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2. Read the paper right through.
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Answer to question in last issue—  
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Have your thoughts been pure, your words been kind?

Have you sought to have the Saviour's mind?

The world with a criticising view Has watched—but did it see Christ in you?

### USELESS.

Birds without song,  
Skies without sun  
Shelves without books,  
Life without fun,  
Hands without work,  
Minds without mirth,  
Hearts without love;  
What are they worth?

—Exchange.

### The Old Testament in Yiddish.

The Old Testament in Yiddish, Revised Union Version, has at last been published, completing an up-to-date version of the whole Bible in the form of speech largely used by modern Jews both in Europe and in America. As far back as 1909 the Bible Society appointed a Committee consisting of the Rev. Mordecai Samuel Bergmann, once an agent of the London City Mission and afterwards superintendent of an independent mission to the Jews, the Rev. Aaron Bernstein, of the London Jews' Society, the Rev. Samuel Hinds Wilkinson, of the Midway Mission to the Jews, the Rev. Dr. A. S. Geden, then a Professor at the Richmond Wesleyan College, with the Editorial Superintendent to carry out this revision.

The basis of the work was Mr. Bergmann's Yiddish translation, first begun with Mr. Bernstein's assistance in 1893. St. Matthew's Gospel in the Revised Union form of Yiddish appeared in 1910, and the New Testament three years later. Shortly after the publication of this New Testament both the Jewish members of the Committee passed away. But they left behind them an agreement on the main principles, both of translation and of orthography, which had been reached after full discussions at meetings, held from week to week in the Bible House.

The results of these discussions were carried into the present text by Mr. Wilkinson and Dr. Geden, who were good enough to see the book through the press. Dr. Geden's wide knowledge of languages, Semitic and European, and his practised eye, so sharp in detecting printers' errors, added to Mr. Wilkinson's conscientious examination of every word and phrase—he even compiled a Yiddish Concordance-Dictionary to assist him in his task—have been invaluable.

The Bible Society sends out this Book in great hope that it may convey to many Jewish readers, to whom the Old Testament in their own ancient tongue is now unfamiliar, God's word to them in the speech to which, in their dispersion, they have become attached.—"Record."

I am, yours affectionately,

*Aunt Mat*

## Adelaide Church Congress.

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NOVEMBER 8, 1928.

[Issued fortnightly.] [Single copy 3d. 9/- per year post free]



At the Congress—Adelaide.

Church of England League, Tasmania.

Leader—The Adelaide Church Congress.

Quiet Moments—"Forget Not."

The Archbishop of Canterbury.

The Archbishop of Melbourne Returns.

World Disarmament.

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Voltaire, the infidel, said: "If we would destroy this Christianity, we must first kill Sunday."

Bishop Long, of Newcastle, a native of Ballarat, diocese, will visit there in December on a mission.

St. Aidan's Theological College, in Ballarat, founded by Bishop Green, has closed in consequence of the paucity of students for the ministry.

Five thousand negroes in America turn white each year. They are so white in appearance that they find it possible to live among white people and adopt their way of living.

Dr. Leeper, of Melbourne, is receiving donations towards the memorial to the author of "Abide with me." He desires to raise £200 to send to the Rector of Brixham, England.

The Bush Church Aid Society is asking, not only for toys, but also, for clothing for a Christmas gift for children in the drought-stricken areas. Send your gift early to B.C.A., Sydney or Melbourne.

It is proposed to follow the English example and legislate in Australia for Easter to be on a fixed date. It will be a great advantage, and the wonder is that it was not altered many years ago.

The Sunday Freedom Society says, "Sunday is the workers' day, and trams and trains should be run longer than on other days." "The churches have power out of all proportion simply because they are organised."

On November 30 the centenary of the opening by the Rev. Samuel Marsden of the first house of worship at Cob-bity, N.S.W., will be celebrated. It was named Heber Chapel, after Bishop Reginald Heber, of Calcutta, in whose diocese Australia then was.

The official figures of the membership of the Roman Church in the United States have been published. They now number 18,604,850, an increase of 2,883,035 between the years 1916 and 1926. The basis of reckoning is baptism.

The British and Foreign Bible Society reports that during the first six months of the present year the circulation of the Scriptures by the Society in China showed an increase of 750,000 copies over that of the corresponding period in 1927.

Religious teaching is still forbidden in the State Schools of New Zealand, but the Synod has appealed to the Prime Minister of the Dominion to further the passage of a Bill allowing "religious exercises" as part of the schools' curriculum.

A ruling has just been given by the Church Council Committee at Hamburg that every member of the English Church at Hamburg who does not make a regular contribution towards its support is liable to be ordered to pay a tax to defray expenses.

"The bishops by themselves have no right to allow the use of disputable prayers of consecration which have not been sanctioned. The individual bishop cannot constitute himself a fount of law in matters that concern the whole life of the Church," said Dean Aickin, of Melbourne.

A sub-committee of experts, reporting to the health committee of the League of Nations, says that the war on venereal disease is behind the gen-

eral science of therapeutics, and the sub-committee recommends an inquiry, which will involve the examination of 60,000 cases in various countries, to enable a comparison to be made of the different cures.

The reported massacre in the Kansu Province of Chinese by Moslems, which emanated from New York through the Famine Relief Commission, is now confirmed at Peking. The trouble commenced in June, following the failure of Moslem delegates to obtain from the provincial authorities a reduction of taxes. A general Moslem uprising followed. The slain are estimated in local reports at 100,000.

