

The AUSTRALIAN CHURCH RECORD

For Church of England People
*CATHOLIC—APOSTOLIC
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REFORMED*

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Australian College of Theology.—Class Lists for 1927.
Children's Chat.—Christmastide and Holidays.
Leader.—Impatience of a Parson.
Palestine.—Rev. A. S. Devenish, M.A.
Quiet Moments.—The Learner—a Bible Study.
St. Andrew's Cathedral Site.—Some opposition.
Sydneys' Big Meeting.—Combined Campaign for Missions.

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Personality is that which is wanted in the Church to-day. It is not money and it is not machinery. It is men with Christ-filled personality.

Standard oil companies of America will pay dividends during 1927 totalling £42,000,000. This year's figures establish a new high cash dividend record.

Since the Armistice more than 1,000,000 houses have been built in Great Britain, and war-time arrears are now being overtaken at the rate of 150,000 a year.

The Census Bureau estimates that the population of the United States in 1930 will be 124,000,000, compared with 3,929,000 at the first census in 1790.

The number of ex-Service men in Great Britain who are war beneficiaries is 1,650,000, including 650,000 dependants, and the pensions and allowances cost £1,100,000 per week.

Mr. G. E. Bailey, of Woodville, N.Z., in memory of his two sisters, has given £1050 as an endowment fund for the training of native teachers in the Melanesian Mission.

Until 1870, of every thousand children born in England, 157 died in infancy; since then there has been a steady reduction in the figures, until last year they had fallen from 157 to 70.

The screening of the motion picture "The Callaghans and the Murphys" has upset the equilibrium of Roman Catholics and certain Hibernians in Melbourne. Evidently they are sensitive on certain points.

The Archbishop of Canterbury and the Bishops of Dover, Wakefield and Salisbury landed from the River Shin, in Sutherlandshire, during August, twenty-five salmon weighing 408lb., and seven grilse weighing 41lb.

Dr. Adolf Keller, of Zurich, at the Lausanne Conference, referred to the Anglican Church as the "bridge-Church" which was destined to play a special part in bringing Catholicism and Protestantism together.

Dr. Edmund Pierce, the newly-appointed Bishop of Derby, and brother of the Bishop of Worcester, has always been very popular socially, for he can sing a good song as well as preach a capital sermon.

Official figures show a continued diminution in the number of inland telegrams in Great Britain. The total was 78,269,000 in 1912 and in 1920 it was 82,500,000. Since then the number has decreased yearly and in 1925 it was 49,783,000.

The Home Secretary (Sir W. Joynson Hicks), according to the Melbourne "Sun," complains that the Bishops have exerted strong official pressure to get the measure (the New Prayer Book) through the Church bodies, etc. This was to be expected. It is their solution of the Church's difficulties!

Scott's famous ship "Discovery," in which Shackleton also sailed, entered Falmouth Harbour recently, after a wonderful voyage of the Southern Seas lasting two years, during which the ocean has been plumbed to a depth of three miles—as deep as Mont Blanc is high—and thousands of marvellous specimens of deep-sea life have been secured.

Looking back on his visit to Canada, Mr. Baldwin said, "I have seen and learned even in my brief and crowded visit enough of the spirit that animates the Canadian people to enable me to be a messenger from you to the Mother Country. The message I am taking home is one of faith, of hope, and of affection."

When a few weeks ago Dr. Kitching, bishop of the newly-formed diocese of the Upper Nile, conducted his first ordination of a Muganda native deacon, he used an episcopal staff made out of two Malek ebony clubs of the Dinka people of the Tesa region of Uganda. This wood has for centuries furnished the Dinkas with clubs as weapons of war. The staff was the gift of the Gordon Memorial Sudan Mission.

Many Church of England Bible Class boys and young men throughout New Zealand are eagerly looking forward to the Seventh Annual Dominion Camp and Conference, to be held at Wanganui from December 27 to January 6 next. The more thrifty among them have been putting aside small sums during the year towards their expenses, and in many cases keen classes are making every effort to raise funds to ensure a good representation at camp.

The Church is choosing the way of Martha instead of the way of Mary. Both are called for, but of the two the latter is the more imperative. We can lose our souls in doing our duty, in serving others, without collectedness, without taking stock of the worth of what we are engaged in and the spirit we are putting into it. To serve the world well we must never allow it to assume the first place in our interests; we must be able to free ourselves from it in spirit in order to return to it with greater power and love. We must take time to be alone with our Lord if we would love as He loved and serve as He served.

The tercentenary of the birth of Bossuet was celebrated recently. Jacques Benigne Bossuet, born in Dijon, France, on September 27, 1627, is chiefly remembered for his "Oraisons funebres." Among the famous panegyrics which first brought him into eminence were those spoken over the coffins of the Queen of Charles I. and of her daughter, "glittering like the morning star, full of life and splendour and joy," and cut down in the pride of her youth, after an illness of a few hours. Shortly before he went to Paris, at the age of fifteen, Bossuet chanced to pick up a Latin Bible. He turned over its pages here and there until he came upon Isaiah. That sublime poetry fired his imagination and his heart. The Bible became the book of his life.

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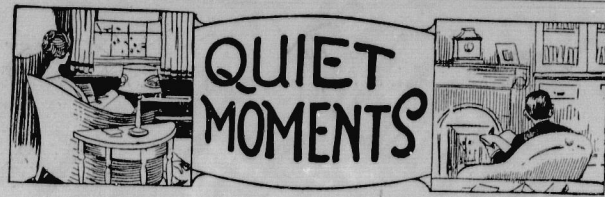
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THE LEARNER:

A Bible Study.

(Psalm xxv., 4, 5, 8, 9, 12.)

IF the Christian worker is to be a telling teacher, he must ever keep the open heart of a Learner, for should his inlet for Truth become clogged, the same will befall his outlet. This Psalm of the Learner has much to say that he will never outgrow. The above verses ring changes in the word "teach." In R.V. the word "instruct" (build up) is substituted in vv. 8 and 12, which may suggest that Divine teaching is to form character as well as to direct mind.

How pleasant it is to teach when the pupil with kindling eye says: "Show me," "Teach me," "Lead me." Let me now bring joy to Rabboni ("my Master") by such a prayer!

Three Things Needed to Produce a Teachable Spirit.

(1) A conviction of ignorance on the pupil's part.

"That which I see not, teach Thou me," Job xxxiv. 32. "So foolish was I and ignorant," Ps. lxxiii. 22.

(2) A sense of the value of the thing to be taught.

The whole spirit of Ps. cxix. ("more than my necessary food," "above gold and precious stones").

(3) Belief in his Teacher's ability to teach.

"Thou teachest the way of God in truth," Mark xii. 14. "Lord, to whom shall we go?" etc. John vi. 68.

The Bases of our Claim to be Taught is nothing in ourselves; it rests solely on God's goodwill to us.

Verse 5: "Teach me for Thou art the God of my salvation."

Verse 8: "Good and upright is the Lord, therefore will He teach sinners."

Compare two prayers for teaching.

(a) Verse 4: "Teach me Thy paths."
(b) "Teach me" (one of the "sinners").

The first is the prayer of an ardent soul desirous to know God's plans for him before ever he knows God Himself well. The second is a better prayer, for it is a great gain to find out that our personality needs dealing with. Teach me to be Thy will, before I can do Thy will. Put my "me" right.

Whom will God teach?

(1) "Sinners," verse 8. This is an essential qualification! Man would have completed the verse thus—"therefore will He teach saints!"

(2) **The Meek.** The Bible is full of blessings for the meek. Such are "good tidings," "inheritance," "joy," "satisfaction," "guidance." Dean Stanley says that the word "meek" used of Moses in Numbers xii. 3, means "heedless of self," "disinterested." God "made known His ways unto Moses the meek," perhaps His big policies and purposes as contrasted with "His acts unto the children of Israel."

"His Way," verse 9.

An interesting expression. Compare 1 Sam. xii. 23, and Christianity called "the Way" in Acts ix. 2 and xix. 9. Christ Himself is "the way," John xiv. 6. The parallel of a school fails here, for in Christ's school the Teacher, the Truth taught, and the power to learn are one and the same, Jesus Christ our Lord.

Verse 12: "The Way that HE shall choose."

The Teacher must be given a free hand to use his own methods and follow his own convictions. Do not then dictate to the Divine Teacher. Trust Him implicitly, for "who teacheth like Him?" Job xxxvi. 22.

Verse 10: "ALL paths . . . mercy and truth."

God may have to specialise with some pupils according to—

(1) Their rate of perception and assimilation.

(2) The career He has in view for them. But for all the grounding is the same, and the one A.B.C. of sin, salvation, and sanctification.

No useless subjects are taught. "I am the Lord which teacheth thee to profit," Is. xlviii. 17.

Let us bear this in mind when apt to think that the human instruments, through whom God sends much of His teaching, are faulty. Indeed they are, but behind is an over-ruling Directing Mind, who has put these very puzzling things into our curriculum and chosen the crude pupil teachers for us for our profit.

The Aim of Christ's Teaching.

