, the meeting in the Exhibition Hall, and everything else, will be well."

Child Delinquency.

Speaking at a Diocesan Sunday School Conference, the Rev. R. B. Massey said:—The boys and girls of to-day were really splendid material, and if a way to their hearts could be found they could be captured. With the freedom of to-day must go restraint. Mr. Massey quoted figures to show that for the year ended June 30, 1925, 294 offenders had appeared before their Children's Court. The number for the year ended June, 1926, was 472. That, he contended, was an indication of restlessness among children generally. Of 1312 prisoners who passed through Queensland prisons for the year ended December 31, 1925, 264 were between the ages of 15 and 25.

Child Endowment.

Mrs. A. Arnold, secretary of the Mothers' Union, said that a great many members had taken interest in the influence of child endowment on child life. They were entirely opposed to it, and thought it should not be allowed to interfere with home life. The Union very much disapproved of the moral and financial viewpoints. They objected that unmarried mothers should be placed on equal terms with respectable married women. The scheme would not be uplifting to the moral standard.

CARPENTARIA.

The Bishop's Long Journeys.

The bishop, prior to his leaving for England, did some strenuous travelling for confirmations. Not only through the Torres Straits islands, but also away down into Central Australia as far as Alice Springs. He travelled to places as far apart as 2000 miles, for confirmation, given on 18 occasions.

Whilst at Alice Springs he took the opportunity of running out to Hermansberg, the Lutheran Aboriginal Mission. Unfortunately the bishop found all the aborigines away on their holiday—only eight miles away, but on a holiday impossible for car travelling. The Rev. E. Albrecht very kindly came in per camel, from the camp, and the bishop was able to compare notes about aboriginal work. It is the same problem as others—the barren nature of the soil for agricultural purposes. This prevents it being possible to form aboriginal villages; some industrial work can be carried on, but then the markets are too far away.

Administrator.

The Rev. W. H. MacFarlane has been appointed Administrator during the bishop's absence.

Mitchell River Mission.

The Rev. J. Done, Chaplain of the Mitchell River, is having a very busy time. Just after the superintendent went on holidays, Miss Marian Smith had to be brought to Thursday Island for medical attention; she is now about again, but on the advice of the doctors will remain in Thursday Island until October trip of the "Francis Pitt" in order to recuperate thoroughly. Mr. Done has thus been short-handed; he is chaplain, acting-superintendent, and has a host of duties, but is working away cheerfully. He is now expert at guiding the motor truck along the somewhat bumpy stretch from the Mission Station to the landing; the machine has had once or twice to be jacked up and left to rest by the wayside while new tyres were awaited from Thursday Island, 300 miles away, but such things as that are merely part of the day's experiences!

NORTH QUEENSLAND.

A Jubilee Book.

The Diocese of North Queensland is compiling a jubilee book, which is to be ready next year. The bishop is anxious to have all the information obtainable concerning the early days of the diocese. Anything forwarded to the bishop at Townsville, or handed to any of the diocesan clergy for transmission, will be taken care of and duly returned.

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WEST AUSTRALIA.

PERTH.

High Tariff on Bishops.

The Archbishop, writing to his Diocese on the question raised in Synod of choosing overseas men for Australian dioceses, says:

One discussion at Synod was interesting as showing the length to which anti-free traders will go. It was an attempt to forbid any diocese from importing an English, or Welsh, or Irish, or Scotch bishop. Of course, the first thing to say is that Australia cannot, by her own men, keep the ranks of the clergy supplied, and we have to be continually importing clergy and candidates for Orders from Home. The second thing to say is that in Australia we are not a separate Church, self-contained. A bishop, when he is consecrated, is consecrated to be a Bishop in the Church of God, not of Perth, W.A.; and the third thing is personal. When a man has left the Old Land to obey what he believes is a call from God for service, he leaves home, parents, friends—everything that makes life—behind him, and comes out to do, as the Australians say, "his job." It is rather hard in his old age to be told that it would have been better for the Church in Australia if someone in Australia, and not an alien Britisher, had been appointed. Of course, I know that in discussions of this kind it is always pleaded "present company excepted," but the present company cannot help feeling, as they hear the discussion, "if this is the common opinion, why did I leave all and come out?"