From the "Times Weekly" we gather that "Kasper Boudenbacher, a Jesuit priest, has been sentenced by the Circuit Court of St. Paelton, Austria, to eight days' imprisonment for comparing (in a sermon delivered on February 12 last) a Protestant Church with a cowshed, which, he said, was likewise unconsecrated. Something has happened in Austria, because in the days of the Empire we could not ring our Anglican bell!"

A campaign aiming at the abolition of old-fashioned customs and the introduction of modern methods has been begun by the Nationalist Government for the avowed purpose of bringing China into line with the Western nations. Thirty-eight thousand women and girls in Mid-China in the last month have unbound their feet. Instructions have been issued from Nanking that all provincial rulers must take part in a campaign against idol worship.

### CONGRESS JOTTINGS.

A visitor at Congress was struck with the number of propaganda "squibs" which some speakers let off.

Rev. G. Green, of Melbourne, says there was "a lack of punch" at the Congress. He attributes it to a lower mentality among the clergy.

The South Australian Commissioner of Police joined in the historical pageant in Adelaide as a warrior angel. It is not reported what effect this had on the mind of a certain class who do not usually classify the police among the angels.

"Marching proudly at the head was the Cross-bearer." Such was a newspaper report. If it is doubtful that Rome has at all gained by her recent public parade of religion, it is small wonder that Church of England attempts at demonstration are taken the wrong way.



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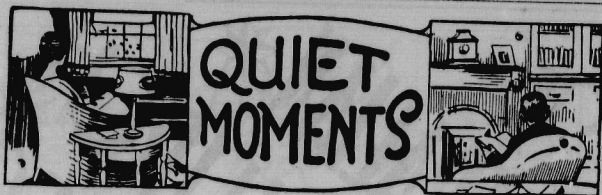
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### "FORGET NOT."

"Forget not all His benefits."

THIS is a ringing challenge, a definite appeal, and an earnest warning, all in one clear note.

Can we consider this stirring call, without remembering the spontaneous outburst of joyous praise, and grateful acknowledgment which accompany it?

The one hundred and third psalm opens and closes with the same glad refrain—

"Bless the Lord, oh my soul,"

while throughout every line of every verse we may discern the unceasing strain of gladness, that runs like a refreshing river, bright and beautiful in its course.

David continues—

"All that is within me,  
Bless His holy Name."

As though overwhelmed in thankfulness at the remembrance of "all His benefits" he were constrained to pour forth a paean of praise, a song of fervent gratitude for the "goodness and mercy" so constantly bestowed upon him.

His words are vivid and striking, and reveal the consciousness of God's presence, of His mercy and unfailing care.

The psalm is like a precious jewel, which ever shines in perfect brilliancy. 'Tis like a radiant flower which sheds perfume on all the air around. Or a sweet strain of heavenly music, which uplifts the soul and sets the feet in the right path.

In it we read afresh of the many mercies showered upon us, each day, each hour. David paints them one by one, and holds up the picture to our view.

'Tis a continual incentive to thankfulness, a silent but effectual reproof to our carelessness and indifference.

"Forget not all His benefits." How countless and continuous they are.

Were we deliberately to consider the blessings of one day only—an ordinary day taken at random from the sum of our lives—we should find it difficult indeed to assess "all His benefits" for even that brief space of time.

But too often do we entirely forget or ignore the good gifts of the gracious Giver, while we remember and dwell upon that which we consider to be our misfortunes. These, we seem easily able to recall and multiply.

Yet our Lord's words are, "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven give good things to them that ask Him."

"Oh, how much more! And yet we deem

Our sky is dark indeed,  
And oft repine in thanklessness  
In selfishness and greed."

Ah! 'tis fatally easy to complain. Fatally easy to view the dark clouds and the stormy sky. To forget the best and recall the worst. To find our

burden weighty, while relief seems vague and far away. To cry

"The cross is very heavy,  
'Tis more than I can bear,  
For deep'n'g shadows creep around,  
And life is full of care."

Yet pause a moment, and reflect. We read that "In quietness and in confidence shall be your strength."

Our faith revives as we dwell upon these calm words of hope and assurance. We fain would linger in this atmosphere of quiet trust, of restful peace.

"Oh, quietness most blessed,  
Oh confidence sublime,  
To strengthen and renew our way,  
To carry us through Time."

Let us determine to steadfastly remember the Psalmist's advice. Remember his joyous attitude of overflowing thankfulness. Remember the glad enumeration of "all His benefits."

And we shall find, before very long, that the heavy clouds have parted, and the bright sunshine is streaming around. While the blue sky above is seen as a canopy of azure, in all its softening beauty—

"Forget not all His benefits,  
Oh, may we ev'ry hour,  
Recall in gratitude and praise,  
His goodness and His pow'r."

### REDEEMER OF THE EARTH.

In tender, sweet solicitude,  
Her virgins Mary keeps,  
And guarded in that gentle care,  
Her Baby softly sleeps.

All suddenly the air is rent,  
By song, divinely sweet,  
The choirs of angels from above,  
On plains of Bethlehem meet.

They sweep their harps and pour their praise,  
Eternal arches ring,  
And cherubim and seraphim,  
In rapturous greeting sing.

While all the mighty hosts of heaven,  
Proclaim the Saviour's birth,  
"The King of Kings, and Lord of Lords,"  
Redeemer of the earth.

—Grace L. Rodda.