To produce "Theodidaktoi," or "God-taught ones" (1 Thess. iv. 9): to train "schools of the prophets," reproductions of His Blessed Self, through whose ministrations the afflicted tempest-tossed world shall have all her children taught (R.V., marg.: "disciples") of the Lord, Isaiah liv. 13.

"THE BEAUTY OF THE LORD."

There is beauty in the landscape,
There is beauty in the sea,
But the greatest of all beauties
Is the love of Christ to me.
There is beauty in the sunset,
And the colours there outspread,
There is beauty in the moonlight,
And the stars which shine o'erhead.

There is beauty in the rainbow,
There is beauty in the dawn,
There is beauty in the harvest,
As home the sheaves are borne.
There is beauty in the roaring
Of the rushing mountain stream;
But beside the love of Jesus,
All else is but a dream.

Let others dwell on beauties,
Which the hand of God hath made,
There are but merely shadows,
Of His wondrous love displayed.
Love which the world encircles;
Open my eyes to see,
Some of that wondrous beauty,
The love of Christ to me.

—Fairlie Thornton.

"One think have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord, all the days of my life, to behold the beauty of the Lord, and to enquire in His temple."—Ps. 27: 4.



The Church Congress.

Church Congress week at Ipswich, England, opened with two noteworthy pronouncements. The Bishop of Ipswich in his Presidential address made a fraternal approach to the Free Churches. He said:—

"I am sure we ought to be on far closer terms of recognition and friendship with those who belong to other denominations of Christians. We must get rid of a spirit of competition. We need not suppose that when we have secured a Nonconformist as a Churchman we have by that fact done something meritorious in God's Kingdom, or that it does him an injury if a Churchman becomes a Nonconformist. We must get rid of the notion that it is wrong to go to chapel. It is not wrong."

This is the kind of utterance which does more than a Lambeth Conference to bring on the great day.

The Bishop of Durham, in his fearless and searching discourse at St. Mary-le-Tower, deplored the fact that a widening gulf has opened between civilisation and Christianity. Dr. Hensley Henson did not hesitate to declare that "our civilisation in parting company with Christianity is restoring the features of pre-civilisation, its essential cruelty, its practice of suicide, its squalid superstitions, and, above all, its unbridled sensuality."

Greyhound Races—The Tin Hare.

"That this National Sunday School Union Council of Great Britain, representing 360 District Unions, 10,000 Sunday Schools, 250,000 British Sunday School teachers, and 2,200,000 British Sunday scholars, view with grave apprehension the introduction of 'Greyhound Racing' in the more largely populated areas of this country, being persuaded that the incitement to betting thereby engendered constitutes a grave menace

Combined Campaign for Missions

Sydney Launches the Campaign.

Sydney has lifted her anchors and is already in mid-stream, with banners flying and a mighty way on! The weeks of prayer and preparation for the Combined Campaign have at last gathered momentum and if the spirit and tone of the big gathering in the Sydney Town Hall on St. Andrew's Eve for the launching of the Movement are any indication, then Sydney will be in the vanguard of great things for that Kingdom, which has no frontiers.

The Chairman of the meeting, Mr. Justice Harvey, struck a challenging note right from the start. His clear, ringing voice pierced the remotest corners of the huge building. He pointed out that he had had the privilege of presiding at many public meetings, but that of to-night was the most momentous. It occurred to him too, as a public man, that the issues of the Campaign were important to the clergy, but far more to the laity. He briefly traced the history of the "World Call" Movement in England, and showed how we, here in Australia, are called upon to face the same problems, the same responsibilities! Thoughtful men are saying the same thing the world over, that the hour in which we live is fraught with grave issues. That it is a pretty close race between Christianity and catastrophe. We cannot bask in the situation. On all sides we see failure in our social, industrial and political life. This failure creates grave problems, and, "so long as we attempt to solve our social, industrial and political problems in warring camps, so long as we try to throw the nations into hostilities and encourage class warfare, so long as we attempt to solve our difficulties by material and mundane solutions, or to meet them on the footing of each seeing how much he can get instead of how much he can give, we shall fail." The solution is to approach them from the Christian ideal.

Our relation with the non-Christian nations is not just one of markets or immigration. It is not merely to be concerned with the colour problem. It is our relationship as Christians holding the Christian Ethic and Gospel.

to the social life of the community; and, moreover, that the operation of bookmakers at such concourses is directly prejudicial to the ethical welfare of young people attending these races.

"The National Sunday School Union Council earnestly urge Churches and Sunday Schools to consider how best, by positive action, they may minimise the danger thus threatening the young life of the country."

Laymen and New Prayer Book.

Many laymen in England are being aroused in the matter of the new Prayer Book. At the service for men only, held in Christ Church, Great Homer Street, Liverpool, the Vicar, the Rev. J. J. R. Armitage, explained the significance of the appeal to Parliament as a final arbiter of the destinies of the "Deposited Prayer Book." At the close of his address the following resolution was unanimously passed:—"This meeting, representing over 1,000 men of Liverpool, regular attenders at Christ Church, urges upon the local members of Parliament that they should not vote for the 'deposited book,' and asks them to use their influence in securing its rejection, inasmuch as it contains at least two pagan ideas, Reservation of the Elements of Holy Communion (with implied compulsory fasting Communion) and Prayers for the Dead. These notions have no warrant in the teaching of Jesus Christ and are opposed to the letter and the spirit of the New Testament. The Church, in its danger of being comprehensive, is in danger of being incomprehensible. This meeting hopes that Parliament will strike a blow at expediency—the ruling motive in the minds of the advocates of the Book—by rejecting the Measure, so that the Church Assembly may provide a form of worship which shall be true to the mind of Him Who is the Way, the Truth, and the Life, and which shall, therefore, be in every way fitted to meet the demands of a new and enlightened age."

The one solution of our inevitable contacts with the races of Asia and Africa and the Islands of the Pacific is that of the Christian solvent. What are we going to do about it? Leave the native alone?

"It has become a platitude to say that the natives should be left alone. It is impossible to leave the natives alone." It is too late. They are at our doors. The world is shrinking. It has become a neighbourhood. We have given them our material blessings. Very frequently they only know of God and His Christ through the blasphemy of some Godless trader. Are we to give them only our diseases and vices? Christianity has something to give them that other religions cannot. It has to teach them the virtues of faith, hope, and charity. We have to do for these races what Christianity did for paganism in those first Christian centuries. Let us do it in the simplicity of the Gospel Message. These people want the Bread of Life, not the frills with which we hedge it about. We must be simple Christians as we seek to spread the knowledge of Christ.

"As a layman I find that there is something in the forms of our religion which seem to overlay its inner meaning. We must shed all those adventitious trappings. We must strip our Christian witness of all that is adventitious. Then there are the divisions in Christendom. They are out of place here but ever so much more out of place in the mission field. If this call does nothing else, I hope it will bring everyone in line to do his share and do away with all those things which separate us. This missionary enterprise may be the door to the union of the Church. One thing we need to learn and attain is that fundamental law of Christianity—the law of self-sacrifice. Without this, we shall never fulfil the task this Campaign aims at fulfilling. The man who really enjoys life is the man who sacrifices.

Love is that paradoxical Christian virtue which makes you realize yourself by sacrificing. Living the Christian life is the greatest sermon. To this call we must respond. We have reached a strategic moment in Australia's life. The hour has struck. Are we going to let Christianity die or are we going to meet our troubles and problems with Christianity? Hence we have got to give. Giving what you can spare is not giving. (Continued on page 4.)

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Palestine.

Reaedificabo Tabernaculum David.
—Vulgate Acts xv. 16.
(Rev. A. S. Devenish, M.A., Th.L.)

THE TIMES was very prompt in publishing illustrations of the recent sharp shock of earthquake in Palestine. Loss of life of a serious nature was reported from Transjordan, and the immediate neighbourhood of Jerusalem was severely shaken. Jericho, ten miles eastward of the Holy City, seems to have had a shock quite equal to previous visitations. Medieval chroniclers relate how that in a single moment twenty Palestinian cities and towns were levelled with the ground. The toppling over, or rather collapsing, of the walls of Jericho recorded in Scripture is a minor affair compared with some other seismic disturbances known to have occurred in that ill-starred country. One instance is recorded in which the country northwards from Samaria shook for three months intermittently, so much so that the people left their rocking homes and camped out, refusing in their terror to enter their habitations. Another chronicler relates how a mountain was deposited in the sea; and a certain city left its moorings and moved a distance of several miles, the whole country apparently changing its shape.

