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## THE AUSTRALASIAN WHITE CROSS LEAGUE.

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## ADVERTISE IN The Australian Church Record

Readers who respond to advertisements in "The Australian Church Record" please mention the Paper to advertiser.

## Convention Jottings.

(Continued.)

"It is a great mistake to admit you don't know. But will someone tell me what this clause means?"—Archbishop Riley.

"When our names have worn out of our tombstones, the effect of the new Constitution will be felt," said Archdeacon Hindley.

"I might organise myself as if I were the Pope," Bishop Long's peroration to an appeal to stop arguing about organisation. It ended both speech and argument, and it "brought down the House."

"They don't know they've got to hop in to move an amendment," the Bishop of Bendigo had suggested to the chairman. "I was introducing business in the Newcastle method," was the dry explanation to the House.

"The only afternoon that our distinguished visitors can see our harbour," so humorously did the dignified President of the Convention make invitation to the Garden Party at "Cranbrook" School, formerly the Governor-General's residence. The function was a great success.

The weighty and massive bundle of books of reference carried into convention by a noted K.C. drew attention to the seriousness and thoroughness with which he followed the debates.

What an awkward word "dioceses" is? The Convention disposed of many awkward things, but not of this.

The humour of the chairman (Bishop Stephen) was shown when members became prolix. "I have been asked a question, and have not answered it. I hold that as a threat over you." (A member could ask the chairman to pronounce when he thought enough debate had been allowed.)

"I am sorry to speak so often, but I have a conscience,"—Rev. Canon Langford Smith.

One speaker in a mock response to cries of "Can't hear!" revolved round and round while speaking. But for all that he was not "Mr. Facing-both-ways."

"The real crux of the Bill" was discussed by different members to be in different places.

"For the fourteenth time," interjected a distant member. The nearer speaker who caught the chairman's eye first was annoyed at the statement, until the complainant completed his sentence—"I have stood upon my feet."

The President, the Primate, always calm and dignified, always immobile during tedious discussions, always alert to every detail, always happy in his deliverances, and always a President.

What a debt the whole Church in Australia owes to the laymen of General Synod, who left their business, travelled thousands of miles, and worked hard during long and tedious sessions!

"You are all the people of brains. We, the mere registry of your bright ideas,"—Bishop Long's facetious sur-

render to sundry proposed amendments of the Bill.

"The Honorable Members will . . ." Such was the slip of Sir Littleton Groom acting chairman; was the language parliamentary? His slip was purposely copied by an episcopal speaker who followed. And were they not all honourable men?

"After this elusive and illuminating discussion,"—One of Bishop Long's sallies which provoked a laugh.

There are some awkward English phrases in the Bill, but "lawyers have not to be graceful, they have only to be accurate," explained Bishop Long.

"If the Bishop of Bathurst had been a barrister he would have been receiving three or four thousand a year." Canon Langford Smith was saved ending his sentence by the chairman's incisive tones, "Might I ask the speaker to keep to the point."

"The merits of the Bill are Bishop Long's, the demerits mine,"—Professor Peden's graceful tribute.

"We are a body of more or less amiable people, professing more or less the same faith,"—Archdeacon Whittington's humour, amid serious exposition.

"With great respect I point out," said Archbishop Riley, "that laymen are not being tried anyhow." The point of the witticism was that some laymen seemed keen about the trial of bishops.

One of the few slips of Bishop Long. "Provided they be fifteen years in standing orders"—for "fifteen years' standing in orders." "No wonder I get mixed!"

"I am afraid I am a bit dense," complained Mr. Minton Taylor, "as to the meaning of the proposed alterations." Cried a number of voices all over the room: "So am I."

If Convention has less smoke-ohs it could have completed its labours earlier. It must be the 44-hour-a-week spirit.

Convention led to the downfall of the Victorian Ministry, Mr. West, M.L.A., being absent at the Convention when vote was taken. His presence would have given a majority.



"In the multitude of counsellors there is wisdom."—Proverbs.

### OCTOBER.

28th—Thursday—St. Simon and St. Jude.  
31st—22nd S. after Trinity.

### NOVEMBER.

1st—Monday—All Saints' Day.  
7th—23rd S. after Trinity.

### BUSH CHURCH AID SOCIETY.

The Bush Church Aid Society has been informed by the Perpetual Trustee Co., of Sydney, that a sum of £2000 has been set aside for the maintenance of a nurse or woman worker in connection with the Society. This trust has been established by Mrs. K. Donkin, as a memorial to her late husband, Mr. J. B. Donkin, of Lake Caval Station.

Owing to this issue of A.C.R. being special Convention Number, many reports, etc., must be held over.—Ed.

# The AUSTRALIAN CHURCH RECORD

For Church of England People  
CATHOLIC—APOSTOLIC & REFORMED

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NOVEMBER 11, 1926.

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**A Word or Two**—On Current Topics.  
**Children's Chat**—By Aunt Mat.  
**Illustration**—St. Hilda's Training Home.  
**Leader**—An Historic Church.  
**News Items**—Held over from last issue.  
**Question Box**—By the Rev. F. Lynch, M.A., B.D.  
**The Convention**—Another special issue of this paper, containing several features of interest, as follows:—  
**Critical Articles**—By Spermologos.  
**Bishop Long's "Introductions"** to certain chapters of the Bill.

### "THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

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Extra copies of the previous issue of this paper, containing reports of the Convention, are available. Also extra copies of this current issue may be procurable.

When Big Brothers welcome Little Brothers it should not be necessary to have intoxicating liquor on the tables.

By the will of Mr. S. R. Turner, Kilmore (Wangaratta diocese) receives £500.

The late Archbishop Clarke, who was for 17 years in Melbourne, has left an estate valued at £18,938.

"Grit," Bert Hammond's paper, inserts an open letter notifying that it must refuse Anthony Hordern's advertisement because the firm has taken to selling Alcohol in its big store. Some "Grit"!

A big store in Melbourne recently "passed out" a similar proposal. Well done!

London "Punch" has taken the same stand as "Grit's." We shall laugh more heartily now.

Fires at St. Paul's Cathedral building works. Some wag suggested that it was an effort to add heat to the appeal.

Fig-leaf Ball in Brisbane rightly deprecated by the R.C. Bishop of Brisbane. We could wish to denounce a few other things done.

Message to Mars by wireless being attempted. Some of us can go further than that, but we do not try as often as we might.

Whiskey, a Gas Stove and a Turkey, were among the trifles lately raffled privately in aid of a Church School. Such are our educational ideals!

A Christian Science lecturer writes in the press claiming the "Science" is Christian. If so, why do Churchpeople who turn "Scientist" give up their Church?

Quite an historic family of Lyne, Tasmania, whose Tasmanian founder landed in 1826, the late Sir W. Lyne, was first Federal Minister for Home Affairs.

A Bishop's Consecration Service was broadcast. Why not a wedding? Because the latter had an added advertisement and business "stunt" quite lacking in the former.

The Melbourne "Herald" had a long three column article by Montague Grover, an Australian who spent five months in U.S.A. in independent enquiry into Prohibition. He is convinced from a business standpoint of its success there and necessity here.

A carefully prepared estimate indicates that approximately 100,000,000 people attend Australian cinemas yearly or about 2,000,000 a week. In the United States there is one picture house for every 6,000 of the population, and in Australia one for every 5,000.

St. Francis of Assisi was well commemorated in Melbourne, St. Mary's and St. Peter's, both of Anglo-Catholic style, joined in a street procession, outdoing the folk who really "own" St. Francis, though his good points belong to us all.

## Convention Jottings.

Sir Albert Gould made a strong appeal for a more democratic state in the Church of England in Australia. The Laity should have more prominence in the "best interests of the Church." So true.

Adelaide diocese distinguished itself by presenting printed amendments to the Draft Bill. Besides Sydney it was the only diocese which took pains to do this. Some others apparently had hardly considered the Bill.

Archbishop Riley doubted the efficacy of Provisional Canons. Now-a-days every Bishop would do what was right in his own eyes in the way of ordaining the men he pleased whatever General Synod might decide.

Archdeacon Hindley advocated the Canadian Revised Prayer Book. The oldest clergyman in Canada had said he could commend the Book because every Bishop and every Province had agreed to it.

At one stage Bishop Long marvelled that there was not an Irishman in the Convention to say their Church was older even than the Church of England, and to quote its new Constitution at the time of Disestablishment in Ireland.

Bishop Long: "We want freedom, but none of us want to change the character of the Church as defined by its great doctrines."

"Are we legislating for a gang of crooks?" asked Bishop Long in Convention.

The next day was reported a deplorable and tragic incident resulting from defalcation of church trust monies.

Archbishop Lees, in Convention, expressed the hope that we should "take warning from the impossible situation which had arisen in the newly constituted church in South Africa." It may be noted that the Church of South Africa is almost monopolised by what are called Anglo-Catholics, to the exclusion of others.

Bishop Long in his Convention speech on the Canons of the Church made a fine tribute to the work of C.M.S. in Uganda.

Bishop Stephen, of Newcastle, Chairman of Conference, in reply to a vote of thanks passed at the conclusion of the Conference for his able chairmanship, said: "Among those he had to thank for assistance to him during the proceedings, were the noble army of heroes, who gave such an intelligent vote, but did not rise to give their reasons for doing so."

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## General Synod.

(Continued.)

After the nine days taken up by the constitutional convention, the benches were much depleted for the main work of the General Synod.

The report of the directors of the Clergy Provident Fund showed that the income of the fund in 1925 was £14,267 14s. 6d., an increase of £1415 6s. 2d. on the previous year's income. The cost of management of the fund was only £181 12s. 3d. The capital at the end of last year was £115,713 10s. 11d. As a result of an actuarial investigation into the affairs of the fund at the end of 1921 the board had, as an additional benefit, reduced the period between the first subscription and the date when the benefits might become payable, from 10 to five years.

Mr. Herbert Turner, one of the directors of the fund, brought forward a determination to improve certain details in the machinery of the management of the fund. Mr. Turner accepted in committee a suggestion from Mr. W. F. D. Butler (Tasmania) for a scheme of reciprocity with other provident funds approved by the board. The provision was incorporated in the determination.

#### Mission Work.

An hour was devoted to discussion on the Church's missionary work. Archbishop Wright said that the position at present was very encouraging. During the last five years £80,000 had been given to the Board of Missions, an increase of £20,000 on the sum collected during the previous five years.