### THE GOOD SAMARITAN.

Careful and diligent, going his way,  
Toil and anxiety filling his day.

Danger is lurking and earnest his face,  
Shadow of evening cometh apace.

Suddenly pausing, and glancing around,  
Stranger he seeth, in pain on the ground

Time is forgotten, and self is denied,  
Help for the helpless is fully supplied.

Money ungrudgingly, mercy untold,  
Care and compassion, the sufferer enfold.

"Go and do likewise," the Saviour has said,  
Many are wounded and falling 'half dead."

"Go and do likewise," for sickness and care,  
Pain and affliction are heavy to bear.

"Go and do likewise," He speaketh to all,  
Clear as a clarion, resoundeth His call.

—Grace L. Rodda.



In Philadelphia recently was held a representative gathering of various religions. The function took place in a Christian Church, while Congregational, Presbyterian and Baptist ministers took part, along with Buddhists, Confucianists, Mohammedans, Hebrews, Theosophists. A heathen priest led in prayer. A similar gathering was held in the City Temple, London. Three thousand people in the City Temple listened to the long weird cry of the muezzin of the London mosque, the Moslem call to prayer, heard for the first time in a Christian Church. The representatives of seven religions of the world followed with expositions of their respective creeds, called on in succession by Dr. F. W. Norwood.

### The Lord's Day.

Out of four and a half million elementary school children, one and a half million do not attend any Sunday School. Further, two and three-quarter millions of these elementary scholars do not possess a Bible of their own.

In England every Sunday 250,000 shops are open for the carrying on of business—40,000 in London alone; 88,728 public houses, and drinking clubs are open—twice as many as there are places of worship; thirteen Sunday newspapers are published in London, with a circulation over 13,000,000, whilst some 50,000 persons are employed in their sale; 500,000 crowd the cinemas every Sunday evening. Altogether, 2,000,000 people—through the various Sunday employment—follow their ordinary work every Sunday. In other words, they have lost their Sundays.

### A Temperance Film.

During the autumn and winter months, a novel piece of Temperance propaganda is becoming increasingly utilised by the British Women's Total Abstinence Union, in the shape of an attractive film entitled, "Safeguarding the Nation," which was presented to the Society in 1925 by a member of the Executive Committee. The film illustrates the effect of alcohol on the human body and brain, and was made with the counsel and assistance of scientists, physicians, and the Scientific Temperance Federation of Boston, U.S.A. It takes approximately 40 minutes to show, and includes pictures and diagrams showing the processes of fermentation and distillation, the effects of alcohol on simple forms of life, on human brain cells, by means of experiments in accurate hand-work and quick response to signals, and on efficiency in sport.

During the last nine months, it has been shown 27 times, to audiences totalling over

### The Archbishop of Canterbury

The Most Reverend Dr. Randall Davidson.  
Remarkable Tribute.

The "Christian Century," edited by Dr. G. C. Morrison, is said to be the foremost American religious weekly. The London correspondent of this weekly, the Rev. Edward Shillito, wrote to the Archbishop of Canterbury quite recently, seeking an interview on behalf of the journal. The Primate replied:

"I have markedly and obstinately refused 'interviews' to those who would have liked, however kindly, to elicit expressions of opinion from me about the Church of England in the last fifty years of its life. 'Some day,' Dr. Davidson continued, 'I should like to have opportunity of expressing with care my sense of the position and value of the Anglican Church in the United States. The world's future may be greatly influenced by what America does or leaves undone, and our Church must have its full share in America's contribution to the common good on high and secure religious lines.'"

This reply has been published in the "Christian Century," together with an illuminating article on the great Archbishop as a peace-maker. In the course of this appreciation, Mr. Shillito says:

"The national tribute to be paid to the Archbishop is a tribute, not to longevity, but to character. There was a man of whom it was said: 'He was born a Christian; he died a secretary.' That is always a dark possibility for a man called to high station

9,700 people. Many of these were school children over 11 years of age, as in almost every case branch workers make special arrangements to secure their presence, with their teachers, and several branches offer prizes for the best essays on the film.

At the vacation term for Biblical Study, at Oxford, some 200 students—from remote country-sides with little opportunity for intellectual companionship—from busy lives that give little time for reading—from distant lands, where results of recent scholarship penetrate slowly—all glad to gain fresh knowledge and inspiration from the lectures and discussions.

"A Mission of Mercy," the London Police Court Mission Report for 1927. (27 Gordon Square, W.1.)—This mission is doing a most beneficent work, its object being the reformation of all offenders charged in the courts. Its method is to apply the remedy of personal sympathetic assistance instead of fines and imprisonment.

Last year 4081 applications for separation orders were referred by the magistrates to the missionaries, and in 2302 of these cases a reconciliation was effected. The number of missionaries now working in the London and Middlesex courts is 53, of whom 21 are women. In addition to these paid workers, there are unpaid lady workers who give one day or more a week.

Interest is added to the 53rd annual report of the Mission to Lepers by an article which deals with the further progress made in the treatment of leprosy.

When it is realised that there are probably about a million lepers in India, and another 500,000 or so in the rest of the Empire, the magnitude of the task yet to be accomplished will be realised. The chief aim of the mission is to preach Christ to the leper.

The Church in New Zealand is still bound by its constitution, drawn up in 1857, which requires adherence to the standards of faith and doctrine set forth in the ordinal, formularies and 39 Articles of the Prayer Book of 1662. It is now proposed to obtain an Enabling Act, so as to modify these if required, with several checks to prevent hasty legislation.