Amos the Prophet dates his prophecy at "two years before the earthquake." A violent disturbance of which little is known, but which was quite well, perhaps much too well, known to the prophet's hearers and readers, was so acute and probably disastrous that the people of Amos' day used it as a pivot for dating local occurrences. People in Melbourne a generation ago who knew and experienced the miseries of the famous land boom used to speak of past happenings as either before or after the boom. Even the late Andrew Lang, who seemed to write books on most subjects, does not appear to have written a book on the seismology of the Bible. Anyhow, geographers and others have suggested that the whole vast depression from the source of the Jordan to the Straits of Babelmandeb is the result of some great natural catastrophe. The Lake of Galilee is 100 feet below sea level, and the Dead Sea about 1300 feet. The Red Sea is probably a continuation of this deep and extensive depression. The whole of this area has been from time immemorial a centre of seismic disturbance, and may continue to be such; for in that lurid and dread vision of futurity, the Apocalypse of St. John, tremendous and desolating earthquakes are depicted, mountains move and cities collapse, and the sun becomes black as sackcloth of hair. The very heavens seem to shake and moan and rock above a disordered and quaking earth that, in its travail and pain, awaits the coming of the Lord.

One of the myopic phrases that emerged from the cataclysm of the great war was "Making the world safe for democracy." No nostrum known to man can make the earth safe from the smoking wrath of its central fires.

But to return to the times current, "The Times" showed the wreck of two of modern Jericho's largest buildings. Modern Jericho is removed from the site of old Jericho some slight distance. The ancient city famous for its groves of date-palms, is now a series of desolate mounds, its beauty gone, and only gaunt squalor to be found in the place. However, just as the walls of the old city "fell flat down" so the walls of a modern Greek Church, and

an hotel yclept the Winter Palace Hotel, are now a heap of gaping ruins. It is strikingly indicative of the great changes that are taking place in Palestine that when winter's blast smites the City of David, and a mantle of snow covers Millo and Moriah and Olivet, the ubiquitous globe trotter can find a sub-tropical climate in the Jordan valley a dozen miles away, in what was but recently Jericho's pride, to wit, the Winter Palace Hotel. Jerusalem is 2500 feet above sea level, and in winter, as St. John reminds us, it is bitterly cold. The Jordan Valley, at the site of Jericho, is about 1000 feet below sea level, and comparatively mild and warm.

The Jewish University so recently built at the north of Olivet, suffered damage estimated at many thousands of pounds. "The Institute of Jewish Studies and the University Library were seriously affected." A gaping hole appears on one side of the building, and the whole structure but recently erected is now shored up with timber. Stones newly cut and shaped and fixed in position now lie about in chaotic heaps. On Olivet immediately eastwards of Jerusalem the Chapel of the Ascension has the appearance of having been subjected to a heavy bombardment; but, strangely enough, none of Palestine's historic buildings appear to have been seriously damaged.

While these facts are being recorded news is trickling through from Shanghai, in the Far East, of a calamitous earthquake, which convulsed the province of Kansu, China, on May 23rd. "The Times" reports that 100,000 lives were lost in this giant disturbance. The city of Kulang disappeared entirely leaving no trace of its existences. The radius of the earthquake is computed at 70 miles. Owing to the general dislocation and destruction several weeks elapsed before the news reached the coast, and the shocks were then continuing. "China's Millions" report that at 5.30 on May 23rd, a "terrible earthquake" destroyed more than half the city of Liangchow. Three pagodas more than 1000 years old, toppled down. The yamen (magistrate's house) collapsed like a pack of cards, crushing 25 people to death. Six or sevenths of the buildings in the city were levelled. St. John says in his lurid Apocalypse, "The cities of the nations fell." The capital city of the province of Kansu also suffered and some houses were destroyed. There was a further visitation at Liangchow early in June. This terrible affair was recorded at the observatories in New South Wales, and accurately located.

Scripture is not silent on these matters, and the convulsive nature of this present evil age is not glazed over. St. Paul says that the whole creation groans and travails in pain waiting for the revelation of the sons of God. Jerusalem reeled and rocked at the shameful crime of the crucifixion. The Apocalypse of St. John is itself riven with seismic portents. Newman said that humanity is suffering from some terrible aboriginal catastrophe—and perhaps nature with it. Scientific knowledge, discovery, and invention have outstripped the spiritual and moral development of the race. The death-rate is now, we are told, 50 per cent. lower than 50 years ago. Can it be said that moral advance has been made in a like ratio. There are many who affirm that it is the other way about, and that morals have actually retrogressed. Science has stripped humanity to the bone, scratched a monkey on the scutcheon of the race, and stands jibbering, stupefied and futile before the mighty convulsions of the world.

Those who turn in disgust from the zoological gardens where specimens of their ancestry are said to be caged, and who prefer, perhaps by a sharp spiritual instinct, the beauties of Eden as the aboriginal home of their fathers, may well ponder the signs of the times in which they live. If the very elect may be deceived, what must be the sightless and bemused condition of those who see no distant gates of Eden gleam, who have no light on futurity, who expect no relief from earth's chronic and shattering convulsions? The ashen face of science gives no smile of hope; its brazen mouth is dumb.

Combined Campaign for Missions.

(Continued from page 3.)

Giving what you cannot spare, that is giving—a giving which means that you yourself have to go without.

The problem may come some day when we must allow the coloured races to enter Australia. Will it be better, if we have to consort with them, that they are Christians or heathen? We must face this problem.

The Call is to surrender. Surrender to Christ and His Cause in return for all that has been done for us. In order to be happy and to be satisfied in this life we must tread the path of self-sacrifice. Just as in pagan times, it was said, all roads led to Rome, so in the Christian life, all roads lead to Calvary. What, then, are you going to do, in the face of the challenge in "Answer! Australia?"

The Bishop of Gippsland followed, and sought to show how the Church of England this St. Andrew's-tide is keeping her virgins. He remarked how grateful he was for the magnificent word of witness that Mr. Justice Harvey had just given as a layman of the Church. If all Chairmen at these Combined Campaign meetings in Australia succeeded in giving as fine a lead as our Sydney Chairman has given, then, we may well thank God that the Campaign has brought forth such testimony from leading laymen. To-night we publicly inaugurate the Campaign. It comes to every soul here as a direct challenge. Australia is right in the centre of the land masses of the world. The Pacific is fast becoming the highway of the world's commerce. Australia is no longer in isolation.

She has contacts on all sides with America, Asia, Africa. She is strategic. No people are so weighted with responsibility. Holding up the book, "Answer! Australia," the Bishop said we are considering to-day and to-morrow the most momentous report presented in the Australian Church. Purchasers and students of the book will be gainers in inspiration. Study it, and you will want to co-operate, for it is only by combined movement, common effort and common appeal that the Church will accomplish the task to which she has set her hand.

The Bishop then traced briefly the history of the Church's missionary activities and showed how Christ the King comes to us in this Advent Hour, in the appeal from the Aborigines, New Guinea, Melanesia, Africa, India, China, and Japan. To-night 183 Australian missionaries on the field, in their hospital, educational and evangelistic work, call us. Christ, the Coming King, is to-day asking for life, the life of the whole Church. He wants at once 100 new missionaries from Australia for present needs, and 20 for extension work. He asks from the Church in Australia £50,000 of new money, that is in addition to the £75,000 we give at present. In other words, God is asking for £125,000, and if the Church were mobilised it could raise it at once. Let us take up the challenge. It is a two years' Campaign. 1928 is the year of proclamation, 1929 is the year of consecration, and the garnering in of the harvest of men and money. Meantime, the call is to prayer and study and earnest co-operation. "Follow Me," says Christ to the Church in Australia, as He said to Andrew, the fisherman of old; "Follow Me, and I will make you!" Don't count the cost. "Follow Me, and I will make you!" The Bishop then moved that this most urgent report be received and adopted by this audience to-night.

The Rev. Canon Begbie seconded the report in burning words of appeal. The Chairman put the motion as no formal thing, all rising and responding with a confident "Yes."

The Bishop of Gippsland then in solemn manner put the pledges to the assembled people, after each of which pledge, there was silent prayer.

(1) Led as I believe by the Spirit, I resolve to join in this movement of prayer for a revival of the spiritual life in the Church of England, and to give the subject a definite daily place in my prayers.

(2) Believing that God seeks for my personal service, I hold myself bound to study the facts of the moral issues presented by the world situation of our time, that I may be reasonably equipped as a witness of Jesus Christ.

(3) Trusting only to His Grace, I offer myself, my mind, heart, and will, in God's service for the extension and establishment of His Kingdom upon earth.

And with the words of the hymn, "O Master! when Thou callest no voice can say Thee nay," the audience filed out, to face the big venturesome challenge which the Campaign presents.

Australian College of Theology.

Class Lists for 1927.

Fellow of Australian College of Theology (Th.Soc.)

Stephenson, G., Newcastle.

(Th.Schol.)

Hulley, C. E.; Goodison, K. P.; Holmes, W.; Bulbeck, A. L.

Part I.

Davies, W. H., B.A.

Old Testament.

Harris, A. W.; Jesson, C. R.; Gill, V. H. C.; Eggleston, C. F.; Simpson, B. D.; Knox, A. T.

(Th.L.)

First Class.

White, D. A., B.A.; Coughlan, Rev. W. G., B.A.; Boydell, W. E.; Winter, A. E., B.A.; Clarke, E. P., W., M.A.

Second Class.

Stockdale, R. I. H.; Warr, A. E.; Wilson, H. B.; Cassidy, E. L.; Dixon, F. C.; Tatlock, N.; Meyer, Rev. F. H.; Sansom, R. R.; Shepherd, H. E. G.