A Veteran Lay Reader.

Mr. Richard Gell prizes a lay reader's licence issued to him by Bishop Short, of Adelaide, for work in Mount Pleasant, S.A., and dated 14th August, 1868. This licence was endorsed for work in Port Pirie, 18th September, 1870. Equally prized is his licence from Archbishop Riley for work in Wagin, W.A., dated 7th July, 1890. He is now 85 years of age, and claims to be the oldest lay reader in the Commonwealth. On the suggestion of the Archbishop, Synod decided to send a letter of congratulation to him. He is now residing at East Fremantle.

BUNBURY.

Recent Synod.

"We have had the best Synod that I can remember," writes the Bishop. "With only one or two exceptions, all our clergy came. Unfortunately, the farmers on the Great Southern were shearing, and so we had a poor number of laymen. This was the only thing which marred our gathering. We had fixed the date a month later than usual so that the roads, by which members from a distance would have to travel, might improve after the winter rains."

The Rev. R. Davies, of Holyoake, has accepted the Chaplaincy of the Fairbridge Farm School, and will enter on his duties on January 1st. This makes a vacancy at Holyoake for a priest, who has a call to work amongst timber mill workers.

The Mothers' Union caravan, after two years of good service on the Groups, has been sold, and its place taken by a new Ford car, the gift of the "King's Messengers," the Children's Auxiliary of the S.P.G. It is a most valuable present, just at the nick of time, for the old caravan could no longer stand up to the bad roads near Busselton, on which Brother Bernard was driving it.

TASMANIA.

Sunday Observance.

Sunday, October 23, was observed by the Church of England and other Churches in Hobart as a day on which reference was made to the subject of Sunday Observance. The Bishop of Tasmania (Dr. R. Snowden Hay), preaching at the cathedral, took as his text, "Give unto the Lord the glory due

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unto His Name" (Psalm 29: 2). He said it might be taken as an evidence of the decline of worship in the national life that such a thing has come into being as the Sunday Defence Union. Here we are, in the 20th century, in possession of a Christian Sunday—a precarious possession it may be, but a recognised institution. For nearly sixteen centuries it has had its place in the life of our people. Among the many changes that have taken place, there are few that give rise to such serious concern as the change in men's attitude towards religion. Especially is it evidenced in the growing neglect of the Lord's Day. It is difficult to say whether it is the cause or effect of the widespread indifference. However the present position has arisen, the restoration of the Christian Sunday must be a crucial part of that spiritual regeneration for which the times call. If you want to kill Christianity, if you want to kill the biggest force for good in our national life, namely, religion, kill the Christian Sunday. Surely there is ample time for amusement, and it is indulged in to the full. Before indulging in or sanctioning the ever-increasing intrusions on the traditional English Sunday, consider not whether this or that is wrong in itself, but how it is going to bear on the rest and worship of others; what effect it will have on the character of the day and on the tone and standard of life.

NEW ZEALAND.

Christchurch.

The first gathering of rural deans and archdeacons has been held at Bishopscourt, when matters concerning diocesan organisations were discussed. There has been formed a branch of the Girls' Diocesan Association in the diocese. It is an organisation which has done great work at home in linking up for mutual help and for the service of the Church at home and abroad girls of comparative leisure. Miss W. Averill, of Auckland, addressed a meeting of girls here a few months ago and told of the success of the enterprise in Auckland.

The Commission on Finance.

The report of the commission of finance is before the diocese. It is common knowledge that the commission has made a most thorough exploration of the subject and has some definite proposals to put forward. The report is so voluminous that it will need time to study it and perhaps a special session of synod to debate and decide on its proposals.

NELSON.

Diamond Jubilee Celebrations.