A thrilling open-air service took place outside the Parish Church, Edgware. At the evening service the rector invited the congregation to come out and make individual testimony to the many passing by the church gates.

in the Church. And it takes years for a man so honoured to prove to a distrustful world that he has escaped from the peril. Dr. Davidson has not won his place in a day, but his place is none the less secure for this reason. People feel that they have found him out, and what they have found is not a diplomatist or statesman simply, but a man who in offices which tempt the dignitary to lose the common touch, and to mistake the management of the machine for a life of Christian service, has walked humbly with God, and in a place in which it is easy to give to a party what was meant for the Church of Christ, has loved rather to draw men together. Therefore from the beginning Dr. Davidson has shown himself a reconciling force. It has been his purpose to lose nobody from the Church who has anything to give to its manifold life, and is willing to give it. Throughout he has stood firmly upon this ground. Neither 'Evangelical' or 'Catholic' would be driven out; so long as they could remain with a good conscience, he would keep them. They must dwell together, and the sum of their witness would be the contribution of the Church to Christendom."

Dr. R. H. Bettington, an Oxford graduate and triple blue, has returned to Sydney from the United Kingdom, after an absence of nine years. Dr. Bettington has had a notable career in English University sport, particularly in first-class cricket. He is an old King's School, Parramatta, boy, and went to England shortly after the war.

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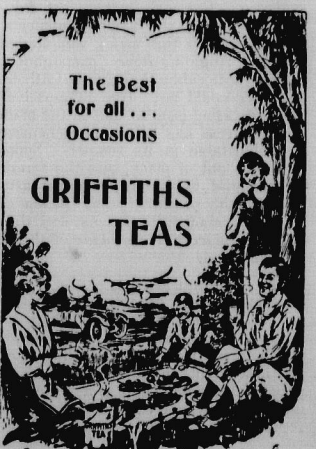
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GRIFFITHS  
TEAS



# AT THE CONGRESS.

(By our own Correspondent.)

ADELAIDE has been at its best for the large number of visitors which have swooped down upon it from places far and near. The weather has been perfect. A nice drop of rain which fell during the night has kept the country green, and Adelaide Gardens are a glory to behold, roses of every kind being flanked by masses of smaller blooms. All which has its parallel in the Congress, where the larger blooms are certainly the Bishops attired in copes which eclipse Joseph's coat of many colours, and mitres which are as varied as the roses (if not so beautiful). In the group picture published in the papers the clerical and lay delegates make up the rest of the garden, wondering that the soil of the Anglican Church could produce such strange assorted blooms. The opinions put forth as part of the Church's message are just as varied. So the many-coloured picture corresponds in its measure to the manifold wisdom of God.

The opening service was impressive, but lacked enthusiasm. Perhaps the long procession of nearly a mile without torch or song had left us cold. Starting from the Church Office we doubtless made an impressive sight. Over 100 laymen followed by 200 clergy with the bishops bringing up the rear, traversed the main streets down through Torrens Park to St. Peter's Cathedral, so beautifully situated overlooking the city from the north. The Primate rose to the occasion with a fine exposition of St. Paul's conception of Christ as Head over all things to the Church. Bishop Gwynne, accompanied by Bishop Stephen and a few of the clergy, proceeded about half a mile further to Christ Church, when a simultaneous service was held. Speaking from the text, "the power of the age to come," the bishop referred to the Australian soldiers he had met in the great war and their great fighting qualities. Though a perplexing time had followed, the great Missionary Convention at Jerusalem had shown that everywhere Christ had received the attention and admiration of mankind. Like the Primate at the Cathedral, he stressed the truth that Christ alone could bring in the power that was needed to regenerate the world.

The predominance of high churchmanship was much in evidence at the corporate communion attended by about 500 people. Again the gorgeous vestments of certain bishops were in evidence. The ecclesiastical art exhibition reflected the same tendencies. To the outsider this was a well-staged piece of Anglo-Catholic propaganda. It was noticeable that Anglo-Catholic speakers could not free themselves from sectarian issues. But in the main the Congress has been comprehensive and charitable in its temper. Spikiness was out of place, and the serene temper and the broad, tolerant attitude of the president, the Bishop of Adelaide, made all sections feel they had their place in the scheme of things ecclesiastical.

The inaugural address of the Bishop of Adelaide was an interesting paper full of spiritual insight and hopefulness. The bishop set an example which to our loss was not followed on the first night at least, he read his paper deliberately, and in a voice that all could hear. It was good to see the representatives of other Churches there

and to feel that everyone welcomed their fraternal greetings.

The first evening (Thursday) was a disappointment. Bishop Stephens' paper was crystal clear in its argument, well documented and well delivered. But it was an apologetic of a generation ago, and the same is true of the subsequent papers (as much of them as we could hear) given by Bishop Crick and Canon Hewgill. Archdeacon Jose was bright and snappy, but his paper was an exposition rather than reasoned statement of the ground for our belief in the Divinity of the Historic Christ. No paper dealt with the argument from experience, or grappled with the issue how can we be sure that "the ever-living Lord" Whom we now know by faith is real and further identical with the Christ of the gospels.