Pass.

Opie, Rev. E. C.; McIver, W. E.; Smith, J. A.; Tyms, Rev. G. G.; Williamson, G.; Ayre, Sadie M.; Whiteman, Rev. H.; Elliott, F. E.; Kirby, Rev. W. B.; Lausada, H. F.; Harris, S. C.; Winston, Frances, G. A.; Whonsbon-Aston, C. W.; Moore, Rev. K. V.; Clapham, L. A.; Tuck, Rev. R. J.

First Half of Examination.

(In Order of Merit.)

McQuie, R. E., B.A.; Radcliff, E. G.; Harmer, W. L.; Arnold, W. C.; Cowx, T. E.; Ward, W. B.; Steinhauer, L. D.; Redman, M. M.; Kell, Rev. S. C.; Donne, R. A.; Stoodley, M. C.; McCulloch, R. D.; Reynolds, Rev. C. E.; Ellis, F. W.; Cawte, J. H.; Mutton, A. A.; Morton, F. H.; Martin, G. E.; Battarbee, M. C.; Lawson, Rev. H. C.; Butters, V.; Walton, G. K.; Cornish, G.; Mitchell, V. S. W.; Watchman, H. L.; Fleming, W. I.; Mellowship, G. C. H.; Marlow, J. H.; Bailey-Sidwell, W. E.; Host, Henry; Twigg, V. E.; Jones, T. E.; Cuthbertson, H. C.; Burden, E. A.; Mathers, G. R.; Olds, J. F. G.; Bennett, A. W. E., B.A.

Held Over.

Woodhouse, C.; Ranwell, R. F.; Miles, C. R.; Ashcroft, R. G. B.; Nightingale, G. C.; Lavender, C. G.; Stott, H. B.; Grice, J. W., B.Sc.

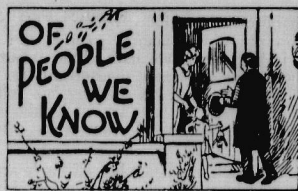
Twenty-four passed the Th.A. Seventeen passed first half of the Th.A., and four were held over.

On behalf of the Council of Delegates,

JOHN FORSTER, Registrar.

Armidale, N.S.W.

Dr. Inwood, speaking at the Keswick Convention, said that he thought they had lost something of the former spirit of soul crisis and of sacrifice. He could remember at foreign missionary meetings opening his eyes after prayer to a sight he would never forget—the edge of the long platform being almost full of watches, jewellery and rings which had been brought up and placed there as offerings during prayer. They did not get that now, and something should be done to bring back again that spirit of sacrifice.



Miss A. Bartlett, sister of Rev. G. O. C. Bartlett, curate of St. John's, Ashfield, Sydney, has been accepted for child welfare work in Nairobi, Kenya Colony. She leaves for her work about the end of December.

The Rev. David Creighton, accompanied by Mrs. Creighton, returned to Sydney last week after a tour abroad. Mr. Creighton was formerly in charge of Helensburgh, on the South Coast.

Mr. L. H. Sharp, B.Sc., B.E., son of Canon H. Sharp, has been Acting-Professor of Electrical Engineering at Sydney University since June. He has been a Lecturer and Demonstrator since 1919.

The Most Rev. the Archbishop of Sydney and Mrs. Wright have arrived in New Zealand on their homeward journey. They are expected in Sydney during this second week in December.

The Rev. S. M. Johnstone, rector of St. John's Church, Parramatta, was entertained by members of the Parramatta Rotary Club, and presented with a gold wristlet watch, on the eve of his departure on a trip to Europe.

The Rev. A. G. Rix, recently acting rector of St. Thomas', North Sydney, has been appointed rector of Glen Innes, Diocese of Armidale. Mr. Rix was formerly in the Diocese of Goulburn.

The Rev. C. H. Barnes, of St. Hilary's, East Kew, Melbourne, is resting by his doctor's orders after his recent operation at Hobart, Tasmania. He expects to resume duty in his parish by Christmas.

Sister Saxby and Nurse Taylor were tendered a farewell in the Chapter House, Sydney, on December 2nd, on the eve of their departure to undertake work in the Bush Church Aid Hospital at Ceduna, Far West Mission, along the Great Australian Bight.

The Rev. G. V. Portus, M.A., Director of Tutorial classes at the Sydney University, who has recently been in U.S.A., is writing an informative series of articles in the S.M. Herald, under the caption of "Meeting Uncle Sam. First Thoughts!"

The Right Rev. the Bishop of Gippsland, has just had a strenuous time in Sydney and suburbs, besides being the principal speaker at the great missionary gathering on St. Andrew's Eve in Sydney Town Hall. He is due in Ballarat on December 8 and 9.

Miss E. Best, Secretary of the Ladies' Home Mission Society, Sydney, has undergone a severe operation in a private hospital. She is progressing very favourably. During her absence, Mrs. Geo. Hall is devoting much time to the duties of the Ladies' Home Mission Union.

The Rev. Canon Haultain, rector of Kyneton, has been appointed rector of All Saints', Bendigo, vice the Very Rev. Dean Percival, who retires this December. Canon Haultain will be remembered as rector of Sale and prior to that a C.M.S. Missionary in East Africa.

The following changes take place in the Diocese of Waipatu, N.Z., early in December: The Rev. Canon Butterfield to be vicar of Wairoa; the Rev. J. Piggott to be vicar of Waipatu; the Rev. J. J. Anderson to be vicar of Waipatu Bay.

The Rev. W. Wynn Jones, B.A., lately a Master of Trinity Grammar School, Sydney, and now doing a short course in London in tropical medicine, has been located to Kongwa Training Institution, Tanganyika, and will assist in the work of training native workers.

The Rev. A. and Mrs. Dyer, of Oropelli, left Darwin by the s.s. "Malabar" on December 6, for Sydney. Messrs. I. and P. Taylor and Miss Sherrin have reached Oropelli.

pell. Mr. Thorne will be in charge of the work during Mr. Dyer's absence on furlough.

Deaconess Edwards has been very ill in a private hospital in Melbourne. Formerly of St. Barnabas' Church, Sydney, and then Deaconess at St. Peter's, Woolloomooloo, she has done noble and devoted work in later years at St. Stephen's, Richmond, Melbourne.

The death of Miss W. Ohlson removes a valiant Sydney worker. First as Deaconess, then Secretary of the Ladies' Home Mission Union, and finally, Matron of the C.F.S. Hostel, she did a noble work. Latterly her health failed, but during many weeks of bodily weakness, she witnessed a good confession.

Mr. A. W. Green, formerly Head of the N.S.W. State Child Welfare Department, and now Hon. Secretary in N.S.W. for Barnardo Homes, has just returned from a visit to Great Britain. He was profoundly impressed with the magnitude of the operations of Barnardo Homes in England. Mr. Green is S.S. Superintendent of St. John's, Ashfield, and a keen churchman.

The death of the Rev. Arthur Renwick, M.A., rector of Gosford, N.S.W., occurred very suddenly last week. He was the son of Sir Arthur Renwick and had been for 20 years in charge of the Gosford Parish. He was a devoted pastor and took an active interest in all that concerned the general welfare of the district. He is survived by a wife and three children.

The Rev. R. S. Lee, M.A., formerly of the Bathurst Diocese, who has been at Cambridge since 1924, will be back in Australia at the end of this year. During the past few months he has been doing important work for the International Student Service in Paris and is returning to Sydney via Canada and U.S.A., where he will visit a number of Universities and Colleges in the interests of the I.S.S.

The Moorhouse Lectures for 1928

THE Archbishop of Melbourne and the other Metropolitans of Australia and New Zealand have appointed as Moorhouse Lecture for 1928 the Rev. Geoffrey Anketell Studdert-Kennedy, M.A., M.C., Honorary Chaplain to His Majesty the King, and Rector of St. Edmund with St. Nicholas, City of London. Mr. Studdert-Kennedy is of course better known to the returned soldiers and the world at large as "Woodbine-Willie." He is, in spite of his merry nickname, a man with a serious message, and his frank, straightforward style should render him a particularly acceptable lecturer to our citizens. He will also speak at the Adelaide Church Congress, while he is in Australia.





"No picture to my aid I call,
I form no image in my prayer,
I only know that He is all,
Life, light, beauty, everywhere,
Eternal goodness here and there."

—Whittier.

- DECEMBER.**
- 8th—Thursday. Conception of the Blessed Virgin Mary. Naval battle-off Falklands, 1914.
- 10th—Saturday. Ross Smith landed at Darwin, 1919.
- 11th—3rd Sunday in Advent. We ask that as John Baptist prepared for the coming of the Christ so the ministers of Christ may prepare for His Second Advent. The Pilgrim Fathers landed in America, 1620.
- 12th—Monday. Delhi made capital of India, 1911.
- 13th—Tuesday. St. Lucy, Virgin and Martyr. Council of Trent, 1545.
- 14th—Wednesday. Ember Day. H.R.H. the Duke of York born, 1895. Amundsen reached the South Pole, 1911.
- 15th—Thursday. Lord Hopetoun, first Governor-General, arrived at Sydney, 1900.
- 16th—Friday. Ember Day, and O Sapientia. Bombardment of Scarborough, Hartlepool, etc.
- 17th—Saturday. Ember Day. Great flood in Melbourne, 1863.
- 18th—4th Sunday in Advent. Subject: The Advent of Christ to the individual believer. Egypt annexed by Great Britain, 1914.
- 19th—Monday. Withdrawal from Gallipoli, 1915.
- 21st—Wednesday. St. Thomas' Day. May our want of Faith never be reproved.
- 22nd—Thursday. Summer begins. Longest day of the year. Next issue of this paper.



