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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 diocesan-ism and we may then have more 'church-ism.'"

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.

The AUSTRALIAN CHURCH RECORD

For Church of England People
"CATHOLIC - APOSTOLIC
PROTESTANT &
REFORMED"

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[Registered at the G.P.O., Sydney, for transmission by post as a Newspaper]

NOVEMBER 25, 1926.

[Issued Fortnightly.]

Single copy 3d. 9/- per year post free



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. Bramhall 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.

"THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

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ADVERTISEMENTS.—Small Adverts. prepaid, 16 words, 1/- Id. each additional word Standing Advertisements by arrangement.

To insure insertion in any issue, advertisements should reach the Sydney Office not later than Monday morning in the week of publication.



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."

The World Call to the Church.

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It has 4 more workers ready to go out on location

It is training 13 candidates who are pledged to service in the Bush.

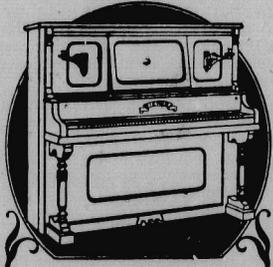
In conjunction with above it maintains a Mission Hospital, Children's Hostel out-back, a Sunday School Correspondence System, and two Mission Vans.

That is its contribution to the Church of England in Australia.

WHAT ARE YOU DOING?

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QUIET MOMENTS

My peace I give unto you . . . — Jno. xiv. 27.

Endure hardness . . . —2 Tim. 3, 3. "Grant to Thy faithful people pardon and peace . . . that they . . . cleansed from all their sins . . . may serve Thee with a quiet mind."

SUCH is the central thought, and such is the exquisite phrasing of the Collect for the 21st Sunday after Trinity. Here the twofold nature of Christian experience is set forth, for that experience may be summed up as Quest and Quietude. "My peace I give"—there is the source of all abiding quietude; endure hardness: that is the call to adventure, the life-long quest of the Christian knight.

Quietude—My Peace I Give You.

These were strange words to be spoken at such a time, for the shadows were falling thick across the Master's path. Betrayal, desertion, agony were in the air. And yet then,—then—it was He breathed His reassuring promise of peace beneath the shadow of the Cross, as it was the first and constant word after His Resurrection.

The elements of that peace are many. There is, for example,

The Peace of Sins Forgiven.

It is becoming "old-fashioned" thus to speak, but doubtless there are still some to whom such a message will be indeed an evangel—a "good news." With others there may be no sense of disquiet, but such are not necessarily at peace! Indeed, the absence of concern may be their gravest spiritual symptom. But where there has been what our fathers (deeply taught) called "exercise" of soul, an ineffable peace ensues upon the recognition and appropriation of the central fact of the Gospel—"He hath made peace by the blood of His Cross." "Being justified by faith we have peace with God through our Lord Jesus Christ." Do you, fellow-churchman, know that peace?

The Peace of Life Controlled.

The life redeemed is in the hands of Him Who redeemed it—the hands of One we can absolutely trust. That was St. Paul's working philosophy:—"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things." It followed therefore that "all things" worked together for His good, and that in "all things He was more than conqueror."

At a critical moment in the Reformation movement Spolatin wrote to Luther, his letter manifesting much apprehension and alarm. To it Luther replied, "Great Heaven! Spolatin, how excited you are! If this thing be of God it will come to pass contrary to, in spite of, over or under your way or mine of bringing it about." Exactly! The Lord Reigneth—see that ye be not troubled.

The Peace of Death Defeated.

Quite recently the papers announced the earnest desire of a number of medical men that a close investigation

into the act of dying should be made. "The present dread of death," they wrote, "is by no means justified."

The Christian has been aware of that from the first. "Our Saviour Christ hath overcome death and brought life and immortality to light through the Gospel, and in the quiet confidence thus engendered many a saint has approached the River, and passed over with never a qualm.

"When the day that he (Mr. Valiant) must go hence was come, many accompanied him to the river side, into which as he went he said, "Death, where is thy sting?" And as he went down deeper he said, "Grave, where is thy victory?" So he passed over, and all the trumpets sounded for him on the other side."

Quest . . . Endure Hardness.

A well-balanced presentation of the Gospel must not ignore this phase of the Christian life. All through the New Testament the Christian is made to feel he is on active service in an enemy's country; that there is a war to be waged, and hardness to be borne. But therein, surely, lies the appeal of Christ to young, heroic hearts. The Christian life is not an apprenticeship to an undertaker! Nor is it a place for life in a home for incurables! It is not "ghastly, smooth life, dead at heart; tame, in Earth's paddock as her prize." It is a glorious quest a grand adventure. Rightly has the C.M.S. recently summoned its members to the "ADVENTURE of World-fellowship." Who would not enlist in such a cause? To quote again from the Pilgrim's Progress—Christian saw a stately palace and on the top thereof certain persons walking, who were clothed all in gold. He saw, further, a man who registered the names of those who would enter therein, and also men at the doorway, resolved to do the men that would enter what hurt and mischief they could. Presently there approached a man "of a very stout countenance," who cried, "Set down my name, Sir," and who, despite the most furious opposition, "cut his way through them all, and pressed forward into the palace." Is that pilgrim-soldier spirit yours?

G.E.W.

Who would true valour see, let him come hither; One here will constant be, come wind, come weather.

There's no discouragement Shall make him once relent His first avowed intent to be a Pilgrim!

Whoso beset him round with dismal stories, Do but themselves confound — his strength the more is! No lion can him fright He'll with a giant fight But he will have a right to be a Pilgrim!

Hobgoblin nor foul fiend can daunt this spirit; He knows he at the end shall life inherit.

Then fancies fly away; He'll fear not what men say; He'll labour night and day to be a Pilgrim!



The CHURCH OVERSEAS

"A New Religion."

Bishop Bury's views on Leninism as a new religion are of particular interest. "For that," he said, "is what I feel sure it is going to be. It will be an irony indeed if that Government which has done its best to root out religion from the hearts of its people should only succeed in giving another one to the world. Everywhere, in shops, at the opera, in railway stations, and other public places is a bust, or portrait, or picture of Lenin. The old portraits of the Tsar, the pictures of our Lord, of the saints, of the Holy Mother are gone, and in their place everywhere is Lenin—always Lenin, and no one else. In one of the largest stores I saw his portrait draped in red, and with a light thrown upon it. In the great factories and workshops, I am told, there is always a Lenin corner. Already he is being considered as more than man, for no one may sit in the empty chair at the head of the Council table, which is roped off and inscribed with the dates of the time for which he occupied it. He was more than man, the people are feeling already, and no ordinary man may sit in his place. Think of what this means to a deeply religious and mystical people like the Russians—with propaganda ever at work amongst them.

"Soon pilgrims to his shrine will have visions in which Lenin has appeared, and said this or that, and then things will happen at his shrine, and no doubt in time cars take place there. It is a terrible thing to contemplate, the coming of Leninism—Communism in its worst and most deadly form. I can only say, 'God preserve us from Leninism,' but I must confess to great forebodings."—Church of England Newspaper.

Never a Cent.

The city ministers gave a luncheon to Dr. Norman MacLean recently. In thanking them, he said that Australian ministers were different from their American brethren. He illustrated this by telling of a similar function he had attended in a certain city in the States. During soup his neighbour told him that he had 9000dollar a year, an automobile, a manse, telephone, a paid secretary, and so on. He began to inquire about conditions in Scotland.

"Does your church give you a motor-car?" he asked Dr. MacLean. "No," was the reply. "Do they pay a secretary for you?" "No." "Do they give you a manse?" "No." "Pay your telephone calls?" "No." "What stipend do they give you?" "Never a cent," said Dr. MacLean. (He is not paid in cents, of course.)

"Well," replied the American, "you must either be a millionaire or a descendant of Ananias—and you don't look like a millionaire!"

The Church Assembly.

The first leading article of a recent issue of the "Daily Telegraph," was devoted to "Church Legislation." It pointed out the perils to which the Church of England is now exposed from the methods and works of the Church Assembly. At present, it says, the Assembly "is largely ruled by the official element. The parochial clergy are poorly represented, and there is nothing corresponding to an organised opposition." It might have added also that the representation of the laity is utterly inadequate. The consequence is one-sided and hasty legislation.

Bishop Becomes Blood Indian Chief.

An interesting ceremony took place at Cardston, Alberta, Canada, on June 27, says the "Calgary Daily Herald," when Dr. Pinkham, the retired Bishop of Calgary, was made a Blood Indian chief as an appreciation of his work among that tribe. After a confirmation service in the chapel, a number of Blood Indians and others assembled in the concert room of St. Paul's Indian school.

Gifts to the New Zealand Church.