The Bishop of Gippsland said that the missionary needs of this century were different from those of last century. The problems were stated in geographical terms of the new lands calling for Christian occupation. To-day the problem was one of a spiritual and moral character. A great challenge had come to the Church from Africa, Islam, India and the Far East in the awakening need of these people for education and spiritual enlightenment.

When speaking of the missionary work among the aborigines of Northern Australia, the Bishop of Carpentaria said that the cost of administering the missionary work there was largely due to the great scarcity of fertile land in those regions.

"We hear so much about the fertile lands of the north," he said, "that some people never think of the vast areas of Arnhem Land, which are just stony waste. I have always had great difficulty in finding land in my diocese fit to cultivate."

#### Cathedral at Canberra.

The Bishop of Goulburn, speaking on the report of the Synod committee on Canberra Church sites and problems, said that the committee had done a great deal of valuable work already, and would prosecute vigorously in the future its twofold purpose of promoting an appeal to the whole Anglican Church in Australia for a Canberra Cathedral Building Fund, and of considering the question of the ecclesiastical position of the Federal Capital City.

Subsequently a resolution was passed desiring the Primate to request the Federal authorities to invite the heads of the churches to confer with respect to arranging a combined religious commemoration at the opening of the Federal Parliament at Canberra next year.

During the discussion on the question of erecting a cathedral at Canberra, Archdeacon Whittington (Tasmania) gave a short account of the history of the historic church of St. John the Baptist there. He digressed on a matter of pronunciation, and said: "It would appear necessary to inform the Episcopate, as well as the less erudite lower order and the laity, that the name should be pronounced as two syllables, 'Karn-brah,' and not as 'Kan-ber-rah.'"

#### C. E. M. S.

A resolution urging upon the clergy and laymen the importance of establishing the Church of England Men's Society wherever possible throughout the Commonwealth was brought forward by the Bishop of Gippsland. He said that there appeared on all sides to be a drift away from the Church, and this position was one of the great problems the Church had to face. The Church of England Men's Society was the only organisation in the Church devoted to the work of winning its manhood into the active life of the Church, and as such was worthy of sympathy and active support. The society, he said, felt that it had not received the backing of the Church generally.

The Bishop of Goulburn warmly supported the resolution, and appealed to the clergy to establish branches of the society in their parishes. He remarked that he had nothing to say against the clergy and bishops joining Toc II, but he deprecated their giving service to that institution to the neglect of the Church of England Men's Society.

(Continued on page 12)

## The Constitution of the Church of England in Australia.

### THE CONVENTION OF 1926.

SUMMARY of the chief provisions of the Bill.

#### The Name of the Church.

The Name of the Church remains as before with a slight addition. It is to be known as "The Church of England in Australia."

#### Doctrine.

The Apostles' Creed and the Nicene Creed, and the Thirty-nine Articles are accepted as the doctrinal basis of the Church.

#### Government.

The Decisions of the Privy Council, and the Canons of 1604 are only to have the place of "persuasive precedent," that is, they will not be binding, but may be quoted as furnishing guiding principles in the government of the Church in Australia. General Synod will make its own Canons governing the Church. General Synod will constitute its own supreme Tribunal to decide questions of Faith, Discipline, Ritual, Ceremonial and Morals. This Tribunal will speak for the whole Church. Provincial Synods are for all legislative purposes of no account. General Synod will meet every three years.

#### Prayer Book Revision.

The Bill proposes to await the result of the Revision in England, where the Bishops are about to present their Revised Prayer Book to Parliament. When that legal sanction is obtained (there is still doubt of that happening) the new Prayer Book will be permitted as an Alternative Use throughout England. Our General Synod MAY then decide to suggest to each separate diocese that it MAY accept the new Use as an Alternative Prayer Book.

#### Bishop Long's "Introductions."

A GENERAL desire has been expressed that the very informative and convincing speeches with which Bishop Long introduced the certain sections or chapters of the Bill might be reported.

Bishop Long, in moving that the Draft Bill be received, said he would not recapitulate the Historical or Philosophical accounts of Church Government, nor would he repeat the arguments in support of the need of a Constitution for the Church in Australia. We are the last of all the great regional Churches within our communion to set our hands to the task of achieving unity in self-government. This may be a gain, inasmuch as we now have the experience of others to guide us. He paid a tribute to the late Archbishop Clarke, of Melbourne, for his work on the Constitutions of the Church in various parts of the world. Nowhere else in the world has the Church of England such a commanding position relatively to the population as in Australia. We were called to no light task in taking up the work of providing a Constitution for the Church here. The Episcopate came out early through the influence of the great Duke of Wellington, who said: "Australia must have a Church." Thus there was formed a current of unity as against mere separatism. He wished to express his debt to Professor Peden, who had done so much in forming the Draft Bill now before the Convention, as well as to Mr. C. R. Walsh for his active assistance. He could commend the Draft Bill as a good

document, though it was, of course, capable of amendment.

He opposed the talk about a "New Church." They were not making a "New Church" any more than that a new church had been formed at the Reformation. Such talk might be intelligent, but it was not intelligible to him. He pointed out that he advocated that large powers should be given to General Synod. At the same time concessions had been made to the more conservative point of view.

(At this stage the Bishop was given permission by the Convention to extend the time limit of his speech. Although he spoke at this time for three-quarters of an hour.)

Resuming his address, he said that Section 8 in the Bill was very conservative, and had been so drafted to allay fears of certain people, and to achieve unity in the Convention. He would rather that there should be no Constitution at all than that they should bind the Church hand and foot. The Church must be able to move, and be able to declare its own mind, and to set its own house in order. He appealed for mutual concessions, for in no other way could they make progress. He also deprecated talk about severing the Nexus. He gave place to no one in his regard for the Old Mother Church of England, and the Bill would preserve still our tie with it.

He did not believe in "verbal inspiration," not even in the drafting of the Constitution Bill now before the Convention. Among the various theories of church government he believed the Bill was set out the best. The true source of authority is not in priests or people, but in God.

#### The Tribunals of the Church.

##### To Regulate Faith, Discipline and Ceremonial.

One of the most knotty parts of the Bill was, or is, that relating to the Tribunals of the Church, under Chapter VI, and its introduction was the occasion of one of the most illuminating addresses from the introducer of the Bill, Bishop Long.

He began by stating that he thought they should talk frankly about their differences of opinion, and it would spoil everything of such frank explanations, when put, were ever construed into threats that if you do not do "this or that" we will not do something else. They should talk just as a family does over its differences. (Saying this the Bishop leaned back, as he so often did, during the debate, against the table on the higher platform, and discoursed the Convention in a colloquial way.)

The importance of the matter of Tribunals shewed itself in the questions of Faith and Ceremonial. Are we able to give away the final absolute decision on these great matters to the tribunal of any single diocese? Faith and ceremonial belong to the whole Church, and must be regarded as within the ambit of the Church as a whole. There is too general a tendency to regard these questions from the aspect as to how they would affect one particular diocese. Sydney churchmen, or some other, may say, how can we allow appeals against good order to go outside, because the result may be unpleasant to ourselves? But that is a risk that we all must take. He asked Convention to think of it from another point of view. If any diocese took upon itself to decide in these things

the end would be disaster for the diocese as well as for the whole Church.

Bathurst might be a lively diocese, but (and here the speaker made humorous apologies to his own diocesan representatives) we are not competent to give decisions. May be, in Sydney there was such ability! He desired that the Church should be the widest Church in Christendom. We must keep to the comprehensiveness of the old Church of England, and we must not set limits to the Faith which has come down to us. It had happened that decisions not true to facts had been arrived at by certain tribunals, and this they must avoid. Suppose a wave of Modernism swept over the Church, or one of the early heresies arose again, and took hold of one diocese? It would then be seen how perilous it was to commit to one the decisions which should be made by and should bind the whole Church. (It was at this stage that Mr. Minton Taylor interjected: "It is not my fear.") And the Bishop replied that he was delighted to hear it.

Later on Mr. Minton Taylor shewed wherein lay his fear, and certain amendments were made in consequence. The Bishop addressing himself to the Sydney representatives said that the fear should not be retained. When this Tribunal was set up High and Low and Broad and every type of churchman, would be represented, for the Tribunal was going to be fully representative of the finest and broadest minds in the Church. He did not want to see himself driven out of the Church he loved. He would not submit to any party in the Church. He thought there were a few men of his type. So they should be very careful about the sort of thing they set up as the chief Tribunal of the Church. He wondered why any good Churchman liked the Privy Council decisions. (There came an interjection: "No good churchman ever does," which was followed by

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laughter.) The Privy Council has shewn itself responsive to "atmosphere" in giving its decisions, being affected by the dominant political party. The Bishop could not understand Canon Langford Smith's enthusiasm for the Privy Council, and he hoped they would set up a better Tribunal for the Church in Australia.

The spirit of the Old Church they had inherited was to embrace differences. The nature of a Church is to include; of a Sect, to exclude. We had to restore Discipline because of the state of the Church. But where could we now find a Tribunal to which they would all agree to defer decisions? They certainly could not leave these questions to be settled within the ambit of each diocese. They must not endanger the reputation of the Church of England as being the roomiest church in Christendom. There was also the question of Morals involved in this chapter. They must have power to regulate their own moral life, and every one must have power of appeal for justice to a higher court in which he could rely.

#### The Canons of 1604.

Section 92 of Chapter IX. called forth an introduction to itself, so important

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was the issue. The Bishop said that their desire was to retain the true Nexus with our Spiritual Mother, and they shewed this by proposing to retain the Canons of 1604, about which a previous speaker had made merry. Doubtless, he had quite a lot of jokes left at the expense of the Canons. (Quite a lot," replied the member referred to. By the way, Mr. Mann gained his point in that the Canons were relegated to the same position as were the Privy Council appeals, namely, for reference purposes, but not as binding on the Church.)