TO AUSTRALIAN CHURCHMEN

THE IMPATIENCE OF A PARSON.

SUCH is the title of a volume just to hand, in which the Rev. H. R. L. (Dick) Sheppard, sometime vicar of St. Martin's-in-the-Fields, London, has poured out his soul. He loves the Church of England. He has it deeply on his heart. "I love it terribly," he says, "it worries the life out of me because it is so well worth worrying about." He is a great human also, with a truly friendly catholic heart—a heart that beats in deep sympathy with human causes and is ever ready to champion all worth-while tasks. To spend an hour or two in and about his old church, to watch the eager crowds awaiting his presence, to listen to his touching extempore prayers, to hear him merely give out his notices, to ponder his messages over the wireless, is to know a man, striving for reality and trying his level best to make the Church what Christ meant it to be. One thing, he takes the Lord Jesus Christ seriously. If it were not for this feature in his case, there would be no trouble; he would go along genially and happily in his taking manner, asking no questions and trusting that he or we or somebody or other would muddle through. But just because he takes the Saviour seriously and ponders over what He came to do and what He wants still to be, he has begun to think about the Church of England, her attitude and witness, how that she is not adequately facing up to her job, is so difficult to move, and is not lead-

ing or grasping opportunities as she should.

He has begun to think of the nation and the souls of men, their poverty and suffering, and in his thinking has felt it incumbent to write, and so he blurts out in this book, "I want a disturbance."

The book has come hot off his heart and conscience. In many parts his words are like sparks of red-hot steel, striking us and stinging to the core. Nevertheless the book is loosely and emotionally written—brave and impatient, just the sort of prophetic outburst, brought about by God's Spirit, making violent changes in the soul of the man. In a word, it is an appeal to the next Lambeth Conference, with the text, "The Galilaean has been too great for our small hearts." Tentatively and apologetically as always—he sketches eighteen resolutions for Lambeth in 1930, which would, if accepted, set the Church free from dead formula, from obsolete theology, from magical views of priesthood and sacrament, and from an attitude to other Protestant churches which (he believes) is thoroughly alien to the mind of Christ. He has found out, as the last Lambeth Conference professed to have learnt, that God uses Free Church ministers every bit as much as the ordained men of Anglicanism, and instead of saying with Lambeth as in 1920, "But we ask a little more than God does," he says, "Why, recognising this, can't you act on it?" He would not exclude fellow-Christians from the Holy Communion, and he would have Lambeth say so, too. He wants Lambeth to resolve "that the Anglican Communion, while it believes in the expediency of episcopal government, dissociates itself from the belief that Apostolic succession is the essential test of the validity of a Christian Church." Like an Anglican, he sees no one more fit than an innocent child "to be as it were placed in the arms of our Lord," and feels infant baptism to be a beautiful ceremony; but "cannot we once and for all get rid of the idea that its intention is to rescue a child from the wrath of God, and that there is some magical regeneration about it from which an unbaptised child is necessarily exempt?" And more, "I would give every single parish church the right to express its views as to whether it was in sympathy with what its leaders propose."

He goes on to deal with the leadership in the Church and frankly says that we do not need nice kind men at the head of the Church, but another type of man—the man that leads. "Why," he asks, "is the displeasure of the 'Church Times' so much dreaded?" And then he goes on and begs his brethren not to be intimidated by the Anglo-Catholic press, and not to allow anything to deter them from doing the thing God is urging them to do; pressing "again and again that Christianity is first and foremost a certain kind of life, and that to be a Christian is to accept the values and standards of Christ, and cries out that only by sacrifice and simplification can Christ be made known to this generation."

Having bared his very heart he says, "I am in the hands of Authority." That is, he will bow to the ruling of those set over him; he will never leave the Church of his own volition; but "I could not reconcile my conscience with continuing a ministry thought by lawful authority to be disloyal, nor with the acceptance of a stipend from a Church in which one was deemed to be unprofitable."

We cannot of course agree to all that is in the book, nevertheless the significance of the book is very great. For a man of his reputation and influence to silence the self-preserving instincts of his nature and to yield to the adventurous spirit of God is a great thing. And then to go on and criticise the Church he so passionately loves, criticise the institution of the Church, its pietistic smugness, sacramental exclusiveness, such doctrines as that of baptismal regeneration, apostolic succession; to plead for open communion, for a clear statement on war, on social conditions and competitive systems, and narrow nationalism, and cry out vehemently that the Church is only a means to an end, and bids it say so, and preach more insistently and intelligently the end—surely that will make someone sit up—surely will bestir the dry bones of our Church life.

We believe that this book is a sign of the times. It shows that the prayers of God's Saints are being answered; that God is working in our midst a greater and more glorious thing than we know. The Church is being brought to face its own sins, weaknesses and divisions, and though as yet we have discreet argument to withstand the invasion of the spirit of God, our resistance is weakening, and a great gap is made in the fence by this book.

It will cause a stir, will in certain quarters be dismissed perhaps with contempt, nevertheless it will accomplish a great purpose. Though open to attack, though betraying weaknesses innumerable, just because it has been written at such a pace, in such a temperature, and by such a man its influence will be enormous. We give thanks to God for the book and commend it to the serious attention of all church-people.



Christmas and the Joy of Giving.

THERE is no joy like the joy of giving—with open-handed generosity! It is the thing to give at Christmas time! We shall, of course give to our loved ones and our friends. We shall give to the Church, and I trust, above all, to the poor and needy. Let us, however, never forget that the finest Christmas gift is not the one that costs the most money, but the one that carries most love. Which means that the giving is not some momentary thing of a few hours' duration, but something that is carried over and through the whole year onward. If every gift we make this Yuletide is the token of a personal thought, a friendly feeling, an unselfish interest in the joy of others, then the thought, the feeling, the interest will remain long after the gift is made. The little present or the rare and long-wished-for gift for some needy one or needy cause, will carry this message, "I am thinking of you to-day, because it is Christmas-tide, and I wish you happiness. And to-morrow, because it will be after Christmas, I shall still wish you happiness, and so on, clear through the year."

Just now at this festive season our Church bodies like the Bush Church Aid Society, Homes for Needy Chil-

dren, Hospitals and Organisations concerned with ministering in congested parts of our big cities, look for extra gifts to help them in their Christ-like task. This year more money than ever is needed—there is genuine distress about and the lonely bush children are so less fortunate. Take heed to the appeals and let us send what we genuinely can to one or more of them and we shall bring succour to the recipients—yes, the very strength and hope of God! There can be no more beautiful gift to the Christ Child than these. And the joy of Christmas giving will be ours.

Again St. Andrew's Cathedral.

THE deputation of certain Sydney clerics and others to the Premier of N.S.W. to secure the upsetting of the agreement whereby the present St. Andrew's Cathedral site is exchanged for the Mint site, with a monetary compensation, was an amazing, albeit an adroit, piece of business! It reminds us of recalcitrant miners and their irritation tactics. Doubtless these deputations were within their rights, but we had thought that when the highest court of the Church—the Diocesan Synod—had given its approval by a two to one majority, to the then Premier's proposal, the matter was finally settled so far as the Church is concerned. But evidently certain partisans are ready when occasion demands to over-ride their much vaunted regard for the Church's courts and follow the purely erastian method of appealing to a definitely secular government. We consider the approaching of the present Premier of the State by certain responsible men in the Church (who, by the way, had had their full say in the recent Sydney Synod), so that the agreement so unanimously agreed to and solemnly signed and sealed by the negotiating parties could be upset, to be the coolest piece of negotiation we know. Indeed, such huckstering is unworthy of these men, unworthy of the Church to which they belong, and an affront to so enlightened a political leader as Mr. Bavin. It was gratifying to know that the Standing Committee of the Diocese was not long in acting. They were able to show the Premier that practically the whole Church of the Diocese is one in its desire to see a new and more commodious Cathedral erected on the Macquarie Street site, and that the advances of the individuals who sought to restrain him in fulfilling the agreement, were those of an absolute partisan group.

Achievement upon Achievement.

THE second Sunday in Advent with its Collect, Epistle and Gospel centering around the Bible and its immortal story, should not only prompt us to sound again the depths and power of God's Word, but also call us to read again the record of the achievements of the British and Foreign Bible Society. The report of the year's work is now to hand—a perusal of which reveals a remarkable story of Bible distribution and linguistic work. The Bible, the world over is undoubtedly the best seller.