A gift of £2,000 has been made by Sir Henry and Lady Brett for Church Institutions in Auckland, New Zealand, £500 of which is to be applied to the extension of Church work in the suburbs of Auckland, for which purpose the Archbishop is making a special appeal, owing to the rapid growth of the city and suburbs in recent years.

A Chapel of Maori Design.

An anonymous gift of £500 has been made to Te Waipounamu College, Christ Church, New Zealand, for the purpose of building a chapel. The Chapel will be of strictly Maori design, expressive of the best in Maori art and culture, and at the present time should gratify the feeling towards fuller racial expression which is moving Maori people. The building will be unique in the South Island. Offers of Maori help have been received for the inner carvings, which will be of traditional Maori design. The Holy Table and its furnishings will be Celtic in design. There is a very remarkable resemblance between the Maori and the Celtic art.

Another Hammer.

Miss Christabel Pankhurst, who has just issued a further "Second Advent" volume under the title of "The World's Unrest: Visions of the Dawn," is to undertake, under the auspices of the Advent Testimony and Preparation Movement, an extended platform campaign.

Marriage.

The reported refusal of the Ontario authorities to allow the Bishop of London to perform the marriage ceremony of his niece is, if correct, an illustration of an exclusiveness exercised in Canada about other professions as well as the clergy. Even in the prairie provinces, for instance, no British teacher, however highly certificated, may teach in the State Schools.

Bells.

At a cost of £3,000, the thirteen bells of York Minster have been re-tuned and rehung. Last Saturday, in a practice peal, they proved to be beautifully sonorous and mellow. The peal was listened to with great pleasure by thousands of people.

The 100th meeting of the Islington Clerical Conference will be held on Tuesday, 11th January, 1927, in the Church House, Westminster.

The Bishop of Salisbury states that the S.P.G. "East and West" and the C.M.S. "Church Missionary Review" are to be amalgamated as one magazine.

On the Mountain Top.

"Come ye apart," the Master's loving invitation to His tired disciples by the lakeside long ago, is heard by His followers in the din and bustle of city life to-day. It is a call to rest, to think, to learn, to pray,—it is the way of renewal.

Several busy Melbourne clergy hearing it, and feeling the great need for more earnest prayer in their work, went apart for four days at Mt. Evelyn in mid-August. The Rev. T. Smith, of Lilyvale, had made thoughtful preparations for them so that they were able to give themselves wholly to the object of their gathering—"with one accord" to wait upon God for His refreshing grace and the outpouring of His Spirit upon them, and their work for Him.

Readings from Griffith Thomas's book on The Holy Spirit, etc., formed the basis of meditation and prompted prayer, which was given the foremost place. They formed the truth of our Lord's promise, "Where two or three are met together in My Name, there am I in the midst of them," and learnt again that fellowship is ever most strongly realised in His presence. A radiance not of this world seemed to fall upon the little company kneeling at His feet, constraining them to say, "Master, it is good for us to be here."

A welcome addition to the group was the Rev. H. Collier, that mature servant of Christ, who is living in retirement at this delightful mountain retreat.

On the Mountain Top! It was indeed to that little band the place of blessed experience, unlocked by the key of prayer.

Blest is that tranquil hour of morn,
And blest that hour of solemn eve,
When, on the wings of faith up-borne,
The world I leave!
For then a day-spring shines on me,
Brighter than moon's ethereal glow;
And richer dews descend from Thee,
Than earth can know.

Message from Mrs. Dan Crawford.

Luanza Mission.

I have no other desires or aims save those of my loved one's—my great longing is to be able to carry on just as he did, and in this important matter Dr. Tilsley (who has just returned) is one with me in every little detail, viz., the stretching out to the **Untouched Parts**—the building of little Bible Schools, in which the natives are little taught to read—and the scattering of the Luban Bible everywhere; 'tis the life work and gift of "Vonga Vantu" to his people. May God's people in the favoured homelands be stirred up to give a copy of it to every Luban.

Oh! to make everything subservient to this one great business of ours of winning souls—Oh! to be ever seeking the lost ones for whom Christ died—for whom He gave His all. Can we hold back anything—or time? our goods? our life? No! No! all, all is His. So let us rally all of us to a great united service for the Salvation of the Africans while yet we are privileged to do so. We little know how short our time of service may be.

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CHRISTMAS PRESENTS.

Fairelle 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 5 for 7/6, from Angus & Robertson, Sydney, Wm. Tyas, 558 George Street, and other booksellers.

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GRIFFITHS TEAS

The Same Old Problems.

Dr. F. Norwood, who was once assistant Baptist Minister at Footscray, Victoria, and also in charge of the North Adelaide Baptist Church, is now at the City Temple, London. Riding in the train, he overheard two men speculating as to what the world would be like one thousand years hence, and in the "Christian World" he visits in anticipation his own Church, in the year 2926. After hearing the discourse of the preacher of that day, Dr. Norwood adds:—

"I sought him out at the close of his address and informed him that I wished to join the church. He grasped me by both hands. 'I am so thankful,' he said, 'we need you badly. We are living in a strange and perilous time. I question if in all history the work of the Church has ever been more difficult. We are, in fact, passing through a period of transition. Science has brought new facts to light. The old dogmas are in the melting pot. There are those who insist upon standing by the old ways without alteration; there are others who are recklessly making changes. The Church is being attacked from every angle.

"Many say that her day is over, and that the new wine has burst the old bottles. If we are to maintain the ancient faith we need the help of every man of good will. You are thrice welcome.

"Sir, said I, your words strike a responsive chord within my mind. I feel as if I had heard them a thousand years ago."



The President of the C.M.S. Summer School, to be held at Austinmer, from 15th to 22nd January next, will be Dr. Heywood, Bishop of Mombasa, who comes to Australia at the invitation of His Grace the Primate, and the Church Missionary Society. Other speakers will include Rev. Canon and Mrs. Burns (Kenya Colony), Miss K. Miller (Tanganyika Territory), Rev. E. C. and Mrs. Gore (Sudan), and Miss E. Barber (China). Applications for accommodation are now being received, and the list will close on the 15th December.

Dr. M. Arnold Buntine, son of the well-known head of Caulfield Grammar School, Melbourne, will commence duty as headmaster of the newly constituted Church School, Camberwell Grammar, in the New Year. Dr. Buntine is 30 years of age, and has done a brilliant course of study, and has every promise of repeating his father's successes.

Canon Glover, formerly rector of Warwick and honorary canon of St. John's Cathedral, Brisbane, has been appointed archdeacon of Toowoomba.

The Governor of Victoria will visit Bendigo on December 17th and 18th and lay the foundation stone of the additions to St. Paul's and distribute prizes at Girton Girls School.

Mr. G. Herbert, formerly organist at Christ Church Pro-Cathedral, Ballarat, and St. Andrew's, Brighton, Vic., died recently in Melbourne.

Mr. Pocklington, the honoured manager of this paper, was given a presentation recently on his approaching retirement from management. Complimentary references were made by Melbourne and Sydney representatives.

The Primate purposes visiting England next year.

Miss M. Ward Cole, born in Melbourne in 1840, died recently. Her father, Captain Ward Cole, was one of the original shareholders of the Hobsons Bay Railway, the first railroad in Victoria.

Dr. A. Leeper, of Melbourne, is to be congratulated on the preferment of his nephew, this referred to by the Church of Ireland Gazette. "It is gratifying to learn that an Irishman and a Graduate of Trinity College, has been elected, by the unanimous invitation of the Council, to be Vicar of the Harrow Mission, Northingdale, London, W. The Rev. Cyril Leeper, whose clerical service has been entirely in the English Church, was ordained in 1913. For some time during the war he served as an Army Chaplain, and in 1918 was appointed curate of South Acton. In 1922 he accepted the curacy of Christ Church, Chester, and now returns to the Harrow Mission (where he formerly was Curate). Mr. Leeper's many Irish friends will be glad to hear of this recognition of good work done; many will remember him as the son of the late Mr. Frederick Leeper, who, as Diocesan Secretary, was held in such high esteem.

Mr. W. W. Service, a leading parishioner of Manly, has taken up residence in Brisbane.

Mr. H. Smith, an old resident at Ocean Grove, Victoria, died very suddenly in the end of September. He had been for many years a most useful member of the congregation. A memorial service was conducted the following Sunday at which friends and relations attended.

The parishioners of the Church of St. Anselm, Middle Park, Melbourne, presented the Rev. C. C. Macmichael with a wallet of notes, and Mrs. Macmichael with a bag as parting gifts. The presentation was made by the Rev. A. B. Rowed, R.D.

The Rev. P. H. Dicker, M.A., formerly of Wesley College, and chaplain and Master at Brighton Grammar School, has been appointed successor to Mr. Hamilton Lamb, B.A., as master of Geelong Church of England Preparatory Boys' Grammar School. Mr. Dicker attended short courses at Oxford and London universities, and studied

education methods in England, Europe, and America.