Things livened up on Friday, when much debateable ground was occupied by the selected papers and speakers. There was too much propaganda allowed in all sessions, but the onus of beginning this misuse of a congress platform must be laid at the door of a member from Melbourne, Rev. Walter Green. He spoke frankly as an Anglo-Catholic, and did his best to boost his party. But allowing for that defect the paper had many valuable suggestions, not the least of which was a demand for longer and more effective training for the sacred ministry. Rev. S. J. Kirkby was most effective on the Bush Missionary and drew the attention of the speakers which followed. Dr. Micklem made a brave effort to justify the divine right of bishops to be a law to themselves. But the assumptions of his paper were unproved and unprovable. The breath of fresh air came with Mr. Kirkby and Mr. Riley's speeches.

## MORE IN DETAIL.

### The Primate's Sermon.

The hymn, "All people that on earth do dwell" preceeded the sermon, delivered by the Primate, whose unhesitating fluency and strong, clear voice, which carried to every listener, created a profound impression upon his hearers. He took his text from St. Paul's Epistle to the Colossians, "He is the Head of the body, the Church, that in all things He might have the pre-eminence." That principle of the Christology of St. Paul, the Primate continued, they might seek to develop as the central subject of their Church Congress—Christ, the Lord of all good life. The Church helped to emphasise that sense of corporate fellowship upon which St. Paul so constantly laid stress. In the Congress they were free from the atmosphere which enveloped them when they were concerned with legislating for the Church.

"Our aim here," he proceeded, "is rather to persuade, but we are also ready to be persuaded. Our subjects of discussion at the church congress have been unifying, rather than disintegrating. No more effective or far-reaching topic of conversation was ever presented to the church congress than the one which is before us to-day—Christ, the Lord of all good life."

The final aim of the congress, the Primate added, was to inspire them all with a more vivid sense, both of their efforts, and their allegiance to Christ

Jesus. The pity was that too often they had left Christ out of sight and had encouraged the notion that civilisation was one thing and religion was another, whereas the truth was that civilisation failed to attain anything if the motive power of Christ Jesus was neglected as the greatest principle which could direct the aims of civilisation. Happily, however, there were signs that the truth was being recognised. On the Gold Coast and the territory of Tanganyika, the British Government had recently shown itself alive to that truth, and had challenged the Christian Church to stand at its side in sharing the white man's burden. The Primate hoped that they would return from the present congress convinced as never before that they had a winning cause. He ventured to suggest as a motto for the congress the words of St. Paul—"Christ is the head of the body, the Church, that in all things He might have pre-eminence."

### The Bishop of Egypt and Sudan.

#### "The Powers of the Coming Age."

An overflow service was held in Christ Church, North Adelaide, at which the Right Rev. Dr. Gwynne, Bishop of Egypt and Sudan, was the preacher. He chose Hebrews vi. 5 as his text and referred to our Australian soldiers in the Great War and their associations with Egypt and Palestine. He spoke on the task of the Australian Church in view of the world's unsettlement. Institutional religion might be out of favour for the moment, yet it was perfectly true that Christ was receiving greater admiration than ever before. Many men who did not belong to a church found in Him their Hero and Ideal. Within the Church there was a widespread desire for unity, centred in His person. Interesting reference was made to the Jerusalem Missionary Conference.

### Basis of Religion.

Those who had kept abreast of the world, continued Bishop Gwynne, and had looked out for the signs of a vital force like Christ operating in human life, saw that religion must be grounded in Him, for none could do without Him. If they took Christ away from the civilisation of the British Empire, its whole fabric would fall like a pack of cards. They certainly lived in a difficult and perplexing time. Since the war the nations had been brought closer together for better or worse; some people believed for worse. Dark clouds loomed before their civilisation. The greatest power in the world was not the material strength of the mailed fist, and not brute force; but self-sacrifice and service.

He had been in Australia only three weeks, but he had seen materialism, selfishness, and strong secularism, which turned its eyes towards the great charm of the disclosure of natural laws and scientific inventions. Australia was not a toy to play with as they pleased; but was intended to be made a strategic point for the extension of God's kingdom. He had felt, in spite of the materialism, that there was a tremendous spiritual potentiality in Australia, if only the Church would get unity. The people's splendid physique, indomitable courage, and business capacity should be used for the benefit of their glorious country. Loyalty to the highest ideals of the race from which they sprang should place them under the control of Christ. If that were their aim there would be no fear of the future, and they would have the

power to face the coming age, adequately equipped to carry out the high destiny to which God had called their country.

## THE CONGRESS OPENS.

On Thursday morning the Church Congress was opened in the Freemasons' Hall. The programme consisted of a welcome by the Lord Mayor of Adelaide, and the heads of the Protestant Churches.

The Lord Mayor (Mr. J. Lavington Bonython) welcomed the delegates on behalf of the Adelaide City Council and the citizens. He said he was delighted to be able to identify himself with the congress in that way.

The Moderator of the Presbyterian Church, the President of the Methodist Conference, and the Presidents of the Baptist and Congregational Unions then gave welcome in the name of their respective denominations.

## THE PRESIDENT'S ADDRESS.

### The Bishop of Adelaide.

The President having welcomed the representatives to the Congress spoke on the congress subject, "The Lord of all Good Life."

The subject of congress was intended to be practical—the Lord of all good life, the solution of all problems, moral, social, industrial, said Dr. Thomas. It was a practical question for church men and women how truly they were representing Christ to the world, and how far the Lord of all good life was able to use them and work through them.

They were apparently living, it was asserted, on an inherited capital of Christian morality, which was steadily wasting, with the result that many people were content to live a churchless and creedless Christianity.