During the twelve months ending March 31, 1927, the Society has issued 1,136,123 Bibles, 1,219,997 New Testaments; and 7,771,967 portions, a total of 10,128,087. Of the volumes circulated during 1926 no fewer than 1,681,990 were in the home languages—all but 32,500 in English—and of these 896,871 were circulated in the British Isles, the remainder being exported mainly to British dominions overseas. There was a slight drop in 1926 but



Teachers at Kongwa, Tanganyika. The arrival of Bishop Chambers in Australia on December 22 is bound to mean a forward movement with regard to the equipment and staffing of the Kongwa College, where men like the above will be tested and trained for their life work as evangelists and teachers.

not sufficient to disturb the belief that Bible-buying is on the increase.

During the past year over 1,500,000 volumes of Scripture were circulated in Continental Europe; 438,000 in Africa; 412,000 in Canada; 159,000 in Australia; 25,700 in New Zealand; 436,000 in South America and the West Indies; 869,000 in India; 64,000 in Ceylon; 194,000 in Malaya and the East Indies; 236,000 in Japan; 640,000 in Korea; and 4,152,000 in China. Of every five volumes circulated two were placed in the hands of the Chinese. This is more than wonderful when we think of the turmoil in that land and its anti-Christian agitation. Then to think that over 1000 colporteurs are at work, north, south, east and west, carrying the Scriptures to many parts of the world, where they tell the story to their own people or those of kindred races. In a vivid passage their labours are summarised. "Some visited lonely hamlets in the beautiful Tyrol and were astonished at the warm welcome they received among the mountain cowherds of lovely Carinthia. Another laboured in Moravia, where so much religious history has been made; and another in Ruthenia, where the pathetic hovels the people call home cannot boast of a window. An agent of the Society accompanied a colporteur to places far within the Arctic circle, selling the Gospels in the main villages throughout Lapland. At the other extremity of the inhabited earth men told the story in Punta Arenas, situated in the bleak straits of Magellan—the most southerly town."

No society is more worthy of whole-hearted and generous support. She is the handmaid of all missionary bodies. The call for missionaries overseas is more clamant than ever—but what can they do without the Sword of the Spirit! Let us go on from strength to strength in our broadcasting of God's Holy Word, at the same time reading ourselves and in the doing thereof, ever asking the Spirit of God to illumine our minds.

Much Unemployment.

IN response to the representations of the Trades Hall authorities, the Archbishop of Melbourne has sent an earnest appeal to his clergy relative to the serious position of the unemployed in that city. "It is specially hoped," he writes, "that people will provide temporary jobs to enable the men to earn a little to keep them and their families over the Christmas holidays."

"Will you put it as a Christian duty to your people, asking them to co-operate? Any names of people who can offer work should be sent to Canon

Lambie, St. John's Hall, Latrobe-st. I am anxious, for the credit of our Church, that we should do something worthy in this response."

Sydney is no better off, while Brisbane and Adelaide have their big quotas. The State Governments are doing all in their power to tide the workless over this period. It seems a sort of "hardy annual" this general lack of employment as summer draws on! The closing of seasonal occupations is partly the cause, while the tightness of money and the stoppage of large public expenditure affects many others. Three or four years ago in England this whole question of the Churches and unemployment was discussed under the Bishop of Lichfield's guidance. The committee represented that since periods of unemployment were now predicted with some confidence, it was the duty of the Government to have ready schemes for relief works and for maintenance arrangements, and also that it should grant every possible facility and financial aid to local authorities to enable them to put into operation schemes of work in their own district. There is one good piece of work the Church can do in this matter, and that is create a sympathetic, big-hearted public mind so that those in authority, whether in State or in industry or finance, will rise up and face in a statesmanlike way a national problem. Meantime let us lay to heart the Archbishop of Melbourne's earnest words.

St. Andrew's Cathedral Site.

OPPOSITION RAISES ITS HEAD!

THERE was a feeling abroad in Sydney that if a change of government came about through the recent elections, and Mr. Bavin assumed the reins of government, endeavours would be made to revive the St. Andrew's Cathedral site question, even so far as to upsetting the Sydney Synod's decision, by which it agreed so overwhelmingly to the acceptance of Premier Lang's proposals. Well, the move has come about. The Ven. Archdeacon Boyce and Dr. Micklem, of St. James', and several others interviewed the Premier last week and stated their opposition to the Synod's action. Naturally this action secured publicity, with the result that the Standing Committee of the Diocese has now taken action. It definitely dissociated itself from the above deputation that waited on the Premier (Mr. Bavin) to protest against the proposal being carried out.

The Standing Committee then passed a resolution expressing strong disapproval of the statements made by members of that deputation, and decided that a deputation, headed by the Coadjutor Bishop of Sydney, should wait on the Premier.

Speaking for the committee, the Dean of Sydney said that they had carried the following resolution by 23 votes to five:—"That this Standing Committee, representing the Synod of the Diocese, hereby expresses its strong disapproval of certain statements reported in the public press as having been made in an interview with the Premier on Friday last concerning the agreement entered into between the Government and the Church of England in this diocese. In the opinion of this committee such statements do not represent the facts of the case, but rather cast a reflection on the Synod of the Church, and are calculated to mislead both the Government and the public."

The following resolution was also carried:—"That the Right Rev. the Bishop Coadjutor, as administrator of the diocese, be respectfully requested to ask the Hon. the Premier to receive an official deputation from the Church in order to place before him the history of the negotiations and the whole of the facts, and that the Bishop invite the members of the Standing Committee and the Cathedral Chapter to accompany him on such deputation."

According to the annual report of the Harbour Trust Commissioners, a total of 8366 vessels, with a tonnage of 16,526,798, entered Port Jackson during the year, representing the highest aggregate tonnage in its history. There were 714 more vessels, and a tonnage increase of 1,565,168. The value of overseas exports was £60,939,256, compared with £52,200,302 for the year ended June 30, 1926.

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NEW SOUTH WALES.

SYDNEY.

St. Matthias', Paddington, Rectory.

The new rectory for St. Matthias' Church, Paddington, the foundation stone of which during his visit to Sydney in March last, has been completed and is ready for occupation by the rector, the Rev. J. Newton Stephen. The approximate cost of the building was £3250.

St. James' Church, Sydney.

St. James' Church, Sydney, organised by the women's work party of the Church, which the fund for the ordinary working expenses of the choir could be increased, was a great success. Dr. Micklem at the opening ceremony said that although the choristers gave their services voluntarily, the Church paid the fares of the small boys to and from the services and rehearsals. "There is no cause nearer our hearts than the maintenance and advance of our choir, and although St. James' Church generally makes a practice of discouraging the usual Church fetes, yet the cause is such a deserving one that we feel that we can make an exception."

Rotarians at St. Mark's, Darling Point.

A number of members of the Sydney Rotary Club attended St. Mark's Church, Darling Point the other evening, when the sermon was preached by the Rev. A. P. Campbell, B.A., of the Killara, Congregational Church.

The preacher said that Rotary was a spiritual movement designed to serve a vital need of the times. It was to be found in 42 nations, its clubs numbered 275, with a membership of 131,000. Rotary was no casual clique, it was no fad; truly described, it was a moral and spiritual need for an impoverished world. When he said "impoverished"

world," he did not mean materially or intellectually, it was morale that was wanted; education was not enough, nor was patriotism. In Rotary there was a world movement that fell in with these world-wide demands, the penetration of society with a revitalising moral.

"Diggers' Cathedral."

The opening and dedication of the nave portion of St. George's Church, on the Soldiers' Settlement at Matraville, to which was given the name of "Diggers' Cathedral" by Dean Talbot, took place last Saturday afternoon, in the presence of a large gathering of local residents.

The service was conducted by the hon. oratory secretary of the building committee, the Rev. P. R. Westley, and the address was given by the Coadjutor-Bishop, the Right Rev. D'Arcy-Irvine.

In his address, the Coadjutor-Bishop congratulated the Rev. P. R. Westley and his people on the work which had been accomplished during the past seven months. He referred to the fact that the foundation stone was laid on Anzac Day and that the church was opened during the month of the Armistice.

St. Stephen's, Newtown.

Extensive alterations, costing £600, have been made at the East end of St. Stephen's Church, Newtown. The choir has been brought from the side of the Church to the Chancel. The excellent effect has been noted on all sides. The rector and people are to be commended.

St. Oswald's, Haberfield.

It was a notable stone-laying which marked Saturday, November 20, at St. Oswald's, Haberfield. Over 1000 people attended, all anxious to see the foundation stone of the new Church laid. Archdeacon Boyce said it was the best Church gathering he had witnessed for 25 years. Enthusiasm and devotion were displayed on all sides. A sum of £903 was placed on the stone. The event was just another witness of the splendid work going on in this parish.

GOULBURN.

Albury Home Mission Festival.

A Home Mission Festival was held at Albury, the first of its kind in the diocese, from November 12 to 14. The most careful preparation was made for this. It was advertised weekly for the month previously, and daily for the week immediately preceding. Every known parishioner received a copy of the programme. Every country family received a letter of personal invitation. The Sunday School children sold an attractive little button. The parochial council canvassed the business centre of the town. Lunch hour addresses were given at the Woollen Mills and no opportunity of putting the objects of the festival before the people was neglected.