The latest honor to be conferred upon Dr. John R. Mott, the well-known leader in religious work, was his election to the presidency of the World's Alliance of the Y.M.C.A., which has just been meeting in Helsinki, Finland. The Young Men's Christian Associations of 52 countries are embraced in the Alliance.

The Rev. A. G. Horner, of Linton, has been appointed vicar of St. Margaret's, Mildura (St. Arnaud).

The Rev. W. Auguste Wilson, who until lately has been acting rector of St. Peter's Church, Neutral Bay, Sydney, was on a brief visit to Melbourne. He will shortly be inducted to the living of St. Paul's, Clunes, to which parish he has been presented by the Bishop of Ballarat. Before he joined the church ministry Mr. Wilson was well-known as secretary of the Victorian Master Printers' Association.

Mr. Harold Rodgers, the Melbourne pianist, known to all listeners-in, will shortly embark on a great spiritual adventure, and will become an evangelist pianist, or a music teacher in the Bible Institute of Los Angeles.

The Rev. A. Gamlin has been appointed assistant at St. John's, Footscray.

The Rev. M. J. B. Bennett, M.A., B.D., of Holy Trinity, Hampton, Melbourne, has concluded a long article on life in the ministry. He was ordained in 1883, and was a scholar of great proficiency. He has lately resigned his cure.

The Rev. A. Craig, Th.L., of Vermont, follows the Rev. M. J. B. Bennett of Hampton.

The Rev. F. Brammell was inducted into charge of Holy Trinity, Port Melbourne.

The Rev. E. Howard Lea, B.D., rector of St. Mark's, Darling Point, has been appointed by the Archbishop of Sydney an honorary canon of St. Andrew's Cathedral.

The Rev. S. H. Denman, of St. Bede's, Drummoyne, has declined the nomination for the rectorship of St. John's, Ashfield.

A farewell communion service was held at St. Andrew's Cathedral on Monday last, when departing missionaries of the Bush Church Aid Society—the Rev. F. Dillon and Miss E. Matthews—were present. Mr. Dillon and Miss Matthews will join the Far-West Mission, in the diocese of Willochra.

The Rev. A. C. Tranter, rector of Egham, in the diocese of Surrey, England, has returned to Sydney on a visit. Mr. Tranter was ordained in Sydney in 1907, and was curate of St. David's, Surry Hills, for two years. He will assist Archdeacon Boyce, rector of St. Paul's, during his stay in Sydney.

Rev. H. G. Robinson, of Grafton, has been appointed curate of St. John's, Rockdale.

Much sympathy is felt for the Rev. D. J. and Mrs. Knox, of St. Paul's, Chatswood, N.S.W., on the death of their infant son, who passed away last week after a short illness.

The Rev. Canon and Mrs. Burns and daughter, of Nairobi, East Africa, arrived in Sydney on Sunday last.



The Valley of Adventure.—The Cornstalk Company have added another stirring Australian story for young people to their list. The author, E. V. Timms, has attempted with some success to emulate Fenimore Cooper and other writers of the American early days. But we miss any recognition of Divine protection, of religious influence, which is a pity in so clear and bright a book for children. The setting of the story is in North Australia, and the ideas of the Valley and the Snakemen show high imagination. We wondered how the author would get through the diamond difficulty, and while there is nothing altogether improbable in the fiction, there is sufficient vivid and exciting incident to make a fascinating story of adventure. Our copy is from Angus & Robertson Ltd., Sydney. The illustrations are very serviceable, and we heartily commend the book for prize and Sunday School library use.

C.M.S. Annual Report.—Much like a Chinese visiting card in appearance is the cover of the annual report of the Church Missionary Society of Australia and Tasmania. The internal presentation is as interesting to all missionary supporters. It reveals in a readable manner the activities of C.M.S. in Australia. It notes, what has already been stated in this paper, that the income of 1925-6, the year under review, is an advance on 1914-7, of 128 per cent, reaching the sum of £37,242. Besides providing lists of missionaries supported by various State Branches, there are several well-written calls to service. From the Call from India comes the following part of an old Indian Hymn:—

"Low in the darkness I wander: where is the light? Nothing know I but I wonder: Is there no light? Lord in Thy vastness I wander: where is the way? How may I reach Thee, I wonder: Is there no way?"

It is pitiful to see what cold shoulders many dioceses have turned to C.M.S. The attitude of antagonism which certain bishops manifest is impossible in England, and ought not to be tolerated here. C.M.S. may be forced in self-defence to discover a means to overcome intolerant methods. It is sad also to note that whereas there is commendable increase in some quarters in the amounts sent in, other places manifest continued decrease. Ballarat only raises £493, Wangaratta is down to £212. The creation of diocesan missionary organisations may also operate adversely. May we suggest a comparative statement of the sums raised in the various State branches, and, why not an advertisement of this paper among related activities?

Triumphal Goodness.—By J. S. Hastie, M.A., B.D. (Angus and Robertson, 6/6).

The hopes raised by this attractive title proved illusory on reading the book itself. The writer is a thorough optimist, and his opening sentence, "This book stands for the supremacy of goodness," leads one to expect much from the elaboration of that theme. He will not "trouble himself about the labour of definition," and the result is a sense of vagueness, a lack of sharpness of outline throughout.

Successive chapters discuss Goodness in relation to Violence, Avarice, Reason, God Himself, the Bible, the Church, Men and finally to Jesus. "The culmination of the moral argument must bring us to the feet of Jesus, Who was the supreme goodness, Who demands goodness from us, and makes His own goodness possible to us."

We have sought in vain for any recognition of SIN (as the New Testament understands it) as the innate barrier to "goodness," and are not surprised, therefore, to find the Lord's Death described as "Weak goodness facing panoplied and infuriate evil. Jesus loses His life, and in the eternal sense He finds it." "He could not think of men needing any other inducement to the good life but just 'the fun of the thing.'" That reads strangely in the light of some of the most solemn warnings that ever fell from the lips of the Lord.

Two familiar passages aptly summarise this disappointing book:—"They have healed the hurt of my people lightly, saying, 'Peace, peace,' when there is no peace. How to perform that which is good I find not."

Confirmation Instructions.—By Charles Paterson Smyth, M.A. (Published by Hodder and Stoughton, London. Our copy from Messrs. Angus and Robertson, Sydney. Price 2/6).

The writer bears a surname justly honoured, for Dr. J. Paterson Smyth has placed the whole Christian Church under an obligation by his well-known popular handbooks on the subject of the Bible, its inspiration and making.

The present writer, the Rev. C. P. Paterson Smyth, in this book, gives simple instruction for Confirmation Candidates, presumably for placing in the hands of the candidates themselves. While there is much that may be found useful to clergy, there are some "dies in the ointment" which would destroy the book's usefulness as a manual for unguided use. By the way, where does our author get the plausible derivation of "believe"—"by-live," "that by which I live." Our dictionaries don't seem to know of it!

"The Date Boy of Baghdad."—By Rev. J. Cocker (Angus & Robertson, 6/6).

A volume of "Story Talks" which first appeared in the 'New Zealand Methodist Times.' The topics are such as will appeal to the younger members of our congregations, and are treated in a breezy manner with ample illustration. "The Praying Montis," "Some men who played cricket," "Gone to the dogs," "A modest lion-killer,"—such are some of the titles.

Wallaby Wanderings.

(By the Rev. F. Brammell.)

The editor has asked for a report of my "wallaby" wanderings in the interests of the C.M.S. in the dioceses of Wangaratta and Bendigo. These wanderings covered 2500 miles, and some of them were worse than Irish miles, in that short portions of them required the friendly help of people's horses. The baby Calthorpe car was bogged on many occasions, but only needed help on two occasions to get out of the affectionate mud. The depth of mud which constituted the record, reached three inches up the battery, which sits on the footboard, which stands 15 inches off the ground.

With a feeling that more ought to be done for C.M.S. in the country, the writer volunteered to give up his parish for a few months, and lend himself and his car to the Society, and tour the country districts. On the whole a very warm welcome was given by the clergy, who seemed greatly to appreciate the fellowship which the visit afforded, and perhaps it is just here where a deputacionist can do his most useful work, both for the Church in general and for his Society in particular. One erroneous impression had to be corrected in many places, which was this: "That the A.B.M. is the official missionary organisation of the Church in Australia," and that the C.M.S. is simply a semi-private body, existing on sufferance." It would ultimately help both societies if this impression were corrected by the deputacionists of each section; and the spirit of the constitution carried out, as well as the letter of it. The writer visited an A.B.M. parish, which had no desire to support C.M.S., and he pushed there the cause of A.B.M., and sought to lift the missionary ideal above society or party.