The Diamond Jubilee Services of Holy Trinity Church, Greymouth, have been recently celebrated. For the occasion the Church was decorated with great taste; and the plans made by the Vicar, the Venerable Archdeacon Carr, and his Churchwardens were highly successful.

The Bishop of Nelson, assisted by the Vicar and the Venerable Archdeacon Kempthorne (vicar 1880-85).

The Bishop of Nelson took Psalm 44: 1 as his text, and pointed out that the words which were embodied in the Litany were very familiar to Church of England people. One of the most interesting facts in connection with the development of man was the way in which he recorded history. Such records were found on stones, on leaves, on shells and in ancient records. Memory too was an important source, because the verbal accounts of events in former days had been handed down from generation to generation.

The New Testament describes how the Apostles went forth to their witness with the Old Testament in their hands and appealed to the history of their nation. The lessons to be derived from recounting the doings of our forefathers determined our conduct in the presence of the problems confronting us to-day.

There was much still to be done, and future work would have to be inspired by the past. There must be faith in God, a faith which laughs at impossibilities and cries, "It shall be done." It might be that what was looked for by the visionary would not be brought about exactly as he saw it, but enthusiasm could do wonderful things for God. In the providence of God they could be strong, and see as dreams alone can see the glorious vision of the years to be.

WANTED TO PURCHASE—new or second-hand Packard Organ, suitable for a small Church. Must be in excellent order. Reply stating price, etc., to—
REV. A. W. SETCHEL,
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Hay Sharp Prize.

The following additional subscriptions have been received:—Rev. Frank Cash, £2 2s.; Rev. H. A. Morton, 5s.; Rev. W. Hoog, 10s.; Bishop of Gippsland, £1 1s.; Bishop of Tasmania, £1 1s. 6d.; Bishop of North Queensland, £1 1s.; Archdeacon Adeney, 10s.; Canon Grist, 5s.; Rev. A. S. Macpherson, 10s.; Rev. W. H. MacFarlane, 10s.; Rev. B. H. Dewhurst, 10s.; Rev. H. T. Rawnsley (N.Z.), 5s.; Rev. H. J. Velyin, 5s.; Rev. A. E. Hodgson, 7s. 6d.; Rev. F. S. Young, 5s.; Rev. A. C. Stevenson, 5s.; Rev. F. Campbell, £1 0s. 6d.; Rev. L. M. Bull, 5s.; Rev. R. C. Saunders, 5s.; Rev. C. R. Thompson, 5s.; Rev. H. Goss, 10s.

One Red Letter Day.

To the Readers:

There are 1600 poor slum children who ask you, through us, for just

"One Red Letter Day"

this coming Christmas Season.

Arrangements are being made for a Christmas Tea and Entertainment and some small gift to the children who come under the influence of the Mission Zone Fund in its work in the slum areas.

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

Yours sincerely,

W. A. CHARLTON,

General Secretary.

Diocesan Church House,
George Street, Sydney.

KATOOMBA CONVENTION.

The 25th Annual Convention for the deepening of the Spiritual Life will be held, D.V., at

"Khandala," Katoomba,

Monday, 9th to Friday, 13th January, 1928.

Make your holiday arrangements early, so as to attend and thus combine physical and spiritual refreshment.

Your prayerful co-operation will be appreciated.

Fuller particulars from—

W. H. DIBLEY,

100 The Strand, Sydney.

Church Missionary Society, Victoria

January 7th to 14th, 1928.

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

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REV. G. A. CHAMBERS, M.A., B.Ec.

Headmaster:

REV. C. E. WEEKS, M.A., B.D., LL.D.

(Queens' College, Cambridge.)

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General Secretary.

Diocesan Church House, George Street, Sydney.

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YOUNG RECORDERS.

Aims.

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

Toorak, V., 24/11/27.

"The disciples were called Christians."