### Avoiding Catastrophe.

They had been reminded how the events of recent years had compelled them to contemplate the bankruptcy of an age which had some right to consider itself the most enlightened and the most humanely progressive in history. The last war made civilisation stagger; another such war would fell it—yet nations still were building mighty armaments.

Progress in science and education, unless guided aright, might be more dangerous than beneficial to mankind. The wonderful discoveries and inventions of the twentieth century had often been misused, and had not brought the satisfaction anticipated. Western civilisation was on trial.

Dick Sheppard (formerly of St. Martin's-in-the-Fields) had said, "It is a close race now between Christianity and catastrophe, and the issue will be decided within the lifetime of many of us. I am haunted by the vision of what the Gospel of Jesus Christ had within its power to do for a world heading for disaster; while, in depressing contrast, I am sensitive to the spectacle of which it is actually achieving with its number of mutually isolated if not antagonistic churches."

"As I look for disquieting signs," said Dr. Thomas, "I cannot fail to remark the almost complete breakdown of religious training in thousands of homes, which has already affected and will affect still more the whole personality of the men who are to carry on

the national tradition in the years to come."

### Buoyancy of Youth.

He had seen much to discourage, but he believed that there was more to encourage them.

There was hope in the decrease of hypocrisy and in the buoyancy of youth. People did not pretend to be pious. They did not go to church because it was fashionable. The numbers attending church services might be smaller, but there was a better guarantee that those who attended were in earnest. Nor need they be disturbed by those young people who seemed to glory in impiety. There was a wonderful intoxication in the air of Australia.

The impiety was not always real. The young feared ridicule, and often real religion was camouflaged with carelessness. In their schools and in society they wanted a few strong boy and girl leaders who were not afraid openly to take their stand on the side of Christ, the Lord of all good life, Who was the friend of the young and delighted in their joy and freedom.

### Signs of Hope.

Another sign of hope was to be found in the quickened conscience of Christians concerning the divisions of the Christian Church. People were often disappointed because the progress of reunion seemed so slow, but the whole spirit and outlook of Christendom were changed from what they were 100 or 50 or even 10 years ago.

A further reason for hopefulness was to be found in the new sense of missionary obligation, which had so visibly stirred the old country through the world call so ably led by Bishop Donaldson. For the missionary hearted Church there was always hope.

Let them not forget the encouraging lesson of history—"the best cordial for drooping spirits," as Bishop Lightfoot used to say. There had probably never been a time when some good people had not believed that things were going steadily from bad to worse.

Apparently people had always supposed that religion was decaying. He did not believe that the traditional "good old times" were always as good as they were supposed to have been, or at any rate he believed there were better times ahead.

The hope of the world was Jesus Christ. That was not a mere figure of speech. It was one of the objects of congress to show how the world needed Christ, and how if the world would surrender itself to Him it would find in Him the solution of all its problems.

They had done everything conceivable to remove Him as far as possible from them by obscuring Him at times under a veil of theological and ecclesiastical confusion; let the Church Congress help to tear aside the veil and reveal Him as the Son of Man in all His power and glory.

The world was sick, but there were many hopeful signs, and for the Christian there was abounding hope, for they believed that in Jesus Christ they had the source of healing for all troubles. There were many signs that the people and the nations would accept the Christ, but hesitated to accept the Church, and disliked institutional religion, as it was sometimes called.

### Reforming the Church.

It was their part not to seek to end the Church, which the Lord Himself

founded and purchased with His own blood, but to reform it, where in anything it was amiss, and to recover the true proportions.

It was chiefly because Christians failed to represent Christ that people were impatient with the Church. Ancient ritual and order and correct doctrine were of little avail if Christ-like-ness were not the outstanding characteristic of the life of members of the Church. They must show the Christ spirit in their lives. It had three notes—service, sacrifice and love.

The idea of service was a tradition of their race, which they all desired to maintain. All service ranked the same with God, and it made little difference whether they were driving tramcars or sweeping streets or leading a Government, if they brought to that service the best that was in them, and performed it for the sake of mankind.

"The spirit of sacrifice," said Dr. Thomas, may be seen in some of our public men and civil servants, in some of our heroes of science, in educationists, perhaps now and again in a bishop, in most of our missionaries, and often enough to shame us all in the drab daily life of the poor.

"It is possible then to live the Christ-like life, the life of service and sacrifice and love. This is the challenge to the members of Christ's Church to-day—to represent Christ to the world, to commend again the people the Church, with its ministry and sacraments. The world needs Christ as much to-day as ever, and Christ needs the Church which is His body. His appointed means for touching the lives of men and accomplishing His work on earth.

"If we, through our own mistakes and folly, have impaired its usefulness, dimmed its glory, diminished its power, let us set to work to reform, to purify, to fit it again for its great task. He is the Lord of all good life; He came that we might have life, and have it abundantly; He offers us the power we need to work for Him; and He will use us, if we are worthy to be used."

## THE LORD OF ALL LIFE.

Four papers were read at the evening session, at which the Bishop of Adelaide (Dr. A. N. Thomas) presided, the first two on "The Historic Jesus" and the others on "The Ever-Living Lord."

Bishop Stephen said the Church of to-day believed that Jesus Christ was the Lord of all life, and that in His teaching they found the absolute standard of morals. It was not that He claimed such a position, but that the Church believed it. Her teaching was that He was Man at his best, and the Son of God, Who for our sakes became man. The Church affirmed that the value and the revelation were based upon the fact that He was God, a belief which was consistent with the earliest records.