A variety of ideas exist as to what constitutes a fair Sunday's work. The easiest Sunday consisted of two sermons, and a children's address with 12 miles of good road travelling. Whilst one may describe the happiest, if the hardest, as one with four sermons, a children's address, and a lantern lecture after evening service, with 50 miles of travelling.

One would judge that there is not much real keenness for missionary matters in the country. There are of course striking exceptions, where faithful instruction has been given, and in consequence people are well informed. On the other hand it indicates a warped view of relative importance to arrange that a missionary lecture should be no exception to the rule of the district by finishing off with a dance! The two things do not go well together, nor does one help the other.

One outstanding result of the tour must be mentioned. The writer volunteered to carry a quantity of excellent needlework made by the girls of India and China, and so great was the demand for it that the sales for three months amounted to £124 1s. 9d.

There were 43 lantern lectures given, at which the offerings amounted to £33 1s. 11d. In the three months, 41 sermons were preached and 25 children's addresses, in some places to small congregations, in others the reverse. It was a real pleasure to find a congregation of 60 in a lovely brick church which stands alone in a paddock with no house or township near to it. The habit of church-going is by no means quite dead yet, nor is Australia likely to lose her good name for kind hospitality, which has been everywhere most generous.

If any of your readers would like to make a really useful present to C.M.S., I would suggest an up-to-date picture plant, which would render the deputacionist independent of outside light and power, and enable him to give the most remote township the benefit of moving pictures of the Church's activities in the Mission Field. Only an out-of-date acetylene plant was available for places where no electric light could be obtained, and a small inadequate moving picture machine where electric power was installed.

All things come to an end, so must my wanderings now give place to the more prosaic life of a parish priest in a crowded suburb.

ST. ANDREW, NOVEMBER 30th.

Only a fisherman, Casting his net, Walking in Galilee, Jesus has met. Only His "Follow Me"—! Yet, at this word, Deeply and wondrously, Andrew is stirr'd. Only forsaking all, Seeking his Lord, Finding his Saviour's love, Precious reward. Grace L. Rodda.

Re-inforcements.

There is a branch of Bush Church Aid work about which the Church in general knows little. It is something of utmost importance, absolutely vital to the maintenance and growth of our enterprise. We refer to the selection and training of men for the ministry of the Word of God and Sacraments of the Gospel. If anything has hampered the B.C.A. during the six and a half years of its working existence, it has been the lack of suitable men willing to go out into the distant bush and "endure hardness" for Christ's sake. "To make up the lack we have preached incessantly the call to service and sacrifice. And that call has not been unheeded. Sometimes we have been disappointed. Young men have hesitated. Excuses have been offered. The disadvantages of ministerial life have loomed large. But we thank God for the response and we rejoice in the ten men who are now taking a three year course of study for Holy Orders in Moore College, Sydney, and Ridley College, Melbourne. We believe that they will be an acquisition to the future ministry as well as to our work. Their coming to us on the completion of their studies will enable us to do bigger things and make the B.C.A. a real hand-maid to the Church.

With regard to their training we must be quite frank. The Society is responsible for the payment in full of all their college fees, and charges for board and lodgings during term. It is a big undertaking on our part. Yet it is absolutely necessary that we do this. How else is the ministry of the B.C.A. to be maintained? How else can we serve the Church? These ten men are pledged to minister in the bush for a period of three years or more. They may continue with us for a longer period, if they desire. Thus their best enthusiasm and the fresh vigour of their early years will be devoted to the cause of those who dwell in lonely places. What a rich gift that will be! What possibilities will be realised! The Bush cries out for the best and we are endeavouring to give it. Ten men already besides three others who came to us and who have been trained at their own charges! Surely there will be more to follow and so the good work will continue. Can we forbear rejoicing!

What we will press upon the notice of the Church is the need to give generous support to this branch of our activities. We should have £1000 a year set aside for the work of training men and women. It would be a fine investment producing interest in terms not of coin, but of character. The Gospel needs to be "tried out" more and more in the "Back Country." There will be response to it if only we preach it. For this is true of the folk far off. "How shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher?"

We wonder why sometimes a parish church or a congregation does not definitely undertake the support of a man in training. Why shouldn't churches have their "Own Missionary" in the Home as well as in the Foreign Field? What an enrichment of spiritual life would result! What a widening of the parish boundary! What an extension of vision! For the glory and the joy of a Church is not in what it keeps to itself, but what it gives to others. The cry of Christ to us as His eyes still upon the unsheltered and unfed is "Give ye them to eat." S. J. KIRKBY.

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"The Day of the Lord," says the Apostle, "will come as a thief in the night," therefore watch thou . . . that thou be not surprised."—Augustine, Bishop of Hippo, A.D. 430.

NOVEMBER.

25th—St. Catherine. This saint was allegedly of royal descent, and had great learning. She disputed with pagans, and ended by being torn on a spiked wheel before being beheaded.

28th—1st Sunday in Advent. Collect to be used daily after Collect of the Day, till Christmas Eve.

30th—Tuesday. St. Andrew, Apostle. Intercessions for missionary work.

DECEMBER.

5th—2nd Sunday in Advent. Bible Sunday.
6th—St. Nicholas, Bishop. The original of Santa Claus, a bishop in Asia Minor who lived a life full of charitable deeds.

Three Golden Balls signified his munificence; now used for a very different kind of financial aid.

9th—Next issue of this paper.



TO AUSTRALIAN CHURCHMEN

The Church of England in Democracy.

THE final problem of the Church is a democratic one, because people must accept the teachings of Christ, people must worship, and people must work, and the Church cannot operate, cannot even exist in the world. We are constantly reminded that we live in a democratic age. The Church has endured the dangers of every successive age, and she must face the peculiar difficulties of the age in which we live. Is the Church of England out of place in democracy?

It is good to note the very democratic beginnings of the Church of Christ. We may take encouragement from the foundations of the Church. It is a question whether Christ intended to establish a hierarchy, such as she developed in parts of Christendom. Peter would have been surprised if he had been presented with the Papal Tiara, and Paul would have been shocked at the Prelacy of the Church of England in the centuries when bishops went to battle as warriors and knights, or later rolled along in stately equipage of coach and six. The Apostles were plain men, who believed in order, and in "Orders" too, for we find in the New Testament traces of the beginnings of the orders of the Ministry of Bishops, Priests and Deacons. But in Acts 6: 3, we learn that the first Deacons were chosen by popular vote of the congregation. If Church people had had the choosing of candidates for Holy Orders—and it must be remembered that Deacons are now only probationary priests—what a difference it might have made of many of us. Even Bishops were subject to this democratic choice, as when Ambrose, the Governor of Liguria, and not even as yet baptised, was elected in 374 A.D. to fill the vacant bishopric of Milan, by popular cry. How free from professionalism in religion might such clerics be, were anything like that to occur to-day.

It is necessary to enquire how the Present Distance between the Church and people has arisen, how there has

come the gap separating the masses from the clergy. Much resulted from the Emperor of Rome moving from that city to live in Constantinople, leaving behind him a vacancy of authority and prestige which the important episcopate of Rome at once acquired, adding thus to its growing dignity, and to its secular power and pomp. This in turn spread to England during those periods when the simplicity of the Old English Church was subordinated to the Roman sway. Later on, the Church of England appears as the State Church, presenting an imposing appearance, but alienating a large portion of English people by that. It was a good thing doubtless, for the State, but disastrous for the Church, that she should be established. She became an aristocratic denomination, and the squire of the village settled the religion of his dependents in a way which is impossible to-day. The loss in the U.S.A. to the Protestant Episcopal Church, the direct successor to the Church of England there, was tremendous, because she represented the faith of the defeated English, and was the Church of the aristocratic families from the Old Land.

In more recent years the Church finds it hard to get out of the rut of officialdom. Yet she must see that bureaucratic methods cut out the laity from exercising their part, and, consequently, from sharing their responsibility, in the government of the Church. We ought to have great sympathy for all Church officials, because their own initiative and personal freedom is necessarily largely trammelled by the ties of office. In recovery of this, bishops and clergy here often take more power than they would possess in the Old Land, and that does not make for more democratic life within the Church. Synods are not very representative, because election to them almost amounts to nomination; rarely do parishioners exercise any choice although there is machinery to do so. Failure of official movements, such as certain missions, is inevitable because they are not "popular" in the sense of interesting the general membership of the Church. Synods often stultify themselves by passing acts which are the fruit of committee work, and represent only the official view. We require to democratise the Church throughout, in the best of all senses of the term, if the Church is to deliver her message to democracy.