At 7.30 p.m. on the Saturday the procession formed in front of St. Matthew's Church as follows:—Cross, Sunday School, band of the Salvation Army, choir, church officers, clergy and members of the congregation. Special services took place on the Sunday followed by a great Church rally in the Mechanics' Theatre on the Monday night.

It was a very wonderful festival in many ways. We all learnt something. Some of our ideas did not prove practicable, others are capable of further development. The most remarkable fact was that though it was planned as a festival it developed very largely into a Mission, and was mostly regarded as such. The anxiety of the laity to take part in the constructive work of preparation shows that our people have only to be shown the vision to respond, whilst the interest displayed by the young people and their enrolment for active service during the Festival must inevitably give a lift to all church work in the parish.

Dr. Geo. H. Jones wrote:—"Your Rubingo should be better known to the suffering public. I shall be pleased to advise my patients to use it." Bottles 4/6 and 2/6. Post 6d. PENN & WAY, Box 4, Haymarket Post Office, Sydney.

VICTORIA.

MELBOURNE.

(From our own Correspondent.)

The unexpected and sudden death of Archdeacon Hayman caused a pall of depression to pass over the diocese. He was a much loved man by all sections of the community, and filled efficiently the most thankless post of "diocesan beggar." He was not spared to see the completion of his beloved "spires," but he certainly broke the back of paying for them. The gap in the ranks created by his death is to be filled by the appointment of Canon Hancock, vicar of St. Andrew's, Brighton, who will become Archdeacon of Geelong and organiser of the Home Mission Fund. It is generally felt that this is a wise and fitting appointment and marks very well-deserved preferment.

It has just been announced that the choice for St. Andrew's, Brighton, has fallen upon the Rev. H. B. Hewett, vicar of St. John's, East Malvern, and St. Andrew's is to be congratulated. Mr. Hewett has done splendid work at East Malvern and built up not only a very creditable edifice, but also a live parochial centre. Few men have impressed their personality upon a people more than Mr. Hewett, and we believe he has made a church-loving community, and we hope a Christ-loving people of a devoted flock. He certainly has had the "ball at his feet," but he has just as certainly "shot a goal" at St. John's.

Another impending change of which we hear is that of an exchange between the Rev. Frank Lynch, of St. James', Ivanhoe, and the Rev. Godfrey Smith, vicar of Colac. We trust that the "change of air" will be good for both parsons and people.

The Rev. F. Parsons will be inducted to the parish of Preston early in December, after five and a half years of strenuous work in Montague, and he will be followed at St. Barnabas by the Rev. Darbyshire Roberts, who is one of the splendid body of "permanent deacons" which the Archbishop has ordained of late years.

The vacancy caused at Winchelsea by the sad death of the Rev. H. Gardiner is to be filled by the appointment of the Rev. Geo. Brammell, curate of St. Mark's, Fitzroy, and formerly vicar of Mansfield, in the diocese of Wangaratta.

With reference to the use of the Revised Prayer Book, we wonder what will happen with regard to the use of the Roman "Agnus Dei" at the churches where it is now in regular use here. It is not in the Revised Book; will it be discontinued in the Church of England services, or will it still be used as an innovation without episcopal sanction or authority?

Memorial to Archbishop Lowther Clarke.

It is being increasingly felt that a worthy memorial to the first Archbishop of Melbourne should be placed in the Cathedral of his diocese, and the central Church of his Province. The Archbishop has, therefore, nominated a Council for the carrying out of this project, and for deciding what form it shall take (with the sanction of the Cathedral Chapter).

BENDIGO.

Golden Wedding of Rev. W. M. and Mrs. Madgwick.

Married at Grafton, N.S.W., on November 20, 1877, Rev. W. M. and Mrs. Madgwick celebrated the 50th anniversary of their wedding on November 19, at the residence of Mr. and Mrs. Drewett (son-in-law and daughter) at Eaglehawk. Two of Mr. and Mrs. Madgwick's children, Mrs. Moore, of Hurlstone Park, and Mr. R. C. Madgwick, of Concord, Sydney, made the journey to be present at the celebrations. The other two sons, Rev. E. C. Madgwick, of Pyrmont, Sydney, and Mr. W. E. M. Madgwick, of Warwick, Queensland, were unable to be present. Dean Percival presided over a gathering of some 20-odd friends, and in his remarks referred to the enthusiasm and energy Mr. Madgwick displayed in his work, and who, from December 18, will be acting as Chaplain to the Bendigo Hospital, Gaoi and Benevolent Asylum.

QUEENSLAND.

ROCKHAMPTON.

Urgency in Missions.

Bishop Halford, administrator of the diocese, writing to the Church urging more adequate support of missions, goes on to say: "The Church of England has never grappled really seriously with the missionary problem. We seem to be content that the work of evangelising the heathen world should be left to non-Anglicans."

China contains two-fifths of the heathen world. In one Province of China, for every Anglican missionary there are 17 non-Anglican, excluding Roman Catholics. And of the Christians in the province 3 per cent. are Anglican, and 97 per cent. non-Anglican, not including Roman Catholic. In the whole of China 10 per cent. only of the non-Roman missionaries are Anglican, and 10 per cent. of the non-Roman Christians are Anglican. And we have scarcely any of the institutions for higher training and education, which we can call our own, for training Church leaders and doctors, but have to be very poorly represented on union institutions, where we are vastly outnumbered by English Dissenters, and by American non-Anglicans. In the other three-fifths of the heathen world the story is much the same. There are 80 per cent. more British non-conformist missionaries than Anglican. Even in India, where the established Church of England has special responsibility, "the British Anglican missionaries are outnumbered by British dissenting missionaries by 60 per cent. apart from Americans, all non-Anglican, who are more numerous than these latter." Japan, Corea, and East Africa are the exceptions; but even in Japan and Corea the Anglicans are exceeded by American non-Anglicans.

"The whole question of the Church of England's position in the Mission Field is one that strikes down to the very roots of her existence and honour. She is faced with a very serious default in her missionary obligations, and she has not even yet a budget that is adequate to meet it."

Our job here is to set ourselves to make this Diocese really missionary spirited. Our aim must be to put first things first. And first is evangelisation.

For this reason I appeal to all members of our Church to unite for the Lord Jesus Christ's sake in this effort. I appeal to each one to undertake to do something to this end, and to begin now.

The New Bishop.

The consecration of the Rev. F. L. Ash as Bishop of Rockhampton will take place in Brisbane Cathedral on the morning of February 2nd, the Festival of the Purification of the Blessed Virgin Mary. The Bishop of North Queensland, the Bishop of Grafton, and Bishop Halford have definitely promised to be present at it and to take part in the consecration. The sermon will be preached by the Bishop of North Queensland.

TASMANIA.

Combined Campaign for Missions.

Writing to his diocese, the Bishop says: "There is no time to waste if we in Tasmania are going to fling ourselves resolutely into the movement, quite the greatest for years past, affecting our Church in Australia. Most of us know how deeply stirred the Mother Church in England has been by the presentation of the World Call. We cherish the belief that the Holy Spirit is at work in our midst, and that the Church in Australia is being similarly stirred by the Combined Campaign for Missions, which has been launched. At present the work is one of preparation by prayer and study, so that when the formal challenge has been presented on St. Andrew's Day, it may fall upon the ears of a Church, so quickened and awakened, that it will be ready to help forward in the real Campaign which will then begin for such an advancement of the Kingdom of God as the world has not previously witnessed."

Church of England League.

The annual services of the Church of England League were held at St. George's, Hobart, on the 30th October, and were followed the next day by the annual meeting, which was held in St. George's Hall. These services and meetings have become great in the life of the Church in Hobart. The large gathering and the excellent reports in the "Mercury," gave a wonderful opportunity of spreading knowledge of the Evangelical.

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Reformed and Protestant principles of the Church of England. The special preacher this year was the Rev. C. H. Nash, M.A., of Melbourne. His great personality, clear presentation of Evangelical truth, deep spiritual insight into the Word of God, and his prophetic gift, made a remarkable impression on all who heard him. His balanced statements, personal devotion to his Saviour, and profound convictions mark him as a leader in these difficult days.

NEW ZEALAND.

WELLINGTON.

Religious Exercises in Schools.

During the past month, a Parliamentary Commission has been sitting for the purpose of receiving and hearing evidence for and against the new Bill, soon to be introduced into the House. It gives us much pleasure to place on record the high tone maintained by many of the witnesses who were against the Measure. We heard less than in previous years about "sectarian strife," "injustice to teachers," and "proselytism." The Secular Party were more positive in their attitude and less aggressive than they used to be. Having said this, we find ourselves more determined than ever to roll away from this Country the reproach of Universal and Secular Education. One thing is evident from what was said by the witnesses, and it is that a large preponderance of parents desire a Christian education for their children, otherwise why do our opponents deprecate a referendum on the question?

CHRISTCHURCH.