They were the Canons of our Church at the present. Disregard of them brought the Church into disrepute, and though no one could say they observed all their provisions, yet they were valuable because they expressed the customs and traditions of the Church. The Canons of Pre-Reformation days, 25 of Henry VIII., were given the force of Statute Law at the time, but they were never put into force. They are useful when questions arise as to the Church of England being the same Church after the Reformation as before. This question is really determined by asking: Did the Church carry on with the same officers, the same compacts and the same forms of worship? In the Reformation period they were more daring than we are at this time. But we are still part of the same Church. We are in possession of the old Canon Law of England, and we have carried on with the old records. We have not turned to a new Prayer Book, sweated out in seven days labour in Geneva. Owing to the continual influence of the Crown, which some love, and other not so much, these Canons were put forth. Bancroft, a great man, drew them up, and they were sanctioned by the King. They contain many things which are archaic, and yet help the Church. How far the Canons have the force of Statute Law is neither known nor cared. The Church was always wanting to build up a body of sensible English Canon Law, but now the Church was hamstrung, and one of the things which hindered the Church was the want of regard for the Ecclesiastical Canons of 1604. When Henry VIII. cut off the Papal jurisdiction the Church carried on by means of Canons, so long as they were "not contrary, nor repugnant to", all the old Ecclesiastical Law. At the disestablishment of the Church of Ireland the position was taken that it had accepted and was bound by Canon Law. So, also, the Welsh Disestablishment. And even the American Church though she was foreign and voluntary, took over the Ecclesiastical Law of England. We have this historic background, and we should not lightly sunder ourselves from it. The Church Missionary Society had done magnificent work, and she had done nothing so fine as the building up of a national church in Uganda. In the forefront of that Constitution the Church's historic organisation was bound by the Canons.

Bishop Long made a personal defence. He had been falsely accused of wishing to "sever the Nexus." He was Australian born, but generations of his forefathers had been loyal members of the Church. He considered he had a more mystical and wonderful love for the Church of England than any English born could have. And he wanted to keep his touch with his Mother Church. (Great applause greeted these remarks.)

#### Privy Council Appeals.

On the Thursday of the Convention Bishop Long, in introducing the clause dealing with appeals to higher Tribunals, discussed the merits of the deci-

sions of the Privy Council, which the original Bill proposed to put aside in favour of the special Tribunal of General Synod.

The Bishop said he wished to take up two positions. (1) That it was absurd to tie ourselves to the past, to put the "dead hand" of the law upon us by our own act. (2) That it was a fact well-known that the Judicial Committee of the Privy Council was not a Court of Ecclesiastical judgment which would command universal respect in England or beyond seas. Therefore it was tyrannous to impose upon a young church in a new land what would be burdensome. The only respect paid to-day to Privy Council authority in church matters was limited and only taken in a persuasive sense. Though decisions had been given they do not operate with any active force.

He would not go into the curious history of the Privy Council and the Ecclesiastical Courts of England. Might he speak with bated breath in the midst of lawyers of note! The Ecclesiastical Commissioners sit as two Courts, and we must not confuse it sitting in Property cases with it when it sits for different, that is, for Ecclesiastical, purposes, though it is the same Court.

We say these decisions should not be binding on this Church. We say that the Church herself must have her own declarations. Some will like this, and others will not. But the intrusion of a Court like the Privy Council is an affront on the conscience of our church-people.

We are not for one moment challenging the decisions of the Privy Council in property cases, but in the field of the Christian religion, we say religious things must be settled in our own body and in our own way.

## In the Market Place.

(By Spermologos.)

### Confession.

WHAT an imposing spectacle, that of the procession which led into St. Andrew's Cathedral on the occasion of the opening service of the Church Convention. From far and wide, from North and South, from East and West, mountain and plain, from city and country came the stalwarts of our Australian Church. Bishops in purple and scarlet, Deans and Archdeacons, Canons and clergy, Doctors and Fellows and Scholars and Masters and Bachelors, licentiates, seniors and juniors, sun-browned and work-broken, mystic and student, all in orderly, stately line, an Ecclesiastical "Pompa" which witnessed impressively to the comprehensiveness of our great Church. It was a privilege to behold it—a privilege only granted, and only possible every five years.

But not to achieve the spectacular had these dignitaries and clergy been invited. Nay! It was for something far greater and more important. It was for Holy Communion. So the service proceeded: the prayers and the praises, the cry of the broken hearts and the call of the Forgiving God, the Sursum Corda and the Ter Sanctus, the Breaking of the Bread and the Pouring out of the Wine, and then—anti-climax: out of the hundreds present, both clergy and laity, just a feeble few drew nigh to take the Sacrament of so great a thing as the Body and Blood of Christ.

Excuses doubtless can be offered, justifications practical and theological can be formulated, but none of them, surely can hold good in face of the fact that here was the chance for the whole Church in Australia through its chosen representatives to give glorious witness to a fundamental oneness, and that in the service of the Lord's appointing. What a Communion that might have been!

So we are left to a sad reflection. "That service as a show of variety and comprehensiveness from a worldly point of view was highly successful. As the Sacrament of our Unity, at the commencement of the Convention, it was a miserable, heart-breaking failure. In view of what we are passing through this week, we may well and fervently pray: God save the Church in Australia.

### Contrasts.

A jovial human discourse, these Bishops, clergy and laity present at the Convention.

We met them just as they returned from the mirrored, leather-seated comfort of the high-tea on Monday evening. They walked as friends; they talked as friends, animosities and rivalries all allayed by softening influence of the many courses of their repast. And so they went into their Synod Hall. Just round the corner we met another little group of men, human were they also—but brutally human perhaps. No jovial laughter was heard among them, as they clustered eagerly round a closed door. Only occasional low querulous murmurs broke out. A dim light from a street lamp showed grim, gaunt faces of want or of vice or of despair. But there they were, members of a brotherhood of common desire. And why waited they there, as the keen biting westerly wind whipped the dust of the street in their faces and made some of them crowd together for closer protection from the cold? Was that a Door of Hope at which they stood? No! It was the back door of an eating house, and they were there waiting for such scraps as the management could spare when the customers indoors had eaten to their full. Back in the Convention men discuss the punctilio of Standing Orders and parliamentary precedents. In the dusk of that dirty by-street at the eating house door stood the ragged, frowsy, yet hungry group. And amongst them we thought we saw the Same One Who was present in the Synod—One, tender and compassionate, Whose voice must surely have been heard back in the Hall, above all the clamourings of debate and bandying of words: "Those ought you to have fed and not to have left the others unfed."

### Conflicts.

"The Sydney type of Churchmanship." Such is the phrase which almost curls from the lips of some of our superior and critical visitors. Just what is meant by it is difficult to say, inasmuch as Sydney diocese, despite a prevailing but quite erroneous notion to the contrary, presents an extraordinary variety of churchmanship. A dressy mediocrity may be seen in one Church, a severe, yet reverent simplicity in another; a floridly musical service will be heard in one, a plainly read service in the other; a statelyness of ceremonial will characterise one, a breeziness of fervour and brightness the other. With all its alleged faults and supposed dreathful shortcomings, Sydney diocese still stands as a home of considerable freedom, with a variety of ecclesiastical expression not surpassed in any other part of Australia. So what do the critics mean? Unfortunately, as they do not stop and think before using the phrase, they fail to stop afterwards and explain it.

But it may be that we are left to surmise that the criticism is directed against a type of churchmanship which is fairly prevalent in Sydney, and which approximates to what may be called an Evangelical standard. (Not that Evangelicalism is really a matter of ceremonial punctilio—more or less. It is something much bigger.) Well! let it be so, yet what do we find? If our critics know anything of the Church in Australia (outside of their own little diocese and its confines) Canada, they would see "The Sydney type of churchmanship" is not really peculiar to Sydney at all. They would find that quite a large body of the clergy still feel that reverence and simplicity are twins. More, they would learn that a considerable number of the laity prefer a service that can be identified with the Prayer Book rather than one which causes them to wonder if the Prayer Book is being used at all. Then if they care to shift across the seas and visit Canada, they would see "The Sydney Type of churchmanship" in rather flourishing condition there. A visit to Ireland would perhaps be too much for the peace of mind of the critics; to England would they go, and there, what? Well there are still a few hundred churches in England where "the Sydney type of churchmanship" finds cheerful and ready acceptance. Again we ask, what do the critics mean?

We are left to the conclusion that it is very much a matter of loyalty to the four-square churchmanship (Catholic, Apostolic, Protestant, Reformed) to which Sydney still clings, together with respect for the standards and terminology of the Prayer Book. And apropos of this, and illustrative perhaps of a fundamental difference of outlook, we would relate the following story: Recently a visitor was being shown over a well-known theological college. On gazing round the chapel, with polite surprise he exclaimed, "Why, you have no lights on your altar." "No!" was the quiet reply of the host, "Neither have we an altar."

### Contrariness.

"Whenever you see a head, hit it," was the one and only rule to be observed in an Irish faction fight. A modified Hibernianism apparently animated some of the delegates to the Church Convention. "Whenever you hear a Sydney argument, vote against it," was their rule. Now and then an odd member be-

fore delivering a "shillelagh blow" with his vote sought to increase or soften its force (it doesn't matter which) with an explanatory speech. The discussion and decision on the subject of representation in General Synod illustrates the foregoing. That Sydney should propose a church population basis of representation raised a fierce howl. However fair and democratic such a scheme might be, it was rudely flung aside. It was Sydney's suggestion, therefore, out with it! The fact that it would give Sydney a deservedly increased representation in keeping with her church strength only intensified the opposition. And the opposition won the day. So we shall have the supreme parliament of the Church elected on the bases of the number of licensed clergy in the respective dioceses. Directly, the laity are not to count. The strength of the Church in any diocese is not any larger when measured by the number of the worshipping faithful, but rather by the number of the officiating "professionals." (We use the last term in no ill fashion.) And somehow we feel as we reflect thereon, that we have given colour to the scornful though baseless claim of the outsider who says that "the" church exists for the benefit of the parson.

Of course the wiseacres of the Convention were anxious to give the smaller dioceses adequate representation. In their commendable anxiety they appear to have forgotten to address themselves to that undeniable anomaly in the House of Bishops, namely: that a Bishop with two clergy in his diocese possesses as valuable a vote as an Archbishop with three hundred clergy under his care.

### Confusion.

The Bishop of Kalgoolie is reported to have made a clever thrust against Sydney when he pointed out that the 600,000 churches of the primate see, for whom proportional representation was being claimed, could not all be regarded as effective members of the Church, inasmuch as they failed lamentably to back up the Primate in his Good Friday protests. A shrewd argument that! But let us apply the principle to the Diocese of Kalgoolie. What sort of membership of the Church is expressed there when we discover that that Diocese could not even find two (mark you, TWO) laymen prepared to accept the responsibility of representing it in the Convention and General Synod? A glance at the official paper will show that, although fares to and hospitality in Sydney were provided, the Diocese of Kalgoolie had to depend upon Sydney laymen to act for them. Really the Bishop should think harder before speaking!