Within 20 years after the close of the early life of Jesus, the whole Church had accepted the belief in the deity of their Lord. It inspired their daily life of separation and struggle, and they used the sacraments as a means of maintaining that union. It was for a Church holding that belief that the Gospels were compiled. A merely human story failed to explain the history of the Church. It compelled them to believe that the great school of human virtues was based upon a falsehood, that the martyrs for Christ died for a superstition, and that the moral progress was due to the fact that the



spirit of God had become a lie in the mouths of all His prophets.

From first to last the Christian Church had held a belief which, in its essentials, had remained the same. It had been defined, guarded, and expanded, but never changed. The historic Jesus was something more than the product of human evolution. There had been a supernatural interference in human life, and in the truest sense God had visited His people. They could therefore take Jesus as their Lord with perfect confidence, knowing that the revelation of God could never be superseded by any growth of human knowledge nor become unfitted to any form of human civilisation. No doubt there was still room for progress in Christian belief. The Church would gain a fuller understanding of the meaning of Christ which would only be complete when all races would be given their interpretation of His life and teaching. But that would be progress towards Christ, never beyond Him.

#### The Central Figure.

Archdeacon Jose said the Christian religion was based upon a human life lived on earth by Jesus of Nazareth, the historic Jesus. For, that there was such a historical person living in Palestine 1900 years ago, and that the Gospels give a sufficiently accurate picture of Him in the language and thought of those days, few would doubt. The earliest strata of the present Gospels came from independent and trustworthy sources.

Christ was still the central figure of the world's attention, and the most weighty charge brought against the Church to-day was that her members were not like Him and did not follow out His teaching. Pictures of Christ nearly always revealed the nationality of the painter by the local touches introduced, and the standard of heroism would incline people to concentrate on that side of the life of Jesus, whether it be the heroism of a King Messiah, or a Suffering Servant, or the Saviour of the world. He was Jesus Christ, the same yesterday, to-day and for ever, and yet He appeared different to every age. To one age He was the all-conquering Commander, to another the Unknown Warrior; one age acclaimed the powerful Emperor, another the patient Martyr. And yet so illimitable, and so all-sufficing was He that He still remained supreme. From whatever side they looked, and with the ideals of whatever age they compare Him, He always passed the test and stood out supreme—Hero, Example, Guide, for each in turn.

#### The Eternal and Its Counterpart.

The Bishop of Ballarat (Dr. Crick) said the Christian faith was concerned with eternal realities and relationships, but it also had its setting in time and space. For the faith of the early Church the significance of the Resurrection, the Ascension, and the Coming of the Holy Spirit was twofold. It meant the identification of Christ with the Messiah, and of the Messiah with the Jesus of their human experience. The Christian faith was the result of the interaction of those two complimentary lines of thought which were progressive interpretations of historical events and Christian experience. There was a tendency discernible to-day to dissociate dogma from the more important questions of life and conduct. But for the Christian, doctrine and life were inseparably joined. His religion centred upon a person, and the governing principles of his conduct depended for their validity on Christ being what they

believed Him to be. Without that foundation Christian life was a mischievous fallacy.

The presence of the living Lord was the assurance of man's reconciliation with God, and brought into contact through baptism with the love of God, the believer entered a supernatural life. That life defied any attempt at analysis or generalisation, but one mark of its presence was that of power, which gave them a weapon of irresistible force against the physical, moral or spiritual ills of humanity. One of the most perplexing features of modern religion was the extent to which the exercise of that power had fallen into abeyance. There was, however, one conspicuous effort in recent years to bring the power of God into the lives of men in the revival of the ministry of healing. Another mark of that life in the ever-living Lord was unity, and that perfect oneness that existed within the Eternal Godhead had its counterpart on earth in the sacrament of unity.

#### Jesus Lives.

Speaking on the same subject Canon Hewgill said the action of Christ on mankind fails not but increases. Those words of the late Lord Acton would serve as a text. Jesus lived in the memories of men. The figure of the Crucified never lost its appeal. The gospels could never be superseded, yet of lives of Jesus there seemed to be no end. Each generation saw Him through its own eyes. Jesus lived in His teaching. That teaching had turned the world upside down. Even where it is not followed it could never be ignored. The influence, too, of that teaching extended far beyond the boundaries of Christendom. The Christian Church meant more than that when it affirms that Jesus lives. He Himself is alive, and with us. Jesus lived on in His mystical presence in the heart of the believer, so that it was open to the humblest Christian to say with the greatest, "Christ liveth in me."

The form of the message would vary with the varying needs of the age to which the message was directed. They of the twentieth century were living in a different world from that to which the Lord came. It was larger and yet smaller, because more closely related. Many of the questions which most perplexed them to-day—the colour question, reunion, industrialism, war, had not arisen or were less acute. What was the duty of Christians in these matters? What exactly would Jesus have them do? If they believed in a living Lord, must He not have a special message for every age, and so for their age. He had a gospel for society as well as for individuals. He was speaking to this generation on the subject of war. "The feet of Christ," it had been said, "are set on the path that leads to the abolition of war." If that was His message to this generation they should at all costs hear and obey.