But how are we to bridge the growing chasm which separates clergy and laity? We must return to the simplicity of our origins. There is no spiritual class distinction between clergy and people. Clergy "are men of like passions with other men." They are discarding distinctive, clerical "out-door" dress to emphasise this fact, seeking to lessen the evil of class-consciousness thereby. We must not describe any Church as "Mr. So-and-So's" Church. It is **our** Church. It is not "the parson's work to seek the welfare of the souls of men more than it is the layman's, except that the former is able to give his full time to its work. It is the whole Church's work. Every believer is bound to "speak a word in season," and to witness by life as well, that Jesus is Lord and Saviour. This is the democracy the Church needs. "Like people, like priest" is true as is the reverse.

We want a revival of the laity, which will mean less waiting on "Leaders" so-called, or on committees, and more individual initiative and private enterprise for the Kingdom of God on earth. Then will all forms of "priestcraft" decrease, and wrong kinds of

democracy become impossible, for true democracy will triumph in the highest sphere. Instead of leaving the Church of England, as so many of her members, discouraged by unhappy tendencies, are doing, people should rise and claim their present opportunity of making the Church in Australia really expressive of the mind of the people of God.



Advent.

"Till, when the shadows thickest fall,
Ye hear your Master's mid-night call."
—Keble.

IS the Church awake? Is every member of the Church of England living and thinking in the way the Church asks him to do at this time of the year? We may not all agree regarding theories of the Advent. There is no need that we should, provided the main act of individual preparation be done, that we live as those who expect Christ to return again, whether in a thousand years or in one day—they are the same in Divine calculation. Surely, the portentous events of our generation, with the almost uncanny suddenness and miracle of scientific development, speak aloud of the near approach of some grand crisis. Are we ready?

The Church's New Year.

THE benefit of observance of the Church Seasons is recognised by many denominations besides the Church of England, and our Prayer Book order and the beautiful collects are frequently utilised elsewhere than in our own churches. By this means the cardinal teachings of the Faith are regularly brought under notice, and what psychologists commend as the better way, in an indirect reference, through the act of prayer. Certainly, the main principles of religion are weaved into our devotional life in a marvellous way. After the Bible, Anglicans have every cause for rejoicing in the gift of the Book of Common Prayer. Woe, indeed, if the Church, by means of added devotions of questionable character, puts this superb manual of prayer and doctrine aside.

Bible Sunday.

THE Second Sunday in Advent reminds us of our debt, first to God for a channel of revelation in the Holy Word, now undermined by extreme Modernistic attack in the very pulpit. The Church must weaken when her foundations are assailed. Our next indebtedness refers to the grand work of the British and Foreign Bible Society to which the whole Church throughout the world owes an immeasurable obligation. Our Church uses the Society's versions in 185 languages and dialects. The record of this Society is marvellous, and its enterprise seems endless. It is so, in part, because it is a happy instance of Re-union in a practical way. But chiefly, its strength lies in the honour it pays to the Word of God. Let us not only have the Bible; let us be readers of it, too.

Weeks.

CERTAIN States of the Commonwealth celebrate yearly a week devoted to the inculcation of a particular civic duty. For instance, in

Impressions of the Convention.

(By the Bishop of Bathurst.)

THE Editor has asked me for any "impressions" of the great Constitutional Convention. I fear they are too many and too varied to be condensed into the allotted space. I merely attempt, therefore, to sort out a few leading impressions.

It seemed evident that the Convention assembled with a multitude of different opinions about details of the problem before the church, but with the one common conviction that the time had come for concerted action. Representatives brought minds open to conviction, ready to give due weight to all reasonable arguments, and to assent to sound proposals.

That was the first great virtue of the Convention. There were no tied hands or tied minds.

The British Coal Strike.

HOW tantalising it has been to read of expected settlement of this vital and costly struggle; and with what relief we now hear that it is as good as ended. We hope that this time the settlement will prove permanent. Had it not been for Bolshevik interference there would have been peace long ago. How those misguided agitators must have rejoiced at the continued success of their nefarious plans, bolstered up by large sums of money abstracted from the poverty of Russia. While it has been noted that the Strikers behaved admirably on the whole, there is none the less cause to regret the contest as unnecessary and wasteful. Unnecessary, in that better terms could have been gained by other means. Wasteful, because so much trade has in consequence been lost to the Home Land. This Strike has also been most unfortunate for Mr. Baldwin and his Cabinet. But they have acted with wonderful courage, restraint and impartiality. Just when England was striving to do the right thing and pay her debts she has been oppressed with this internal disaster. Still she went on and paid what she promised. It has been one of the wonders of the age, and a cause of hopefulness in the strength as well as the integrity of the Empire.

ADVENT VERSE.

Patience.

Oh, "be ye also patient"—
His Coming still await,
Your hearts establish surely,
Before His Advent great.

Oh, "be ye also patient"—
The hasty speech restrain,
For words in harshness spoken,
Are not recalled again.

Oh, "be ye also patient"—
Though tribulation deep,
May send the soul that's riv'n,
In solitude to weep.

Oh, "be ye also patient"—
His Advent draweth nigh,
When "ev'ry eye shall see Him,"
Descending from the sky.

Grace L. Rodda.

A WIRELESS RESULT.

(The following letter was received by a Melbourne Vicar last month.)
Just a few lines to say I have not attended Church for some time.

Since I have had the "Wireless" I listen-in every Sunday morning and evening, also to the Cathedral on Thursdays, and the thought came to me that by doing so I am not helping the Church. I am, therefore, sending the enclosed to you for the Church, hoping all who listen-in will think like me, and send something to help the good work of the Church along.



THE BISHOP OF BATHURST.

2. Once the convention "found itself" and settled down to work, there was manifested a spirit of earnest co-operation. Members realised the great issues at stake and addressed themselves to the task in a brotherly spirit. All perceived that each member was striving for the ultimate good of the Church he loved, and thus the proceedings were marked by friendliness with dignity becoming the great occasion.

3. Men of all types of thought spoke to me of their conviction of the presence and the guidance of the Holy Spirit throughout our proceedings and that this conviction deepened in their minds day by day. Things that may have tended to divide us had not that effect; subjects that may have led to antagonism or anger did not cause heat, rather was our deep underlying unity made more clear to the minds of all of us. Not compromise but solution of our differences was the course I ventured to urge at critical stages and, in my judgment, no decision reached bore the defects of a stultifying compromise, but was rather a true solution on sound principles of the several problems we had to face.

4. From this it followed that the Convention kept throughout the noble demeanour of a truly representative body. There was no hard riding under whip and spur to sectional victories. In that we certainly set an example to all Australian institutions.

It was remarkable in such a long session how seldom there was a counting

of uplifted hands. Generally speaking these counts were about comparatively unimportant details of the Bill. All the big matters of long and anxious debate ultimately went through the Convention with general accord. This was only achieved by the fusion of all sound and workmanlike proposals in a re-drafting of clauses. The best contributions of all types of mind were thus incorporated in the Convention.

Much valuable work was done independently of set speeches by written suggestions sent up to the table of those in charge of the Bill, and by conferences and discussions among groups of members when the Convention was not in Session.

If I may venture to cite one particular question in dispute, I would instance the vexed question of representation. The Diocese of Sydney had long been the leading "appellant" against the existing basis of representation. In nominating the Select Committee to consider this question, I deliberately named only one Sydney representative on this Committee. The rest were composed of fair-minded, sensible men from all the States. I felt convinced that once they faced the problem together they would not argue on the lines of "Sydney" opinion versus other type of opinion. They came to a common agreement on the main issue and it was in accord with the prevailing Sydney opinion. That was typical of all the work in the Convention. It was not a case of majorities out-voting minorities, but of reasonable views prevailing.

5. Both Professor Peden and myself are convinced that the Constitution has emerged from the Convention better than when it entered it. I believe it is seldom that those in charge of Bills have this happy reflection. For the most part they ruefully contemplate the mangled remains of their cherished offspring.

This good result is due to the fine co-operation of representatives in general, and of Mr. Minton Taylor in particular, to the patient and hospitable minds of all members, and to our own constant purpose of accepting every good thought that came from any quarter.

With a full sense of responsibility I give my sincere assurance to all who may value it that there is not the least cause for any lurking apprehension in the mind of anyone about the Constitution.

We should all be most thankful to God that it has come through in such admirable form. It removes many dangers and difficulties in our existing status. It safeguards the faith, secures our unity, establishes for all time our affinity and allegiance with the Mother Church, and gives as a rightful common voice in any changes that may be made in the Prayer Book either in England or Australia.

A profound student of public affairs has diagnosed one of the chief dangers threatening democratic institutions as the exploitation of the fears, prejudices, ignorance and suspicions of sections of the community against the common interest.

The Constitution of the Church of England in Australia is undoubtedly an instrument for the good of the whole Church in its common interests, and no less for each portion in its particular interests.