## Rev. T. C. Hammond in Adelaide.

MR. HAMMOND has paid us a visit, all too short, and has started off on his return to the Island of Saints. He gave lectures upon those subjects which he is a master at Holy Trinity and St. Luke's. At first few were interested in either him or his message. Here in Adelaide was a learned historian and theologian, with brilliant powers of exposition, and the City of Culture knew it not. This comparative neglect was partly Mr. Hammond's fault. His lectures demand thought on the part of his hearers, for he aims at stating the truth and refuses to hand out "sob-stuff." Consequently in numbers his audiences were insignificant, when compared with those attracted by purveyors of pious clap-trap, but the impression he produced upon the few will last and grow through the years. Of course to speak upon the Reformation is to court the contempt of many who know all about it. Have they not read the "learned"

works of Wakeman or Hutton for a pass in Th.L., and watered their knowledge with Paul Bull's Manuals for the Million? Such persons should realise how close is the parallel between their contempt for the Reformation and the contempt with which the times of the early Fathers used to be regarded. Others shudder when the Reformation is pressed on their attention and promptly repress all thoughts of it, or, more likely still, invent a myth about it for the purpose of "protective fantasy." In spite of such mental attitudes Mr. Hammond made his way here, for he is a remarkable man. To hear him expound the philosophy of Scholastic Realism or that of Transubstantiation was a revelation of how it should be done, especially to those who have suffered many things at the hands of some leading philosophers.

In addition to delivering his lectures, Mr. Hammond preached powerful sermons at Trinity, St. Luke's, St. George's, Magill, and the Cathedral. He also addressed the theological students of St. Barnabas' College, and the Protestant Federation. But the climax of his visit was the C.M.S. Day of Inspiration and Fellowship at St. George's, Magill. A well-filled Church listened to stirring addresses from missionaries on furlough, but we began with a Communion address and we ended with a closing meditation on "I am not ashamed of the Gospel of Christ" from Mr. Hammond. By common consent it was one of the finest days the C.M.S. has had in Adelaide, and, as Mr. Hammond remarked afterwards, a most appropriate ending to his tour. We are thankful to those who were responsible for Mr. Hammond's visit, for it has refreshed once again in our minds the grand principles of our Reformed Church, which tend to become blurred in our eyes as we live amidst those who reject them, and Mr. Hammond's reliance upon scientific methods of research and his desire to meet all or any objection to his views gives confidence that he proclaims the truth. The secretarial arrangements for the visit were in the hands of Rev. C. W. T. Rogers, of St. Luke's.

## Fifty Years in the Ministry.

A large gathering of clergy assembled at Bondi on Monday, November 1st, in connection with the Sydney Clerical Prayer Union. The opportunity was taken of congratulating the Rev. C. C. Dunstan, Rector of St. Matthew's, Bondi, on the completion of fifty years in the ministry. Rev. J. Young, a lifelong friend, eulogised the work of Mr. and Mrs. Dunstan for the Church in N.S.W. Mr. Dunstan who is now in his seventy-eighth year, and who is still going strongly, feelingly replied.

Who wrote the series of "sketches" of leading churchmen at the Convention which appeared in the Sydney "Evening News"?

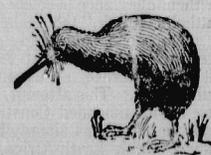
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"For this and that way swings,  
The flux of mortal things,  
Though moving only to one far-set goal."  
—Matthew Arnold.

#### NOVEMBER.

- 11th—Thursday—Armistice Day, 1918; St. Martin, Bishop. A pious soldier. He gave up his cloak to a beggar at Amiens gate, and dreamed of Christ saying "Martin hath clothed me in his robe." He became Bishop of Tours.
- 13th—Saturday—Britius, Bishop. A disciple of St. Martin. Of passionate temper which he overcame. He followed Martin in his bishopric.
- 14th—24th Sunday after Trinity. Subject: The Bondage of sin.
- 15th—Monday—Machutus, Bishop. Born in Glamorgan, Wales, he became missionary to Brittany, France.
- 17th—Wednesday—Hugh, Bishop of Lincoln. A famous builder. Brought from France by Henry II, he withstood the King when doing wrong. He championed the cause of the poor and down-trodden.
- 20th—Saturday—Edmund, King and Martyr. This gifted and godly king of East Angli was bound to an oak as a target for Danish arrows.
- 21st—25th and Last Sunday after Trinity—"Stir-up" Sunday.
- 25th—Thursday—Next issue of this paper.



#### An Historic Church.

THE new Constitution of the Church of England in Australia must be interpreted in such manner as not to imperil the time-proven character of the Church. Our Church must not be reduced to the position of practically a new denomination. It is not without reason that this warning is given here and now.

The Church of England, while never seeking to un-church others, has been content and strong in reliance upon her own historic origin and nature. In days of increase in new-fangled faiths of weird and devastating order, this feature in the Church of England is of primary importance. It strengthens the faith and guides the steps of many a one, who, may-be, is all unconscious of the fact. It is not a characteristic we should lightly allow to be filched from us. And yet there are threatening movements against this very thing. That desirable solidity, which this age scorns, is in consequence more needful. That purity of doctrine, which light-hearted experimentalists would endanger, is to be safeguarded with the greater care.

The Anglo-Catholic Movement is a destructive and negative attempt to weaken the historic ties of the Church of England. Indeed, many of its advocates go so far as to proclaim their abhorrence of this title of the Church. For their allegiance is solely due to the "Catholic Church," though neither they nor anyone else can clearly define the date or standards of that very elastic and useful phrase, as used in their peculiar way. This attempt, under the guise of an amended Constitution, to break the entail has already been particularly successful in South Africa, with disastrous results to one large section of the Church. If we in Australia follow on that lead, and so cramp the charac-

ter and scope of churchmanship, the once broad and comprehensive Church of England will shrink into a mere narrow little sect with small number and smaller influence. It is this evil tendency, so attractive to the little theologian of the priestly type, that is our gravest peril. It is so fatally easy to empty out the parish church in order to have none other but those who agree with one particular kind of churchmanship. Many an Evangelical has to build up where "Catholics" have thrown down.

There is a large parish in a certain diocese in which the great majority of people neither desire nor encourage extreme Catholicism. The governing power of the parish is in the hands of a small clique of Anglo-Catholics who arrange the nomination of a new vicar to suit themselves. There is no relief possible to the loyal and patient majority. The diocesan authorities seemingly are powerless, as the Synod nominators are largely tinged with narrow Catholic tendencies or sympathies. The result is inevitable parochial loss. A few years ago there were 250 persons attending the church, on an average, now there are not many above 50. This is called the progress of the "Catholic" movement. And nothing can be done to rectify such ills excepting a realisation by Evangelicals of their convictions of true churchmanship.

The Evangelical inherits the historic heirloom. He is now the "high" churchman in the sense that he stands against the innovating and disrupting effects of a specious "catholicity." He is loyal to the Prayer Book and to the Church of England because he realises the importance of these historic foundations.

The fourfold titles which stand at the headline of this paper are truly representative of the best ideals of Anglicanism, and are to be taken together, each qualifying and supplementing the other. "Catholic" is a fine, but often misunderstood and much misused term. St. Vincent's definition will suffice for the present in using the word to refer to what has most generally been received among all Christian people. "Apostolic" links us to the origins of Christianity in a very real way. "Protestant" is not a word to be ashamed of, unless one desires to proclaim narrowness of outlook. "Reformed" fixes us to the recognition that at the Reformation no new Church was created, but the ancient historic institution was cleaned and renewed.

The Church for whose very life we now are contending is the Church of Cranmer, and her members must be ready to die for truth's sake. It is the Church of Wycliffe, whose joyful members can sing abroad the Word of God. It is the Church of Theodore, which works for unity and comprehensiveness. And it is the church of the Celtic Bishops who refused to make obeisance to an exclusive and Roman domination. In all these ways it is loyalty to Jesus Christ, which is demanded. The day has come for testing the historic character of the Church of England, and it devolves upon her loyal membership to assert its deep and immovable regard for the things that really matter in the life and continuance of the Church of England in Australia.

#### Our Printing Fund.

##### RECEIVED WITH THANKS.

Mr. Fred. C. Bourne, St. George's, Gerrington, N.S.W. (yearly donation) £1.  
Archdeacon Boyce, £1 Is.  
Mr. W. Corry, Essendon, £1.



## A WORD OR TWO

#### The Church the Salt of Social Life.

THE late Speaker of Commonwealth Parliament, Mr. Watt, M.H.R., has made a fine admission of the need and office of the Church in the Political world. Someone had apologetically referred to the trouble which was caused to politicians by the representations made from the Church to public men concerning many of the grave problems which emerge in social conditions. Mr. Watt asserted in reply that civilisation would be destitute if its driving force were it not for the continual impact of the Church upon the public conscience. As a public man he himself, he said, had never resented the intrusion of the Churches into the moral side of politics. He believed that the Churches had a special mission, call, and duty, which inspired them in this work. We desire to applaud Mr. Watt for his characteristically independent and thorough advocacy of moral life. His words will do much to stimulate the lagging zeal which so many members of the Church of England evince in grave and tremendous issues, which if they only knew it, closely affect the very life and welfare of the Church quite as much as of the State itself. It is through lack of recognition of some amount of identity between Church and State that both are weakened.

#### Blaming Protestantism.

A CORRESPONDENT in one of the daily journals gaily lays the blame on Protestantism for all the ills of independent thinking, including Modernism in its most virulent form. This easy way of accounting for error is exceedingly prevalent with a certain type of churchman, but it seems to be as shallow as it is easy. It should be known that there is no little Modernism within the communion of Rome itself. Ever since the beginning of the Christian Church there have been related ways of explaining away difficulties of belief. Origen, in the second century made an early start by allegorising the Old Testament. Unless our correspondent is ready to endorse the absurdity that would make Rome encourage Protestantism, his argument fails for want of logic. Indeed, it is the immediate crux of the Anglo-Catholic, and a reason why many observers anticipate a revulsion before long from the narrowness of a rather superstitious bondage, that the stricter the formal bond the more tendency there is to revolt. Many Anglo-Catholics are already Modernists in their interpretation of the Bible.