My Dear Girls and Boys,

There is a story told of Alexander the Great that he once noticed a powerful man act in a cowardly manner. "What is thy name?" said the Conqueror. "Alexander," was the reply. "Either give up thy name or do something worthy of it; I will not have a coward of my name." Now, if you look up in the dictionary, you'll find his name means "helper of men." Practically all our names mean something. Nowadays we all have two kinds, Christian and Surnames; the first belongs to us, our very own selves, given to us at our baptism, but our surnames belong to a whole family, indeed sometimes people who are no relation to us yet have the same name. It is a really interesting thing to do to think of surnames you know and try to imagine why the first people got them. For instance, the first man called Smith must have been very clever at forging weapons to fight with and tools to cultivate the land, Tanner probably prepared skins for clothes to keep out the cold, Carter helped people to get from one place to another, when travelling was very difficult. Brown and White must have been called after the colour of their hair or something they wore, and so on. Some names are very queer, some we can't find any reason for.

You all know, of course, that we belong to a yet bigger family than that made up of our relations, to the huge family of God. We have another name, too, all of us all over the world, who believe in Him are called Christians. Have you ever thought of that name and what it means—followers of Christ. I wonder if you could tell me in what town the disciples were first called Christians. It is in Acts, one of the middle chapters. You will realise what a very, very old family it is and also how proud we should be of belonging to it. Let us do something every day worthy of this great name, it's a much bigger name even than Alexander, and that's a fine one to have.

I am so pleased to have a letter from Dorothy Newmarch, and to add her name to our list of Young Recorders. I hope she will write often. Catherine asks which Gospel I think it would be nice for her to read. It is only a month now till Christmas Day—I should read St. Luke, he tells us so much about the first Christmas and all that happened at that time.

I am, Yours affectionately,

Aunt Mat

Answers to questions in last issue:—
1. There are twenty-five Sundays after Trinity.
2. The Season of Advent comes next.

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

THE LITTLE DWARF.

Have you seen him? He hides himself so closely in the cave, which is close guarded and protected by ivory barriers. Usually his coat is a very fine red colour, but at times he changes it until it looks very different, and almost like fur. Never venturing forth from his secure retreat except to peep round the outside of his cave home, yet his influence reaches to long distances.

For all that he is so small, and a dwarf, the power he wields is one of the wonders of the world. Day by day from early morn to eventide, his messengers go forth at his bidding, carrying with them good and evil. They never return to him, and yet he is never without messengers. To some they carry love, sweetness, joy, and gladness; to others they are cruel and unjust, with stings worse than that of a snake. What is even more strange, their work is never altogether completed for when one messenger's task is done, there are always others waiting to carry on. Land and sea do not prevent their mission, which extends to wherever man is found.

Never was there a more powerful dwarf than this, or one so able to accomplish both good and bad almost at the same time. He wrecks homes, breaks friendships, and sometimes hearts too, with the darts his messengers carry, whilst the harm he does can seldom be undone. Yet this same little fellow has been, and is, perhaps, the greatest power for good in the world; without him we should lose much that makes life glad and bright.

I wonder if you have discovered who the little dwarf is?

Samuel Morris.

A Much Loved Preacher.

The Rev. H. R. L. (Dick) Sheppard was back in his old pulpit, St. Martin's-in-the-Field, recently. The service was broadcast. There was a sympathy which none could mistake in his thrilling voice as he prayed for "those who are suffering from eye-trouble and are afraid of blindness"; "for those who have had no holiday"; "for those who have just been plodding on from week to week with no one to appreciate their efforts." There were two main points in the address. The first was "Never laugh at drunkenness when you see it in real life or on the stage." The second might be expressed in Tennyson's line, "Leave thou thy sister when she prays." One of the most influential Anglican clergy said to me last week that, in his view, the only personal influence to be compared with Mr. Sheppard's was that of Henry Drummond in the last generation.

"If you your ears would save from jeers,
Five things observe with care,
Of whom you speak, to whom you speak,
And how, and when, and where.

"If you your lips would hold from slips,
Five things keep meekly hid:
Myself, and I, and mine, and my,
And what I said and did."