Any attempt to exploit fear, prejudice, ignorance and suspicion would be inimical to the good of the whole and the good of each part of the whole.

Power is a gift of God and may not be laid aside.—H. Mousell.

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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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NEW SOUTH WALES.

SYDNEY.
L.H.M.U.

The Ladies Home Mission Union sale of work was held in the Basement of the Town Hall on Friday, October 29. Mrs. Philip Street opened the sale and in doing so commended the work of the L.H.M.U. to those present.

The stalls were very prettily decorated with Iceland poppies and laburnum. The sum of £229 12s. 7d. was realised after all expenses were paid. We were disappointed at the attendance, and while we appreciated the presence of one or two of the clergy, we regret to say that the majority were conspicuous by their absence.

After due consideration it has been decided to have a display of goods in the Lower Room of the Diocesan Church House on Thursday, December 9, and Friday, December 10. Afternoon tea will be available and we trust that many of those who were unable to attend the sale will try to be present on one of these days.

At the Children's Home.
Gift Afternoon.

Such quantities of good things to feed the hungry store-room and to give fresh confidence to the hearts of the Committee were stacked on the garden path of the Deaconess Children's Home this afternoon, giving assurance to all visitors, staff and children, that the cause of the orphan is close to the hearts of all.

That great friend of the children, Archdeacon Charlton, in his bracing way, spoke of the work done and urged all present to look upon the waiting time for the appointment of a new Superintendent as God's way of teaching those responsible for the Home to rely more on their own energies and initiative.

Miss French, a staunch and consistent supporter of Women's work, took as the keynote of her opening address the thought of the day, viz., "Gifts," and appealed to all, little ones, older ones, and adult friends, to use whatever gift they had and especially the gift of influence to further interest in the Home and urged a far greater consciousness of responsibility, especially by way of legacy, on the part of the wealthy members of the Anglican community towards their less fortunate brethren, instancing the example set by Sister Churches, and gave words of encouragement to all to thoroughly look after "his own little garden."

The new Rector of St. Clement's, Marrickville, Rev. W. G. Hilliard, now Chaplain to the Home, won all hearts at his first meeting of the friends of the Home, and the children are looking forward to many happy times with him. He pointed out the asset to the nation that such a Home is, and that it was a work of, first, "good citizenship," second, "good Protestantism," third, "good Christianity," for in the words of the Saviour—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—He voiced the feeling of all present by saying, that though we welcome to the full our own of British Blood, our best "immigrant" would be the home-grown one, and that as a Church we must exert ourselves and not throw on the scrap-heap the unfortunate of our own people.

The Rev. L. S. Dudley commended the gifts and all in prayer.

Forty-five happy children are sheltered within the walls of the Home, and still there is room. No extravagance of furnishing is

allowed in the Home, only the simple, healthy necessities of life and inspection is welcomed at any time. Older children are trained in domestic thoroughness, economy, and hygiene and the value of the Commonwealth may be gauged from the fact that the latest statistics go to show that of the women who seek varied ways of employment eighty-four per cent, finally drift into married life.

Will not more of our "gifted" women come forward in the spirit of consecration and help to train these children, many of them doubly orphaned, "to stand fast in the liberty wherewith Christ has made us free," and thus remove from our Church the stigma so lately cast upon it that the great majority of its children are "neglected."—Contributed.

VICTORIA.

MELBOURNE.

C.M.S. Examinations for Secondary Schools resulted in a large list of honours and passes. 1st Prize, Senior Division, went to Barbara Shields, Toorak College. Intermediate, Patty Sutherland, Geelong, C.E.G.G.S.

The Australian Church Union, the Anglo-Catholic organisation, was addressed by Dean Hart on the new Constitution Bill. He said the Church in Australia would always be guided by the definite declarations that she is Christian, Anglican, Catholic and Reformed, in as far as the Articles of Faith were concerned.

£50 was the amount of the collection for the Spires Fund at the Orange service held in the Cathedral on Sunday, 14th November, when the Archbishop reviewed and commended the work of the Order. The Cathedral was full. It was the first service of the Orangemen though years ago the Protestant Federation observed Protestant Sunday in that way.

C.M.S. is organising a Fellowship of Prayer. Miss Sophie Dixon is secretary of the movement. The Archbishop of Melbourne has written the following as a Foreword—"I write to wish you God-speed in the directing of the Fellowship of Prayer, and enclose subscription for Mrs. Lees and myself. The fellowship of the unseen is almost daily brought before me in letters of thankfulness for wireless messages. How much more if we could only know all that our prayers accomplish should we be moved to give thanks for our fellowship in so great a privilege. So the prayer-army will grow and as its recruits develop and increase we shall be astonished by what we know, and more astonished by what we learn hereafter, but do not know now.

Yours very truly,

(sgd.) HARRINGTON L. MELBOURNE.

It is proposed to issue a Monthly News Sheet, with items for Prayer and Praise, and, in due time, a Prayer Cycle, containing the names of all Australian missionaries and their stations, as well as other information. The subscription is 1/6 per annum, which may be paid in stamps, etc., to local missionary secretaries, or sent direct to Miss Dixon (late of Kenya Colony), at headquarters, who has been authorised to take charge of this work.

A special collection at St. Mark's Church, Leopold, on a recent Sunday was in aid of the rebuilding of St. John's Church, Highton, and an amount of £5 was voted by the Vestry for this object.

Women's Missionary Council.

The Women's Missionary Council of C.M.S., Melbourne, reports having cleared £150 by the "One Day Market," which will be chiefly used to settle accounts in connection with closing the Tea Rooms in the Cathedral Buildings. The annual sale of Oriental goods will be held from December 7 to 10, from 11 a.m. to 5 p.m., at C.M.S. Reading Rooms.

WANGARATTA.

According to the most recent issue of the "Wangaratta Diocesan Newsletter" the response to the appeal made by the organisers through the Diocese on behalf of the Home Mission Fund is very encouraging. Increased contributions and willingness to surrender existing grants are reported from many parishes. The Year Book shows that

not a few parishes which previously received help from this fund to the extent of from £20 to £40 per annum are now self-supporting, and that without any loss of income to the clergyman—and as a matter of fact the stipends have been increased since the surrender of the grant.

The chief topic engaging the curiosity and interest of the clergy and laity alike is selection of the new bishop—who and what he is likely to be. If the feeling of the diocese as a whole be taken into consideration, Modernistic, Anglo-Catholic and High Church peculiarities should be absent in the Bishop elected. The tone of the clergy (not the people) in the diocese has changed so far as churchmanship is concerned.

"Altar" Candelsticks have recently been introduced into Churches where previously they have been unknown, genuflections during the service for Holy Communion are becoming quite common, yet the diocese has been described as a "no party" one. St. Columba's Hall stands for Evangelical principles, yet it is surprising how few of the men trained there create an Evangelical atmosphere in their parishes after ordination. It is hoped that the new Bishop's churchmanship will commend itself to the diocese as a whole.

QUEENSLAND.

BRISBANE.

Determined efforts are being made by a newly-formed "No Coat League" to counteract the inconveniences and discomforts caused by oppressive and excessive clothing during the hot weather. On 15th November members of this body eschewed coats and sallied forth in shirt sleeves and shirt waists. What an opportunity for the mercer—or should it be the dressmaker? The League is quite thorough in its methods, and has got the ear if not the hearts of churchpeople. The Archbishop has said that in churches under his control (presumably this means the diocese) men may attend service without coats. Will the clergy wear more or fewer vestments, or, better thought, will they remove some of the topcoats (much padded) from their sermons? (Later reports describe the beginning of the effort as a failure.—Ed.)

St. Augustine's Church, Hamilton, of which Rev. B. Armstrong is the rector, has been endeavouring to liquidate its church indebtedness, by a straight-giving campaign, in place of the old-time commercial or uncommercial enterprises. Some considerable amount of success has attended the efforts though perhaps not so much as might have been expected, from the parishioners in a District claiming to be the "dress circle" of Brisbane.

As a result of the meeting of the Standing Committee of Provincial Synod, a recommendation has been made that the Provincial Fire Insurance Scheme should be revised and submitted to the diocesan Synods. It was further determined that the question of preparing the necessary draft "concerning" Bill for submission to the Legislature, should be referred to the legal committee of the Brisbane Diocese.

Rev. W. P. B. Miles, who, as layman and priest, has so long devoted himself to the Home Mission Service of the Diocese, is paying a series of visits to country parishes.