#### Child the Despot.

SO runs the cabled heading of a report of an address by Mrs. Creighton, widow of the historian and Bishop of London. There is no doubt that a silent revolution has taken place, and the parent no longer can rule the child after the past style, a style too often abused. But there is little fear of the child becoming unruly, or even irreverent, where the parent has imparted the gracious and cementing influence of religion. Why should parents expect good results from their intercourse with their offspring when there is no religious bond? Why do

they feed them with Stones, and not with the Bread of Life? It is undoubtedly a difficult age for children, as for parents. Who would thoughtlessly become a parent in these days of peril and spoil of the child? Who would willingly be a child in these days when the marvellous becomes the commonplace, and sense is satiated with too frequent experience? Are there any children now, it has been questioned. The hope of the race is to be found in this matter, as in so many of pressing moment to-day, solely in the religion of Jesus Christ.

#### Holy Wedlock.

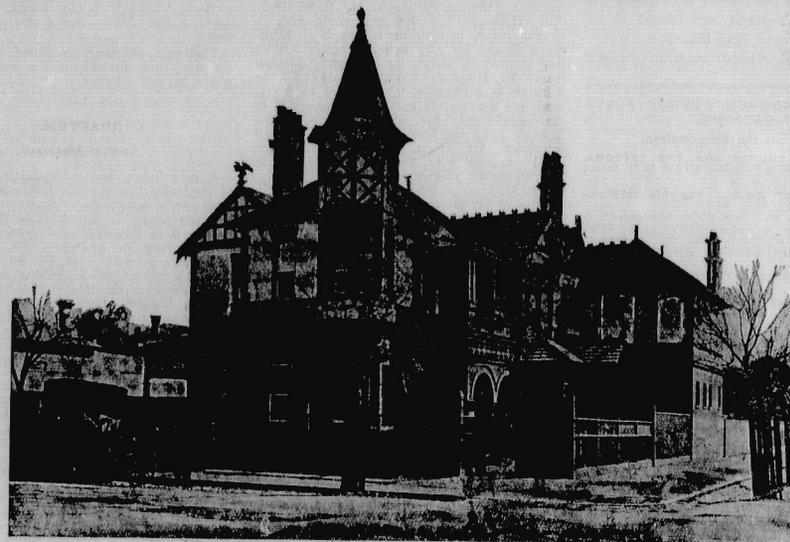
THE Victorian Parliament has again before it Mr. Snowball's Amending Divorce Bill. It was hoped that Mr. Snowball, who so often com-

mands our respect for his stand in great moral issues, would have relinquished his attempt to make divorce easier in the Southern State. We cannot follow him when he professes to give relief to distressed married people. The more the marriage tie is relaxed the more it presses upon certain folk. Such is the paradox of moral concerns, and such is the tragedy of the position. Mr. Snowball would be well advised to leave things as they are for the present. The conscience of the whole Christian community is against him in this effort, and he is identified with so many fine moral issues that it is to be feared that in seeking to deal with divorce in the way proposed, Mr. Snowball will only lessen the hold he has upon the earnest people who are his main supporters in Parliament and outside of his electorate.

#### Spiritual Work at the Sydney University.

THE Clergy of the S.C.P.U. at a meeting held at Bondi on November 1st were emphatic in their approval of the half-time work being done by Rev. A. A. Yeates at the Sydney University. They were very much of the opinion that the Church should set Mr. Yeates free for this particular work without any parochial charge, and that the salary for such a position should be fixed on a generous scale. A small committee was appointed to deal with the matter and to use every effort to bring the proposal to a satisfactory termination.

Lord make me pure;  
Only the Pure shall see Thee as Thou art,  
And shall endure.—Christina Rossetti.



ST. HILDA'S DEACONESSES TRAINING HOME (EAST MELBOURNE.)

ST. HILDA'S Training Home began in a villa in Hawthorn (about 1900) with Deaconess C. B. Doyle as its first Head. From there it moved to Fitzroy, where Miss Odgers was in charge, and later to the present beautiful home in E. Melbourne, built by the late Mr. and Mrs. James Griffiths, and set apart specially for the training of women workers for the Church Missionary Society. The Society and the Archbishop then "federated" the Home, and it was reopened as a Deaconess and Missionary Training Home on September 30, 1924, Warden and Chaplain, Rev. Canon Lambie, Head Deaconess, Sister Minna Johnson, trained at the Deaconess House, Sydney.

During 1925 there were eight students in residence; of these Marian Salisbury, C.M.S. student, has left for Africa. At present there are six students, five for home work and one for work abroad. Another student, Miss Betheras, is sub-matron at St. Agnes' Home for Girls at Glenroy, and is doing splendid work there.

The students attend lectures at Trinity and Ridley Colleges, and lectures in the Home are given by Archdeacon Aickin, Rev. Dr. Law, Rev. A. R. Mace and Miss Gardiner.

Most of the practical work of the students is done in the Mission District of St. James and St. John.

Children's Church is held by the students at St. Martin's Hall, Carlton, and St. Alban's, N. Melbourne. Here the children take an intelligent interest in the church service, and read the lessons in turn and take up the offertories. (Note—small boy and girl, 6 and 5, toddling up the aisle with the collecting plates!)

Open-air S.S. is held in the Exhibition Gardens during the summer months. Quite a number of children collect in the play-ground to see the picture scrolls and hear the stories.

Sunday School work, religious instruction, visiting, taking Mothers' Meetings, heading Guides and Cubs, hospital visiting, and help the girls in our new homes, all form part of the training.

You ask: "What is our greatest need?" Students! Young women and

girls who want to do something great for the Master and who have heard His call, "Follow Me." Our work is hampered on all hands for want of Leaders. Leaders must be trained, and St. Hilda's offers this training.

#### Some Bird.

When a Church seeks a Pastor—  
They want the strength of an EAGLE,  
The grace of a SWAN,  
The gentleness of a DOVE,  
The friendliness of a SPARROW,  
And the night hours of an OWL.  
And when they catch that bird,  
They expect him to live on  
The food of a CANARY.

A moment's insight is sometimes worth a life's experience.—O. W. Holmes.

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# DANKS FOR CHURCH BELLS

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## NEW SOUTH WALES.

### SYDNEY.

#### St. Luke's Church, Brookvale

On Sunday evening, 10th October, we had a visit from the Rev. Canon Langley, Rector of All Saints', Woollahra, when he gave a very interesting address to a crowded congregation, and was also followed on Sunday, 17th by the Rev. S. J. Kirkby, B.A., Organising Secretary of the Bush Church Aid Society, who delivered a most inspiring sermon, which was much appreciated by all present. During the service Mr. P. W. Gledhill (Diocesan Lay Reader) performed a pleasant duty in handing to Rev. S. J. Kirkby a cheque for £50, being a legacy left by the late W. H. Hirst, for the motor mission van.

Mr. Hirst was a faithful worker for the Church at Brookvale, for the past 11 years, and this gift out of his slender means is to be commended. Mr. Kirkby referred to the £50 as being the first legacy the B.C.A. had received. Mr. Hirst received the "Home Call" on 8th July, and was laid to rest in St. Stephen's Cemetery, Newtown, by Rev. S. J. Kirkby, assisted by Rev. J. Bidwell, Rector of St. Stephen's. Mr. Gledhill represented St. Luke's, Brookvale at the graveside. Monday, 18th October, being St. Luke's Day, a special service was held in the evening by the Rev. N. Haviland, and the day following another service was held by the Rector, when the musical part of the service was conducted by the organist and choir of St. Mark's Church, Harbord.

#### Missionary Service League.

The annual meeting of the C.M.S. missionary service league will be held in the Chapter House, Sydney, on Tuesday, 23rd November. Archdeacon Charlton will preside, and Canon and Mrs. Burns, and Miss Miller will be extended a welcome home. Rev. E. C. and Mrs. Gore, who will leave for their station in the Sudan in January next will also be present and speak.

#### St. Luke's Church, Dapto, 80th Anniversary.

Large congregations marked the observance of the 80th anniversary of the foundation of the Parish, which was celebrated at St. Luke's, Dapto, on Sunday, 17th October, with a particularly bright and uplifting form of service, both morning and evening. One notable feature of the morning service was the first appearance of the Dapto Band, which rendered selections outside the Church and later participated in the service in a manner which earned much favourable comment on its progress.

Rev. G. P. Birk, Rector, in welcoming the Ven. Archdeacon Richard, B.A., of Tasmania, who was the preacher, drew attention to the banner presented by St. Luke's Young Men's Club, which would be a means of impressing the age of their parish. That day they were observing the 80th anniversary of the foundation of the Parish and the erection of the old St. Luke's Church adjoining, now used as a parish hall, while the new St. Luke's was approaching its jubilee. Since the inception of the Parish the list of permanent Rectors had been, Revs. M. D. Mears, W. West Simpson, W. F. B. Uzzell, J. H. Rowell, J. Stack (who was instrumental in securing the gift of the present St. Luke's Church, presented by the Osborne family), Cuthbert Blackett, George Mashman, William A. O'Neill, William E. Godson.

Archdeacon Richard, in an earnest address, dwelt on the life and character of St. Luke,

the Patron Saint of the Church, and commented on the remarkable fact that while St. Luke was one of the big men of the Bible, yet he was mentioned on only two or three occasions, yet he was the writer of the wonderful Gospel of St. Luke and the Acts of the Apostles, and it spoke for the bigness of the man that in these he never once mentioned himself, but St. Paul spoke of him as his beloved physician, and wherever St. Paul went St. Luke was prepared to follow.

For the evening a great "Service of Praise" was held. Archdeacon Richard again being the preacher, while the choir contributed the anthem, "Send Out Thy Light." On this occasion the address was a most convincing one.

The total offertory amounted to £20 for the day, and the celebration was in every way a marked success.