Mothers' Union.

The Dominion Annual Meeting.

Six New Zealand dioceses were represented at the Wellington meeting. Lady Alice presiding. A cable was received from Mrs. Watkins, chairman of the Overseas Committee, London, wishing the Council all success. Lady Alice, in welcoming the delegates, referred to the loss sustained by the Union by the resignation of Mrs. Barclay, and read an extract from that lady's last presidential address, published in "Mothers in Council," in which Mrs. Barclay pleaded for a generous outlook on behalf of the M.U. towards organisations which were working on similar lines, stressing the fact that we were all working for the coming of God's Kingdom. Her Excellency also referred to the League of Mothers, the non-Anglican body which is working vigorously on M.U. lines in certain provinces, and asked that M.U. members should give a sisterly welcome to any League member coming to a district where there was on League branch. This was heartily agreed to by the delegates present.

Important Resolution.

It was resolved that the Dominion Council considers that in all cases of dispute and differences between husbands and wives that come before the Magistrate's Court for settlement, it would be highly desirable if a woman J.P. were appointed to act as an Associate in conjunction with the Magistrate; and that the public should be excluded from the Court during the hearing of these cases. Several of the delegates dwelt strongly on the undesirability of having a curious, and sometimes a quite youthful audience listening to tales of married unhappiness. They also considered that it would be a distinct benefit and help to a Magistrate in arriving at a just decision if a woman J.P. were associated with him in the hearing.

AUSTRALIAN COLLEGE OF THEOLOGY

The Hey Sharp Prize.

The following additional contributions have been received:—Rev. D. Sherris, 5s.; Rev. J. H. A. Chauvel, £1; Rev. H. H. Coles, 5s.; Rev. B. B. Lousada, 5s.; Rev. S. Atherton, 5s.; Rev. S. Tomlinson (Papua), 10s.; Rev. T. H. Watts, 5s.

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Melbourne Synod and the Prayer Book.

W. F. Hart, The Vicarage, Wallan East, Victoria, writes:—

A statement was made by a speaker in the Prayer Book debate in the recent Melbourne Diocesan Synod, and has now been published as the opening words of an article on that debate in the "Church Record" of October 27th, to the effect that the fact that the new Prayer Book was to be debated by the Melbourne Synod was kept a close secret until a fortnight before Synod met.

In justice to our Archbishop and in the cause of fairplay, I beg you to give me space to say that this statement is not in accordance with fact, for at the special session of Melbourne Synod, held in June of this year, to vote on the new Constitution, the Archbishop, in a statement from the chair, said to the Synod, "Your vote on the new Constitution has nothing to do with the new Prayer Book. You will be given an opportunity of discussing the Prayer Book at the ordinary session of Synod in October."

The Synod, therefore, had nearly four months' notice of that debate.

Our correspondent, "Evangelical Layman," writes:—

With reference to the comments of His Grace the Archbishop of Melbourne, regarding the Synod's decision on revision, may I be permitted to make the following remarks on his various points:—

1. Every speaker against the motion for adoption appealed for delay to enable the matter to reach its final stages in England. Had it not been firmly decided to force a decision, and His Grace's advocacy made it a kind of diocesan policy, surely this reasonable request would have been conceded.

2. It is to be regretted that His Grace was misunderstood in this instance.

3. The events connected with the withdrawal of this amendment are sufficiently clear in the mind of your correspondent, and that of other lay syndemics, at least, as to leave no room for doubt that "moral suasion" was certainly in evidence.

4. This is a matter of opinion which should be formed with due regard to the effect upon the audience over which the chairman presides.

6. It is true that the Chairman has the right to vacate the chair and take part in the debate. When he does so, however, he becomes a partisan, losing that judicial impartiality which is his protection, and must expect the criticism others receive. His Grace chooses to think that he did not influence his clergy, but laymen, with a knowledge of human nature, will be under no such delusion.

Bishop Barnes' Sermon in Westminster Abbey, 25th September, 1927.

Geo. E. Wollaston, Murrumbidgee, Victoria, writes:—

No doubt a majority of your readers have seen the full text of the Bishop of Birmingham's "gorilla" sermon, delivered in the presence of the boys of Westminster School. He addressed them thus:—"What shall I say to boys born to live in such an era as ours? Shall I say 'cling to the old faith?' I say, rather, 'seek truth.'" Now, it seems to me a humble individual like myself that this was a most injudicious opening to a sermon addressed to boys, seeing that the "old faith" has been enshrined in a volume most wonderfully preserved through all manner of vicissitudes and dangers for ages, and that the "truth" which they were urged to "seek" is the ipse dixit of Darwin, Spencer, and Bishop Barnes. He goes on:—"I plead for an admission" (from school boys, remember!) "that some traditional dogmas of Christian belief must be changed. Among competent men of science, there is to-day unanimous agreement that man has been evolved from an ape-like stock. As a result, the stories of the creation of Adam and Eve, of their primal innocence, and of their fall, have become for us folk-lore." Although the authoritative statement is made in Gen. i, v. 7, that "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul," boys are invited to take

the words of Sir Arthur Keith and say "Nothing of the sort. God made monkeys; and after hundreds of years they developed into men."

The Bishop proceeds: "Man is not a being who has fallen from an ideal state of perfect innocence, he is an animal slowly rising far above his animal ancestry." The Biblical account of the creation gives man the dominion over all created things; "cock-sure" scientists and divines laugh that to scorn, and single out apes as the most important created animals, in that they were destined to produce men in dim futurity. Once more: "We ought to be so glad when we discover new truth, that we feel no pain in rejecting old error." Poor, deluded St. Paul says in 1 Cor. xv. 22: "For as in Adam all die, even so in Christ shall all be made alive." How glad he would be were he only privileged to know the "new truth," and with what fervour would he reject his "old error"! The following quotation from the Bishop's sermon I have read many times, but cannot discover what he means. "Christ knew that there was much evil in the world which God made, evil for which God must be ultimately responsible. Christ did not offer the delusive explanation which the Fall provided." Leaving this cryptic utterance, I will give a final quotation: "The modern scientific view of the origin of man's body and mind cannot be reconciled with certain statements of St. Paul, or with a belief in the infallibility of the Bible. Yet why do men desire to preserve old errors? Why are religious people so frequently obscurantist? Naturally, men of science in quest of truth are contemptuous of such ignorance and fear."

If I have to choose between the Biblical statement of man's creation at the hands of God Himself, Who endowed him, and him alone, with a soul, and "modern scientific views," I cheerfully join the writer of the epistle to the Hebrews, whose 11th Chap. provides the one all-powerful word, Faith.

Diocese of the Nor'-West.

Presbyter Australis writes:—

Sir,—I am sure a great number of Australian churchmen of all schools of thought will heartily approve of the remarks of "Spermologos" in your issue of November 24, re the above. It is not that we quarrel with the importation of men from overseas—we appreciate the value of many of our imported leaders too much for that—but that if the newspaper report that "the Archbishop of Perth was communicating with the authorities in England for a priest to fill the vacant bishopric of North-West Australia," be true, it is a slight on the rank and file of Australian clergy. I simply cannot believe that even in the four dioceses of Western Australia there isn't a man with sufficient zeal, leadership, courage and sacrifice to tackle what perhaps is the most difficult of all Australian Church jobs. Even if there is, what about the remaining 20-odd dioceses of Australia! Is there no man ready, willing and able! Apparently no one was asked. This is a job for an Englishman. Oh, the pity of it! What an opportunity missed to really captivate the imagination of Australian Church people in this the year of our world call!

But no, we can send out our Chambers and Wiltons to heroic service overseas, but the Nor'-West! that real bit of Australia, no Australian is wanted. I believe I am right in saying there have been complaints from the West about the lack of sympathy from the Eastern States. If that is a sample of the lack of understanding, is there any wonder! The diocese of the Nor'-West—apart from the heroic work of that noble Australian, Gribble, and his fellow-workers at the Forrest River—might be in the West Indies for all the interest that Australians are urged and allowed to take in it. Would that the A.B.M. or a Bush Brotherhood, or even the B.C.A., could take it over, staff it, run it, and let it be a definite bit of Australian Home Mission work. I am merely contending for a great principle, and if the aforesaid newspaper paragraph be true we might well long for the day as an Australian National Church that a more worthy Australian vision might captivate the imagination and foresight of those to whom is committed the choice of bishops for some of our Australian missionary dioceses. Meanwhile it will be hard, I think, to remove that stigma of lack of leadership and self-sacrifice which would seem to rest on the missionary hearted clergy of Australia.

They covered her grave with lovely flowers; They sang sweet songs about her; They wanted all things beautiful to be at death around her. They spared no trouble or expense, But were lavish in their giving; But ah! methought, how better far to have given her while living.

BE HONEST.

Be profoundly honest. Never dare to say through ardent excitement or conformity to what you know you are expected to say, one word which, at the moment when you say it, you do not believe. It would cut down the range of what you say, perhaps, but it would endow every word that was left with the force of ten.—Phillips Brooks.

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Yours sincerely,

W. A. CHARLTON,

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