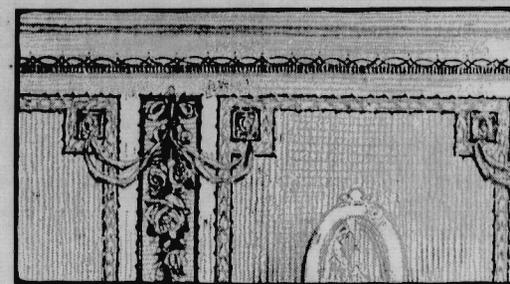
On Sunday, 31st October, were held the festival services of St. John's Cathedral. Holy Communion was celebrated at 6, 7, 8, and 9.45 a.m., with a Sung Eucharist (with orchestra) at 11 a.m. The Primate preached at the 11 o'clock celebration from the 2nd chapter of the 1st Ep. Gen. of Peter, 9th verse, reminding us of his appearance 16 years ago in that Cathedral at its dedicatory services and tracing events from that day to its present time. "We are always pleased to see the Primate. What is there about him? Perhaps it is 'charm'; but it is even more than that, it is certainly spiritual charm; he creates an atmosphere, both in church and out of doors. We feel better for his visit.

Representatives to Convention and General Synod have returned to the State showing considerable enthusiasm. "I didn't see in the paper where you said anything," is the remark often addressed to them. It is hard to explain the reason, but talking is not necessarily after thinking, and work can be done silently. Brisbane has mostly silent workers, but they seem satisfied they did something. Their work will be to convince Synod. They say they are equal to the task.

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Cod'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.

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Many others—send for list.

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Prayer Book Revision.—The origin and various Revisions and the chief points in dispute to-day, are illustrated by original diagram and picture.

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The Parish Bookstall Society is a private venture. Profits are given to various Church of England causes. Since 1917 170,000 copies have been printed, and £2000 spent. Liberal reduction for orders of 12/- and 24/- worth.



The Editor desires to acknowledge quite a number of very warm-hearted expressions received from readers of the paper, which make him hope that the efforts of the writers associated in its production may meet with that success which is most valued by every journalist, namely, an increase of circulation. The following is printed as a model. "I do enjoy reading the paper, and I enclose my small gift to the Printing Fund. I pass on the paper to some friends, and I hope next year they may become subscribers." Apologies are again tendered to readers and contributors on account of our holding over much interesting matter, the urgency of Convention matter demanding first place.

Toc H and Inter-Communion.

The Author of the original communication writes:—

You published a letter from Mr. H. J. Ramsay, which dealt with a communicated article appearing in the issue of 11th October.

The great bulk of Mr. Ramsay's letter is taken up with a statement of the resolutions of the Federal Executive of Toc H. As this statement quite agrees with the rendering in my article of 11th October, as Mr. Ramsay will see if he will re-read same, we are thus in agreement on at least this item, in which there is a black and white record;

Mr. Ramsay, however, commences his letter: "the article abounds in mis-statements and misrepresentations; the following three are Mr. Ramsay's total:—

Item 1.—"It is at once intensely unfair and entirely inaccurate to suggest that the above resolution reflected at any moment the view point of any section of Anglicanism in Toc H."

No such suggestion was made or inferred; on the contrary, it was impressed that the Federal Executive had, through this resolution, very wisely left members their individual freedom. There is thus no sting left in Mr. Ramsay's comment, and he thus owes me an apology.

Item 2.—"It is even more wickedly false (the black type is mine) to suggest that any section of Anglican members of Toc H have at any time been concerned in anything in the nature of a 'plot' to subject our movement to the trammels of any 'priestcraft' or any other impossible tyranny."

The black type phrase can be forgiven when it is recollected that the writer is the Chief Executive Officer of the Society, and I have no quarrel with it. However, such a statement leads us little further, being merely a protest such as one would expect (if not anticipate) from such a source. With regard to his objection to the word 'plot'—reference to a dictionary will show that the meaning applies to anything in the nature of private consultations leading to action, on the part of members of an organisation. Are our readers so simple as to refuse to credit that there is hardly an organisation dealing with essentials of life in our community (in which category I certainly include the Anglican Church) which has not such 'under the surface' movements as part of their ordinary (or extraordinary) life. To enlarge on this phrase is surely both needless and useless.

But with regard to the fact or otherwise of the 'plot', we have only Mr. Ramsay's denial; on the other hand, we have more than verbal evidence to the contrary.

Item 3.—"May I utter an emphatic protest against the unworthy suggestion . . . that the approaching visit of Dean Crotty to England is in any way associated with any veiled attempt . . . matter."

In dealing with this matter, Mr. Ramsay has inserted a name, which this scribe had previously refrained from doing. One can only note Mr. Ramsay's denial, and continue to exercise his judgment (always, thank God), using such information as is natural, and comes to hand, in forming his conclusions.

In summing up ones reply to Mr. Ramsay's letter, it appears first that Mr. Ramsay exaggerates in his opening statement; in his first point he is guilty, not of a "wicked falsehood" but (shall we say) a "terminological inexactitude." His second point I cannot subscribe to, but will excuse him, he being a Presbyterian, and so unfamiliar with the ramifications of denominationalism. His third point is effective as a protest, but is unsupported.

In passing, one notices that Mr. Ramsay passes by my reference to Dr. Crotty's re-

quest for Toc H Australia money wherewith to pay his travelling expenses. Mr. Ramsay, however, has the evidence of this in black and white; his omission therefore, to point out another "mis-statement" has good grounds.

Commenting on the new Federal Ruling on the question of Inter-Communion, it is a remarkable fact that though individual freedom is emphatically assured, it was an individual act of the Federal Padre, in attendance at the Communion Service of Padre Jackson at the Melbourne Baptist Church, that caused a very great stir, released reams of protest, culminating in threats of secession from a certain Anglican quarter, and brought the whole matter to a head.

For the information of your readers who are not au fait with the question, may I explain, by means of a narrative, just what the Inter-Communion difficulty is, and where lies the opposition to it.

Some years ago, a large number of the missionaries working under the various Protestant Societies in Central Africa, came together for conference (these inter-denominational conferences are held in all parts of the world), so successful was this conference, and so clear was the leading of the Holy Spirit of God in their deliberations, that the members resolved to close their meetings with a joint celebration of Holy Communion. In this celebration Anglicans joined with all other denominations, and one can imagine with what uplift they would then go on their several ways rejoicing. Can one imagine a lovelier experience in the life of a missionary, and a truer demonstration of the complete unity of Christians engaged in the Master's Work?

Not so a certain Bishop of the Anglican Church—he took the matter, in high displeasure, to England for trial, and made, among other statements, the following:—

"The celebration of Communion at this gathering was unauthorised by the Church, was irregular, and thus was no communion at all. It can do no good." Comment is needless.

Personally, I am very sorry to have to enter into such a disagreeable matter in print; there are times, however, when, at whatever cost to oneself, approaching clouds should be noted, and provision made to meet them; and I am thankful, therefore, if this article will serve, in the case of Toc H Australia, such a useful purpose.

R.S. writes:—

It is a good many years since, as a youth, I came to Sydney, and was provisionally led to St. Barnabas' Church, where the Rev. Joseph Barnier was then officiating, but I remember with thankfulness his fidelity and affectionate ministry. I was much impressed with the genuine ring of sincerity in the service. I afterwards found he was supported by a faithful band of praying souls. It was the cause of my attending regularly. Mr. Barnier preached on the second coming of our Lord shortly after I attended, and I began to think seriously. If our Lord were to come at any time I ought to get ready to meet Him. One Sunday we were invited to attend the communicants' preparation meeting on the following Friday evening. I thought I ought to go. I met Mr. Barnier as he was entering the school-room where the meeting was to be held, and received a warm welcome, and he introduced me to his fine band of young men, who invited me to join them in their work on Sunday. I was drawn into the work, and after the faithful preaching of the gospel I learnt to trust in my Saviour alone for salvation, and love caused me to give myself to His service. Though previously confirmed, I had been out in the world, and I had heard erroneous teaching and infidel talk, which after my conversion troubled me. I wondered if what I had learned from the old Bible could be really true. I felt the need of honest conviction and I was in doubt and perplexity. One Sunday I visited another church, where Cowper's hymn was sung:

"God moves in a mysterious way,"

"His wonders to perform."

I thought, "Perhaps God has some reason, I know not of, for the mysterious parts I did not understand. I will wait." After prayer, reading the Bible, and study, I saw those parts in the light of the truth, and was convinced of the miraculous character of the Old Testament. Doubts vanished, and now I am a firm believer, with St. Paul, that "all Scripture is given by inspiration of God."

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 the 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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The next appointment will be made in February or March, 1927, and the scholar must be prepared to go to Oxford or Cambridge or to some other place in England in accordance with such arrangements as may be made.

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ADVENT VERSE.

"Watch, Therefore."

Through the Gateway—just beyond—

We are travellers all,

Death—the sentinel that waits,

When we hear our call.

Then shall judgment be pronounced,

By the righteous Lord,

He who readeth ev'ry heart,

Giveth due reward.