### GRAFTON.

#### Central Manseley.

A very happy and enthusiastic gathering of the leading churchfolk of Kinchela met on Tuesday evening, the 19th October, in the late parsonage at Kinchela, to bid farewell to the Rev. Robinson and family, prior to their leaving for Sydney. The Rev. C. J. Chambers presided over the gathering and having heard a number of eulogistic speeches acknowledging the importance of the stand for the highest principles and methods of Mr. Robinson and the splendid help of his talented wife, spoke on the subject and earnestly urged churchwardens and congregation to carry the battle to the gate and according as they honoured God, God honoured them. He also congratulated them upon the wonderful emergence from discouragements and the year's great success. The chairman presented Mr. Robinson with a packet of Bank Notes, the grateful goodwill of the parishioners, and the best wishes of all for his and his family's future. Mr. Robinson responded in an excellent speech of thanks, in which he urged and encouraged churchfolk to keep to the highest methods. Then all sang with feeling, "God be with you till we meet again." Refreshments followed.

## VICTORIA.

### MELBOURNE.

The H.M.F. Festival Tea in the Exhibition, on Monday, 27th, was a fair success, about 2500 people attending despite the rain. Very little financial profit will result as the rent absorbed the collection, and the caterer takes most of the tea money. Moreover, the tarts were rather wale, having been cooked on Saturday. The tarts were fresh, however, and the annual renewing of friendships was appreciated.

Masonic services have been held with success. At the Cathedral the Kent Lodge was addressed by Canon Baglin on the reflex effect of charity. The collection was on behalf of the Home for Delinquent Boys. At St. John's, Toorak, the Toorak Lodge assembled in numbers, and the vicar discussed the alleged conflict between Church and Masonry under the title of Morality and Religion.

The Consecration of Bishop James took place in St. Paul's Cathedral, on St. Michael and All Angels' Day, under impressive circumstance. The Archbishop had with him two robe bearers and four chaplains in attendance, and all the bishops of the province were there, and Bishop Green, formerly of Ballarat. Next day, September 30, the new Bishop was enthroned by the Bishop of Ballarat in St. Arnaud.

St. Francis now has two shrines, St. Peter's Eastern Hill, and St. Mary's nearby, having erected one each. At the procession on 9th, celebrating the 700th anniversary of the Saint, a large number of clergy took part, and an outdoor address was given by the Rev. Roscoe Wilson, M.A.

Canon H. T. Langley has dedicated at St. Mary's Caulfield, a handsome blackwood Prayer Desk, given by the firm of St. Mary's of the last three years.

The design, which is simple Gothic, was the result of a competition in an architectural class under their skilled lecturer, Mr. Hughes, of Smith, Ogg and Supple, architects. The desk is a credit to the student who won the small prize awarded, and reflects the ideals of chaste and beautiful architecture inculcated by his instructor.

Blackburn parish has inaugurated a "forward movement," having for immediate object the beautification of the church grounds, and for its ultimate objective the rallying of the parishioners of "beautiful Blackburn," and the revivifying of the movement for a suitable church building. For some years some hundreds of pounds has lain in the bank in trust for this work, and with the promising outlook for the district generally, it is expected that ere long the need for both a larger and better church will find expression. From October 10 to 17 a series of functions, inaugurated by the anniversary Sunday, and terminated by a Thanksgiving Day, will take place. The name of "Church Week" will be applied.

Archbishop Lees opened the new St. Silas' Church of England on October 5. The design is of a type new to Melbourne, being Gothic, adapted to Australian conditions. The interior is of cement plaster, and the outside of clinker brick set in cement. Only a portion has been completed at a cost of £9500. To carry out the original plan would cost £4000 more.

The Y.P.U. Annual Meeting on 30th October, at St. John's Hall, was a great success.

The "One-Day Market," organised by the Women's Missionary Council of the Church Missionary Society of Australia (Victorian branch), which was held at the Independent Hall, Ballarat, on Wednesday, was a great success. The fête was opened in the afternoon by Lady Allen, and was continued in the evening. Stalls were arranged around the hall, and interesting feature being a display of medical missionary work, which was arranged by Mrs. A. Langley. Mrs. C. N. Rodda and Mrs. E. R. Gason were in charge of the produce stall; Miss Kitchen arranged the "white elephant" stall; Mrs. Dickinson and Miss Taylor arranged a special stall where nothing priced over 2/6 was sold; Mrs. A. E. Britten and Mrs. Friend were in charge of the fancy stall; Mrs. A. Hope and Miss Barnes arranged the sale of flowers, and Mrs. H. E. Wragge the sale of sweets. The bookstall was convened by Miss Gardiner, and Mrs. W. Bunting and Mrs. Deigan were in charge of the refreshments. In the afternoon a display of kindergarten work was given by some children from the Clarendon Presbyterian Free Kindergarten, and in the evening a musical programme was contributed by Miss Trevillain, Mrs. Jennings, and Miss Buckle. The joint honorary secretaries were Mrs. Youngman and Mrs. C. N. Rodda.

The annual appeal for the H.M.F. is now being made throughout the diocese. Four organisers are at work, and so far their efforts have been most satisfactory. By act of Synod stipends will in the future be £250, rising to £300 after 10 years' service in priest's orders £350, plus a house. Much credit is due to Canon Herring for his untiring efforts in helping to make the living conditions of the clergy better by pressing forward reasonable stages the claims of the H.M.F. and incidentally the claims of the clergy.

The Rev. W. P. Duant, of Yea, was nominated by the Board of Patronage to the incumbency of Kilmore, and was inducted on September 3 to the charge of the parish by the Lord Bishop. On Sunday, 5th, the Bishop visited Mansfield and inducted the Rev. E. Finnie to the charge of that parish. After the evening service the congregation retired to the Parish Hall, where Messrs. Finlason, Thomas, Vallance and the rector paid a tribute to the work the Bishop had done in the diocese during his 25 years' episcopate.

The Rev. J. K. Taylor, rector of Chiltern, succeeds Mr. Duant at Yea, and the Rev. C. Rodda, of Bethunga, succeeds Mr. Taylor at Chiltern.

Good work is being done at St. Columbs' Hall by the Warden (Rev. R. M. Hudson), who has already endeared himself to the people in the College districts. He is ably assisted by the Rev. J. Ikew, as tutor. By their teaching and example loyalty to the order of the Prayer Book is issued.

By reason of a legacy bequeathed by the late Mr. S. R. Turner, of Wandong, Christ Church, Kilmore, benefits to the extent of £500. Mr. Turner was married at Christ Church, Kilmore, and he has always displayed a keen interest in the work of the parish.

The Rev. Fred Brammall is visiting the various parishes in the diocese in the interest of C.M.S.

Mr. J. A. Hargrave, of Yarrowonga, whose death occurred recently, is a decided loss to the diocese. Mr. Hargrave held office as

synodman, a member of the council of the diocese, a member of the Bishop Election Board, and his wise deliberations were most welcome.

### Practical Reunion.

An attempt to solve some of the difficulties of small country churches is being made at Peachedale (Melbourne diocese), where the Rev. J. S. Drought, B.A., M.M., of Somerville Anglican parish, and the Rev. H. C. Trebilco, of the Frankston Methodist circuit, were each ministering to a few people, often at the same hour on Sunday. It was resolved to unite the two congregations, the services being conducted by the two preachers on alternate Sundays in the Methodist building, the Anglicans not having a church of their own. It was also decided to pool the offerings, and equally divide them at the end of each quarter. In the Sunday School there are separate classes for the Anglican and Methodist scholars, though the kinders meet as one class in the vestry.

### G. E. M. S.

Delegates to the meeting of the national council of the Church of England Men's Society, held at the Church House, Sydney, during General Synod, accepted the invitation of the Bishop of Tasmania (Dr. R. S. Hay) and the local executive committee, to hold a national conference in Hobart from December 30 to January 2. The Bishop of Tasmania and Messrs. Bowden and Shoobridge outlined arrangements, and it was announced that invitations to speak on questions of national, religious, and social life of Australia had been extended to leading men in the Church and the State.

The national council also discussed the relationship of the society to Toc H, and particularly to Anglican members of Toc H, with a view to fraternal co-operation. A committee was appointed to report to the Hobart conference upon a ritual for the society's branch meetings.

### BALLARAT.

In his will, Abraham Greed, retired coach-builder, late of Hamilton, directed his trustees to sell certain land and use the proceeds for the purchase of a peal of bells for Christ Church, Hamilton.

He also gave £500 each to the Victorian branch of the British and Foreign Bible Society and the Ballarat Church of England Missionary Society, and £200 to Hamilton branch of the Young Men's Christian Association.

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An Examination will be held at the School, commencing at 9.30 a.m. on Thursday and Friday, 25th and 26th November, 1926, for the purpose of electing to the following Scholarships:—

- (1) One Church Primary School Scholarship, open to Boys in attendance at a Church of England Primary School.
- (2) Two Council's Junior Scholarships. One of these Scholarships is open to boys who entered the School in February, 1926, or previously. Candidates must be under fourteen on December 1st, and must be members of the Church of England.
- (3) An Exhibition, open to sons of Clergy in the Province of New South Wales. A nomination must be obtained from His Grace the Archbishop.
- (4) An Open Scholarship.

Full particulars will be forwarded upon application to the Headmaster. Entries close on November 17th.

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CURATE WANTED for St. Andrew's, Summer Hill, Sydney. Stipend: Deacon, £250; Priest, £300. Apply, Rector, Canon Langford Smith.

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### 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, Gen. Sec.,  
S. SCOTT YOUNG, Hon. Treas.

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**God's Word and Man's Word on Evolution.** R. J. Alderman. Price, 10d., posted.

**The Phantom of Organic Evolution.** Prof. J. McCready. Price, 7/9, posted.

**2E.D.—New Light on the Doctrine of Creation.** Prof. J. McCready. Price, posted.

**Evolution at the Bar.** Philip Mauro. Price, 3/9, posted.

Many others—send for list.

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## SOUTH AUSTRALIA.

### ADELAIDE.

#### Day of Inspiration and Fellowship.

"Come ye apart, and rest awhile." For three years in succession has this invitation been extended by the Rector and parishioners of Magill, to members of the Church Missionary Society in South Australia, and it was very apparent this year that the Day of Inspiration and Fellowship has come to be a day which is greatly appreciated by all who attend, and more and more each year is this opportunity of gathering together for spiritual refreshment and happy Christian fellowship being looked forward to.

On this occasion, October 13th last, the friends at Magill most generously entertained 80 guests at tea, a much larger attendance than in previous years, and this despite the stormy weather with which the day began and ended, though the greater part of the afternoon was fine.

A Communion Service was the first for the day, when the celebrant was the Rector of Magill, and the preacher the Rev. T. C. Hammond, M.A., of Dublin, who taking his text from 1 Cor. 10-15, 16, 17, 21, told of the significance of this Memorial Service, and what it means to those who come in faith—a living faith in Christ.

Most interesting, too, were other speakers during the afternoon and evening. Dr. and Mrs. Bateman, of Old Cairo Hospital, who told of their experiences in the wonderful land of Egypt, and what medical and evangelistic missions have meant for its peoples.

Very vivid were the word pictures given by Miss Russel, of the Zenana, Bible and Medical Mission, on India, telling of the thousands all over that vast land who are seeking for the truth, trying to get peace in this life and hope for the one to come.

The concluding address was given by the Rev. T. C. Hammond, based on Romans 1-16—"For I am not ashamed of the Gospel of Christ . . ."

The noonday prayer meeting was conducted by the Rev. R. M. Fulford, Holy Trinity, Adelaide.



Invalid Soldiers at Maroubra.

W. M. Madgwick writes:—

Although I am no longer officially connected with the Long Bay and Matraville districts, I feel I might be allowed to make an appeal on behalf of the "Invalid Soldiers Settlement" at Matraville. The appeal is first to our churchpeople to get acquainted with the "Garden Village," as it is termed, midway between Maroubra Junction and Long Bay, on the tram line. Here will be found a picturesque and well-built village. The second appeal is that our people should know the provision—or want of it—for the spiritual needs of the returned, disabled men, their wives and children.

There can be no doubt about the value of the housing provision for the bodies of these people provided by Tattersalls, Tattersall's Club, the Dewar Estate, and persons and bodies which we would not term religious. These buildings have been given into the hands of the Public Trustee for the benefit of these afflicted people.

I would plead next that our churchpeople should make themselves acquainted with the housing condition for the spiritual life. Send to my son, E. C. Madgwick, Rector, Pyrmont, for a copy of the illustrated appeal, and you will at once have a conclusive knowledge. While many of our churches are being beautified by the expenditure of hundreds and thousands of pounds on less essential though worthy improvements, within seven miles of the centre of Diocesan Spiritual life there is a condition which brings the blush of shame and a disgrace to our church life. The land for a site has been secured after a long and tedious effort, and the condition existing should not be allowed to remain another day. The people in the village (in every home affliction) cannot afford much material help. The adult church life is poor, the "place of worship" is even poorer, but there is a good Sunday School.

Remember—it is the only "Invalid Soldiers Settlement" in Australia.

**B.C.A. Christmas Appeal.**

At this time last year many readers of the "Church Record" were kind enough to res-

pond to an appeal on behalf of "The Christmas Trees," which the Bush Church Aid Society arranges annually for little children in the Far West of this State and other lonely parts of Australia. As a result of thoughtful and generous giving we were able to make "Santa Claus" very real to young folk in all sorts of unexpected places.

Once again we are planning a similar ministry for the coming Christmas season and are confident that Churchpeople will not fail to help. Parcels of toys, dolls, books, sweets, etc., as well as contributions of money may be sent in to our office at the Diocesan Church House, St. Andrew's Cathedral, Sydney. All goods should be in our hands no later than December 1st. Grateful acknowledgements will be made if names and addresses of donors are included with the gifts.

S. J. KIRKBY.

## Simple Thoughts and Teachings on the Holy Communion.

(By Nomen.)

### IV.

#### Our Sacrifices.

1. The Holy Communion itself is a Sacrament, not a Sacrifice. It does indeed commemorate a Sacrifice, and this is rightly emphasised in the **Prayer of Consecration** to be found in our beautiful Communion Service:—"Almighty God, our Heavenly Father, who of Thy tender mercy didst give Thine only Son Jesus Christ to suffer death upon the Cross for our redemption, who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world." This sacrifice can never be repeated. It stands for all time as perfect and valid in itself, and is the ground of our approach to God and of the forgiveness of our sins. Hence we are taught to sing—

"Dear dying Lamb, Thy precious Blood,  
Shall never lose its power,  
Till all the ransomed Church of God  
Be saved to sin no more."

But the element of sacrifice comes very definitely into the service on our part. We will notice three ways in which this appears.

2. **Praise and Thanksgiving.** We desire God of His "Fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving." It is because of this the Holy Communion is sometimes called the "Eucharist," which is the Greek word for thanksgiving. Specifically, our thanksgiving is summed up in that great Hymn of Adoration called the "**Gloria in Excelsis!**" "Gloria be to God on high, and in earth peace, goodwill towards men." We praise Thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, Heavenly King, God the Father Almighty." Here truly we reach the climax of our service in words of fervid praise and adoration. We should like to see this "Angelic Hymn" always sung with the conscious and inspired devotion of all the faithful and full expression of organ music. It is as worthy of it as the occasion is worthy.

3. **Ourselves.** Again, the Service teaches us to say—"And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and lively (i.e., living) Sacrifice." There is no offering or sacrifice equal to that of a life touched and influenced—inspired and controlled by the Holy Spirit. One great need of the Church to-day is for efficient spiritual personalities—lives that are devoutly, regularly, constantly in touch with God in worship, prayer,

and service, and so are ever drinking in more and more of that abundant life of which the Master spoke while here among men. We offer and present ourselves—our whole selves—at the Holy Communion only that we may go forward again in the pathway of service, conscious, and evermore conscious of the joy and strength which comes to us from full surrender to the will of God. If any man will do His will he shall know of the doctrine whether it be of God. And this knowledge, tested by experience, unifies the Christian life and becomes the impelling motive in Christian Service.

4. **Our Alms and Oblations.** The less is included in the greater. If we have offered ourselves to God as living sacrifices, then the more readily and cheerfully should we be willing to offer our alms and oblations. Some identify Alms and Oblations by saying that the Alms which are contributed for the poor become Oblations which are made to God. Others think that Oblations refer to the bread and wine which are offered up to God in the Sacramental rite. But in the largeness of thought we will regard both as lying within the Truth. They are something detached from ourselves, yet expressive of a thankful offering or Sacrifice which we make to God for practical uses. And here it is our best that should be offered. How well do we remember the case of a small trader of long ago, who at the close of each week scanned through his week's takings and chose the brightest and most valuable coin that had come to him by way of trade. This he contributed to the "Alms and Oblations" at the early communion service each Sunday, and realised a joy in so doing, "Go and do thou likewise."



(By Frank Lynch.)

(You are invited to send in to the Editor or Assistant Editor, or direct to the Rev. F. Lynch, M.A., B.D., of St. James' Vicarage, Ivanhoe, Melbourne, such questions as you wish answered in this column.)

1. Question: Does the First Exhortation in the Communion Service sanction auricular confession? Answer: The closing paragraph is in general terms; it refers to the case of an unquiet conscience, which requires comfort and counsel. Such a person is exhorted to open his grief to a minister. The benefit of Absolution is spoken of. But the transaction indicated does not closely resemble the Auricular Confession of Romans and others, in which it is essential, whenever it is intended to partake of the Holy Communion, for everybody always to go to a priest and give him a full list of sins, whether the conscience is in a state of special disturbance or not. This latter idea of confession is utterly opposed to the whole historical trend of the thought of the Reformed Church of England.

What we plain Anglicans need to do is to pay special attention to our public repetitions together of our general confessions. Let us fully mean those our declarations of our sinfulness, and then take out of the public pronouncements of God's forgiveness all the good our Church intends us to receive.

2. Question: Who are the Huguenots? How pronounce the name? I agree with Webster, that we England ought to put the accent on the first syllable, pronounce it "hew," in the second make "g" hard, ignore "u," second "e" like that vowel in "maker," and pronounce "not" as in English. So we arrive at "Hew-gue-not." The derivation of the word is uncertain. Skeat speaks of fifteen false etymologies, and connects the word with the personal name Hugh, further stating that the word Huguenot is two centuries older than the Reformation. Answer: The Huguenots are French Protestants of the 16th and 17th centuries. When the Reformation began, many in

France accepted it; in 1535 an edict ordered the death of heretics, so John Calvin and 1500 other fled. Still Reform went on in France, influencing some great men such as Coligny. In 1562 liberty was promised to Protestants, but in 1572 the royalist Roman party caused the Massacre of St. Bartholomew's Day. Persecution went on till 1589, when the famous Edict of Nantes granted liberty of thought. For 87 years, nevertheless, the Roman party did oppress, and, at length, in 1685, Louis XIV. revoked the Edict of 1598, and 400,000 Huguenots fled throughout Europe and America.

But many heroic Huguenots stayed in France, and fought on, until in 1787 civil, and in 1789 (the Revolution!) religious liberty was fully granted to French Protestants; and in 1801 the legal rights of the Protestant Church were recognised. I think it true that the Huguenots are the most heroic of all Protestants.

3. Question: How pronounce and explain "Oblation"? Answer: Go back to your Latin, and recall the parts of the verb "to offer"—offer, offerre, obtuli, oblatum. You see "oblatum" simply means "to offer." Pronounce the first "o" short, as in "on." Very well, an oblation is simply an offering. In the Communion Office we ask God to "accept our alms and oblations," the latter word here, I take it, meaning the bread and wine.

Does the reader know what the Christian "S.O.S." is? Look at the Prayer of Consecration: Christ made on the Cross of full, perfect, and sufficient Sacrifice, Oblation and Satisfaction. In this quotation, our Lord is said to have made an Oblation of Himself, that is, an Offering—something infinitely greater than an oblation or offering of bread and wine. Yet, of course, our worthy receiving of the consecrated elements is a virtual pleading of the "One Oblation of Himself once offered." "We here present, we here set forth to Thee, that only offering perfect in Thine eyes, the one true, pure, immortal sacrifice."

### BUSH CHURCH AID SOCIETY.

A splendid gathering of ladies was present at the "At Home" tendered to Sister Percival (Matron of the B.C.A. Mission Hospital), and to Sister Agnes McGregor (Bush Deaconess), at St. Andrew's Church House, on Wednesday, November 3rd. Canon Langley took the chair, and expressed the Society's appreciation of the work which Matron Percival had done in soundly establishing the Hospital round the Bight. He also commended Sister McGregor, who had been trained at Deaconess House, to the interest of all present. She represented the first Deaconess sent to the West Darling Mission by the Society. Rev. A. Reeves, of St. Peter's, under whom Sister Agnes had worked, also addressed the gathering. Both workers gave brief messages dealing with the ministry in which they were engaged.