"Come, ye blessed"—Thus He speaks,

To His servants true,

But the foolish hear the words,

"Nay, I know not you."

May we, like the virgins wise,

Trim our lamps and wait,

Watching for the Bridegroom's step,

At the Advent Gate.

Grace L. Rodda.



(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: "Reader" asks the meaning of "Ember." Answer: I take it for granted that the questioner knows the use of this word, and that ember days occur at each of the four seasons. For dates see Prayer Book, under "Tables and Rules," following the calendar.

Now about the word "Ember." I used to fancy it referred to the second word in the phrase, "sackcloth and ashes," which were the visible sign of mourning and fasting. But the lexicon will not allow this.

There is a very pretty derivation of the word given in the Prayer Book Dictionary, where it is supposed that "ember" comes from the German "quattember," and this from the Latin "quattuor tempora," the "four seasons." But always be careful how you accept pretty derivations! The great Skeat will not allow the above! He calls it a confusion, and believes "ember" is from Anglo-Saxon *ymbre*, "a circuit"; ember days "recur" at the four seasons.

P.S.—For years I have been blessing a Melbourne scholar, Dr. Leeper, for putting in my way Skeat's "Concise Etymological Dictionary of the English Language," quite a small, cheap book. Do get it.

2. Question: "Worshipper" asks whether we should bow on entering church, and to the Holy Table, and if so, why? Answer: In the abovementioned P.B. Dictionary, a safe work, with price by the Bishop of Liverpool (Dr. Chavasse), at p. 113, you will find these facts, under the heading of "Bowing":

It is a very ancient custom to bow on entering or leaving church; it is recommended in Canon 7 of A.D. 1640. It has never ceased in the Church of England. It is, according to the canon quoted, an acknowledgment in God's House of His greatness and goodness. It was practised in the oldest and purest times of the Church. The canon explains that this bowing is not a worship of the Communion Table, or of the East, or of the Church, or anything therein, or to express belief in any corporeal presence of the Body of Jesus Christ on the Holy Table, or in the mystical elements; but it is meant merely to give God the honour and glory due to Him.

The best part of the canon is the end: let those who use the rite of bowing not despise those who use it not, and vice versa, according to the spirit of St. Paul's advice in Romans xiv. 1 to 8.

The writer, from his Roman babyhood by his Anglican old-age, has used this custom. He certainly means no idolatry by it, and strongly sympathises with and thoroughly understands those who object to it, lest it should in some cases amount to what we are told in the hymn—

"The heathen in his blindness,"

"Bows down to a wood and stone."

3. Question: I am asked, Is it correct to use the title "My Lord" in addressing a bishop? Do all bishops desire this title? Answer: Let me at once say "no" to the second half of the question. A day or two after the consecration of Dr. Armstrong, Bishop of Wanganatta, Vic., I said "My Lord" to him, but never since! He objected. I am sure there are others like him. I don't wonder. Grandiloquent and courtesy titles are the exaggerations of flattery. "Esquire" is now used indiscriminately. "Reverend" in the Bible is God's name, not a priest's; for in Psalm cxi. 9, we read, "Holy and revered is His name." I fancy our Saviour disliked to hear men use high-sounding addresses to one another. He would have titles used when quite applicable: "Ye call Me Master and Lord; and ye say well, for so I am." (John xiii. 13.)

I often laugh at the tremendous designations given in the army and in lodges; D.G.M., D.A.A.G., and all the rest! Such phraseology shows a lack of humour.

I do not scorn titles when granted by the King for public service. But I think that the title "my lord" tends to make simple people regard a minister of God as too high and mighty.

Of course in England a diocesan bishop is usually a real Lord; he is a member of the Upper House, and, historically, has at least an equal right to be there with any peer. And so he is truly "my lord," and one can understand that address by an easy transition being applied to all bishops. But every day you may see in England a placard with something like this: "Speakers: the Lord Bishop of Winchester, the Bishop of Dorking." The latter, not being a diocesan, but only a suffragan bishop, neither is nor is called lord.

Now, as no Australian bishop is literally a lord, it is fitting in this democracy to back up the "Australian Church Record" and discourage the use of a vain title, especially as St. Peter says, "Tend the flock of God which is among you, not of constraint, nor yet for filthy lucre, neither as lording it over the charge allotted to you but making yourselves ensamples to the flock." (1 Peter v. 2, 3.)

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Toorak, V.,
Nov. 25, 1926.

"Awake—again the Gospel-trump is blown—
From year to year it swells with louder
tone."
—Keble.

My dear girls and boys,

Such a lot of things there have been for us to think about lately. First and foremost there is the fact that we are just entering into the season of Advent. You will all know what Advent means. It means "coming," and during Advent we not only think of how Christ came to earth as a little child, but we should also be preparing ourselves for when He comes again.

Just a short time ago was Armistice Day. You will all have taken part in remembering that at school, in the city, wherever you were, you will have joined in the two minutes' silence when we all think about and pray for the brave men who fought for us in the Great War.

That same week was "Be Tidy Week." I expect most of you heard a lot about that at school. We were asked, during that week, to be extra careful in all sorts of little ways; not to throw things down in the streets and make a mess. Don't you hate to see bits of paper blowing about, and tickets and banana and orange skins all over the place! Some of us live in big cities, some in towns, some in small townships, some far away in the country. We all love beauty, don't we? and wherever we live every one of us can help to make and keep our surroundings beautiful. If we all of us did that this Australia of ours would soon be more beautiful than ever.

After "Be Tidy Week" came "Health Week," and that, you know, we have every year. During that week we are reminded of things we know quite well but get careless about, such as keeping ourselves really clean or keeping flies and dust away from our houses, and so from our food. In every way possible men and women who know try and teach us all how to keep healthy and well.

I want to say thank you for the letters I have received lately. I am always glad to get them. Can you find these words for me in the Advent Service: "Let us put on the armour of light." Look in the Prayer Book, and can you tell me why in some churches we stand up when the clergy enter the Church?

I am, yours affectionately,

Quint Mot

Correct answers to last week's questions:
St. Luke iv. 40.

What is the first thing we do when we get to our places in Church? Kneel down and say a prayer for blessing.

THE PIC BROTHER.

(Laura E. Richards.)

There was once a child who was untidy. He left his books on the floor, and his muddy shoes on the table; he put his fingers in the jam-pots 'and

spilled ink on his best pinafore; there was really no end to his untidiness. One day the Tidy Angel came into his nursery. "This will never do!" said the Angel. "This is really shocking. You must go out and stay with your brother while I set things to rights here." "I have no brother," said the child. "Yes you have," said the Angel; "you may not know him, but he will know you. Go out in the garden—watch for him, he will soon come." "I don't know what you mean!" said the child, but he went out into the garden and waited. Presently a squirrel came along, whisking his tail. "Are you my brother?" asked the child. The squirrel looked him over carefully. "Well, I should hope not!" he said; "my fur is neat and smooth, my nest is handsomely made, and in perfect order, and my young ones are properly brought up. Why do you insult me by asking such a question?" He whisked off, and the child waited. Presently a wren came hopping by. "Are you my brother?" asked the child. "No indeed!" said the wren; "what impertinence! You will find no tidier person than I in the whole garden. Not a feather is out of place, and my eggs are the wonder of all for smoothness and beauty. Brother, indeed!" He hopped off, ruffling his feathers, and the child waited.

By and bye a large Tommy Cat came along. "Are you my brother?" asked the child. "Go and look at yourself in the glass," said the Tommy Cat, haughtily, "and you will have your answer; I have been washing myself in the sun all morning, while it is clear no water has come near you for a long time. There are no such creatures as you in my family. I am humbly thankful to say." He walked on, waving his tail, and the child waited.

Presently a pig came trotting along. The child did not wish to ask the pig if he were his brother, but the pig did not wait to be asked. "Hallo, brother!" he grunted. "I am not your brother," said the child. "Oh, yes you are!" said the pig. "I confess I am not proud of you, but there is no mistaking the members of our family. Come along and have a good roll in the barnyard. There is some lovely black mud there. "I don't like to roll in mud," said the child. "Tell that to the hens!" said the pig brother; "look at your hands and at your shoes and your pinafore! Come along, I say. You may have some of the pig-wash for supper if there is more than I want." "I don't want pig-wash," said the child, and he began to cry. Just then the Tidy Angel came out. "I have set everything to rights," she said, "and so it must stay. Now, will you go with the Pig Brother, or will you come back with me and be a tidy child?" "With you, with you!" cried the child; and he clung to the Angel's dress. The Pig Brother grunted: "Small loss!" he said, "there will be all the more wash for me!" And he trotted off.

On bravely through the sunshine and the showers
Time hath his work to do, and we have ours.—F. Merson.