During the afternoon an appeal was made for donations towards the purchase of land for a permanent Hospital site. Already over £30 was handed in or promised. £60 is the sum required.

At the close prayers were offered by the Ven. Archdeacon Davies.

The Advent Season is approaching, emphasizing the greatest truth in the Holy Scriptures—the Personal Return and Reign of the Lord. Read for a sane and striking account of this neglected but fascinating subject "The Dawning of That Day," by Rev. H. G. J. Howe. Leading booksellers, price 1/1 posted, or from the Author, Christ Church Rectory, Gladesville, N.S.W.—Advt.

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Fairlie Thornton's Gift Books. Just out: "The Southern Cross or the World Unseen," "Love," with foreword by Ven. Archdeacon D'Arcy-Irvine, "Love Divine," with introduction by Rev. Dr. Carruthers, "The Other Side" and "Soul Rest." 1/6 each or the 5 for 7/6, from Angus & Robertson, Sydney, Wm. Tyas, 558 George Street, and other booksellers.

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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, Victoria,  
11th November, 1926.

"At even ere the sun were set,  
The sick, O Lord, around Thee lay."

My dear young people,

You will all know that Friday, Oct. 22, was Hospital Day, when collections were made in our streets in a great effort to get money to help in the work of healing the sick, all kinds of Hospitals taking part. Then Sunday was Hospital Sunday, and in every Church appeals were made for the sick and suffering, that we should all do our utmost to help the Hospitals carry on their wonderful work.

Think of a city like Sydney or Melbourne, think of all the hospitals in each of these cities, and think how they are always full. What would happen to all our sick people if there were no hospitals with their wonderful staffs of doctors and nurses to look after them? And yet, you know, there usen't to be any once upon a time. The Church did what it could to help the sick, but could not begin to reach everybody. An Englishman called John Evelyn was travelling in Holland at the time when the Stuarts were Kings of England, and he was very thrilled to visit a hospital for "lame and decrepit soldiers," and said it was one of the most wonderful things the world could show. Some years later he laid the first stone of Greenwich Hospital, London.

A name you will all know is that of Florence Nightingale. You know how during the Crimean War, she, in spite of opposition from the Government and her own family, went out to nurse the sick and wounded and try to bring order and cleanliness into the dreadful places called hospitals at Scutari. You know what wonderful thing she did. At the end of the war she came home, determined to do her best to have the sick properly looked after. During her long life she did do wonders, she only died in 1910, an old, old, woman. A writer says, "Certainly things have changed since those days; and that they have changed is due, far more than to any other human being, to Miss Nightingale herself."

Nowadays there are hospitals for everybody, public and private ones, hospitals for fever patients, for women and for children. Clever doctors attend the patients; they are looked after by trained nurses, while men and women from outside can visit their sick friends and help cheer them up. Why, I happen to know that, here, in Melbourne, a trained kindergarten teacher goes to the Children's Hospital and gives those who are well enough things to do in bed. They just love it.

We who are strong and well should try and remember that others are not as lucky as we are; we need to be kind and sympathetic and help when we can. Jesus Himself set the great example of caring for sick people. In the Gospels we read so many tales of

how he cured the blind, the deaf, the lame, and people with all kinds of sickness. He was never too busy to attend to them all. St. Luke was himself a physician, and tells us ever so many stories of Jesus and His love and care for the sick. He tells how, "When the sun was setting, all they that had any sick with divers diseases brought them unto Him; and He laid His hands on every one of them and healed them." Will you find this verse for me? Also will you tell me what is the first thing we do when we get to our places in Church?

I am, affectionately yours,

*Aunt Mat*

Correct answers to last week's questions: St. Matthew vi. 28. What are the Rubrics? Small print directions telling us what to do in Church. They used to be in red (ruby) ink.

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

## General Synod.

(Continued from page 2.)

### Immigration.

A motion calling upon the dioceses of Australia and Tasmania to co-operate with the Council of Empire Settlement in promoting the migration of fit persons to Australia was approved. It was explained that the council had been appointed by the National Assembly of the Church of England in England.

The Bishop of Goulburn brought forward a motion requesting the bishops to consider the question of appointing a permanent committee of clergy, doctors, and psychologists to advise the authorities of the Church on various matters affecting the ministry of healing. He said that such a resolution on the synod business paper three years ago would have been scouted as an impertinence. To-day the position was changed and the Church was realising its latent power in spiritual healing. In spite, however, of the pledge they had given three years ago to carry on the work which had been started by Mr. J. M. Hickson, the Church's responsibility in that direction was not at present appreciated as earnestly as it should be.

The Archbishop of Melbourne (Dr. Harrington Lees) said he wished to point out that he personally conducted regular ministrations of healing, and there, on the testimony of several doctors, were meeting with success.

### Property Insurance.

The Bishop of Bathurst, advocating a conference of representatives of all the dioceses to formulate a common scheme of property insurance, said that the matter had appeared for years on the business paper before much was done, and now that the Church was awakening to the importance of the question they were doing things in the wrong way.

"I am pleading for some unified action," he said, "for one big scheme embracing all the dioceses. We seem to be afraid of joining with one another, but if once we get rid of this 'Anglican dissonance' we shall soon be able to set up this scheme on a unified, commonsense, business basis. Kill diocesanism and we may then have more 'churchism.'"

### Norfolk Island.

The Bishop of Goulburn brought forward a motion dealing with the spiritual care of the Norfolk Island community. He said that the General Synod of New Zealand wished to transfer Norfolk Island to the province of New South Wales. The island had been under the spiritual care of the Bishop of Melanesia, who no longer wished to be responsible for its care.

It was decided to refer the question to the bishops of the province of New South Wales.

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Impressions of the Convention.—Written by Bishop Long for this paper.

Church News.—We are "featuring" regular news from various dioceses in the Commonwealth. Our Brisbane and Warraratta correspondents contribute chatty communications.

Too H and Inter-Communion.—An answer to a correspondent.

Wallaby Wanderings.—An account by the Rev. F. Brammall of a visit to Warraratta diocese.

Quiet Moments.—Again we publish our Devotional Column.

Leader.—The Church of England in Democracy.

People We Know.—Personalities in the Church World.

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Extra copies of the previous issue of this paper, containing reports of the Convention, are available. Also extra copies of this current issue may be procurable.

Bibles in hotel bedrooms is the objective of B. and F.B.S.

A Baptist Church announces a "Requiem" service. What baptism is this?

Victorian B. and F.B.S. have enterprisingly purchased a motor car and gramophone for country touring.

"A.C.R." has lately had such a lot of nice things said to it. But, most of all we like subscribers.

Four million children wandering about Russia. One of our modern horrors! "O Lord, how long?"

Five hundred and ninety-seven theatres are open in England on Sunday evenings.

Ferry without a captain in Sydney Harbour! But we have heard of that sort of thing in the Church.

Bishop Cranswick, assisted by the Rev. North Ash, will conduct a mission in St. Luke's, N. Fitzroy, Melbourne, in March.

The Lay Bishop of Gippsland is the name given to Mr. W. West, M.L.A., of Traralgon, who is also Shire Secretary.

"Come fly with me." Lieutenant Briggs, pilot of the A. Air Service, was married in St. Paul's, Hay, and afterwards flew with his wife to Melbourne.

Bible Society, Melbourne, records a "record" importation of Scriptures—three and a quarter tons in 25 cases. By the "Raranga."

It cost Sydney friends and parishes £900 to give hospitality and entertainment to visiting members of Convention and General Synod. Also generous Churchmen opened their homes to delegates.

It was originally proposed that the Duke of York should land in Hobart on Good Friday. Protest has been made by R.C., C. of E. and other denominations.

Mr. Kermod, one of Tasmania's representatives at Convention, is one of the third generation of his family to reside on the same estate, and is president of a society of which his uncle held the same position 80 years ago.

The "Methodist," commenting on the Convention, says: "It is a matter of more than denominational concern that the Anglican Church should hold firmly by the principles of the Protestant Reformation."

The verger of a Birmingham church was asked where the vicar might be found. He replied, "He's in the babbiistry." "In the what?" asked the inquirer. "In the babbiistry—where 'e christens the babbies'!"

An aged clergyman who met by a friend in Melbourne some time ago, who said to him: "You are like Johnny Walker—you are still going." The answer was, "Yes, but not in the same direction." The clergyman has been a Rechabite for many years.

Clergy who are friends of this paper help materially by referring to it frequently in Church and in the Parish Paper, and by ordering copies to be available at porch bookstalls, or by appointing a canvasser.

Clergy, note: Your interests are ours.

Please, do not blame the paper, or the printer either, for late delivery. We post copies on Thursdays. Often the bulk, or large bundles, are not delivered until Mondays or Tuesdays. Note that single copies get through earlier as a rule.

Married in two Churches. When Royalty does this when two nations differ in religion, it is always a score for Rome. When it is done in Australia under false declarations Rome may not always gain. However, prosecutions are pending in Victoria in certain cases.

What more "Catholic"? St. Paul's Cathedral on a recent Sunday, morning preacher, Rev. F. Maynard, the new Anglo-Catholic vicar of St. Peter's; in the afternoon a crowded attendance of Orangemen; and, in the evening, Dr. Maclean, the noted Presbyterian visitor.

A church dignity, evidently "desiring the water brooks" of another State, employed his moments in the Convention inditing this limerick:—

The work of a famous Convention  
Was held in a state of suspension,  
For some were suspicious,  
That somebody vicious  
Would some day do things we won't mention.

The largest book in the world is a Bible written by hand—five feet two inches by three feet six inches; 12,000 people took part in inscribing it.

"Mother, I've found a dusty old thing High on the shelf—just look!"  
"Why, that's a Bible, Tommy dear,  
Be careful, it's God's Book."

"God's Book!" The child look up, surprised;  
"Then, mother, before we lose it,  
We'd better send it back to God,  
For you know we never use it."

The Rev. A. L. Leeper, vicar of St. Jude's, Hull, very properly objects to members of the congregation scribbling in the Prayer-books provided in the church. "One of the largest wards in our asylums," he writes in his parish magazine, "should be devoted to these strange and deluded people who write in Prayer-books. We could deal without any emergency measures with these people if they came into our houses and cut their names on our pianos, but it seems more difficult to get into contact with nobler souls who confine their attentions to Prayer-books."