#### The Need of To-day.

When discussion was called for, the only speaker was Canon Micklem (rector of St. James', Sydney), who stressed the view that the real object of the gospel writers was not to allow, for, or include, the divine in their description of Jesus, but rather to render an adequate account of the human in Him. The danger of the time was the view of the Christ which was purely divine, and of being carried away into an ethereal region of purely spiritual conception. Such a view, he contended meant an entire loss of what was distinctively Christian. There were those

especially among the student world, who had a tendency to think of Christ only as a superlatively attractive man, a great captain and leader, for whom they were prepared to go anywhere. They failed to see in Him that further value which was described by speaking of Him as God. He pleaded for the utmost patience towards such a view, but it was necessary to assert the historic Jesus as a counter attraction to that sentimental picture of Christ removed from earth. Many so-called Christian cults were prepared to live in such a nebulous atmosphere, which they called Christian but which in reality had no relation to Christianity.

#### PRACTICAL CHURCH PROBLEMS.

With the presidential address and other essential preliminaries disposed of, delegates to the Congress settled down on Friday to a heavy session with papers on important matters affecting the well-being of the Church and its healthy progress. These came under three main headings—"The Town Priest," "The Bush Missionary," and "A Constitutional Episcopate"—in the course of which there was a good deal of straight talking.

The first speaker was the Rev. W. G. A. Green, of Brunswick, Vic., who dealt with the subject of "The Town Priest." He said that if he understood aright what was required of him, he was to speak "as an Anglo-Catholic in a broad sense" on the subject. The office and work of a priest in the Church of God was the highest and hardest calling in the great cities. His primary concern was with the sins of men, yet despite the greatness of his task, he was, probably, and humanly speaking, less well equipped by training than the doctor, the lawyer and the nurse. We lived in an age of specialisation. To do well to-day men must be not only keen on their jobs, but must know how to do their jobs. The town priest needed, first and foremost, a longer and deeper training. The neglect of Sunday morning worship was probably causing more searchings of the heart to the town priest than any other problem at the moment.

#### Handicaps of the Outback.

The Rev. S. J. Kirkby, organising secretary of the Bush Church Aid Society, was the opening speaker upon the subject of "The Bush Missionary," who he contended, had a big task, bristling with difficulties, of which the town priest was unaware. No compact parish was his, no architecturally perfect church with soft cushioned pews was his, no well-groomed sophisticated congregation was his. If he had a church it was probably of corrugated iron. His congregations might come from the far corners of a big landscape, representing types shy and inarticulate in the matter of religion, yet this much must be said, that unpromising though the material might be, men outback were marked by features which presented a valuable contact with the faith of the Lord. Besides exacting sweating toil and patient perseverance, Nature often called on the settler to face plague, flood and drought, yet one of the finest things that he displayed was a splendid fortitude that enabled him to endure the worst of misfortune and the most devastating disaster. When the ministry met men who had ploughed the grudging soil and drilled in the seed, and then never have seen a green blade by way of return; or who had watched their sheep perish by the thousand, and in the end of it all were pre-

pared grimly to begin all over again, then they met men who were displaying a noble Christian virtue and who surely were not far from the kingdom of God. After all, it was an act of faith to go on the land. No other word could fittingly describe the impulse of the man who saw the possibility of a well-ordered farm in a jungle of giant trees, or in a dense smother of mallee scrub; or the action of a man who flung out mile upon mile of wire fencing for sheep paddocks on a plain that was the home of the heat waves and the nursery of duststorms. The third characteristic of the men in the bush was their fellowship. They stood all together. There was a sense of interdependence and unity born of their common endurance or enjoyment, as the case may be. In the case of the bush missionary, there was the immensity of the area that had to be covered. Anglicans, too, often estimated the size and importance of the parish by the number of the population which dwelt in it.

Such a criterion was improper, and certainly could not be applied to the country. Big distances and scattered populations meant irregular and infrequent ministrations. Let such conditions prevail for a few years, and they would have perhaps a rank paganism, and with no particular blame to the people either. One could not criticise either the missionary or the people; the latter lived in impossible conditions, the former was given an impossible task. The padre outback was thrown too much upon himself, and the loneliness was sometimes appalling. He had no resort to a wise pastoral counsellor, and no opportunity, when the well of inspiration was dry to find refreshment in fellowship and devotion with neighbouring brethren. The danger of the secularisation of his ministry was real. Another personal difficulty was the narrowing intellectual horizon. The stimulus of active-minded men and women was not always present outback, and the bush padre suffers. There must be a revision of ideas concerning the matter. The man on the land needed the gospel, and the bush missionary's task was to present God as a reality. The Church must diminish, if it could not remove, the appalling denominational competition in country areas. It was a scandal to discover, on coming to some little sore-eyed back-country township that the inhabitants there had two or three pastors resident in their midst, and, furthermore, were subject to the regular attentions of visiting ministry. As a wastage of manpower it was sad; as an outrage on the reunion movement it was disastrous, and the whole business was calculated to produce a contempt for all organised religion. He knew of no greater hindrance to the real work of the bush minister than that welter of denominationalism which was with them, and if the Church—and he meant the whole company of faithful people—could not devise some sort of a comity of missions, it must be regarded as being in one respect bankrupt of the spirit of Christ. No plea was being made, he would explain for what were called Union Churches, which too often were an irritation to men and might be an abomination to the Lord. But was a comity of missions beyond the power of Christian statesmanship? To help the bush missionary further, they must examine the diocesan system. God saw the great island of Australia as one tremendous whole. Anglicans had changed it into a patchwork of dioceses, each with an episcopal head, each with its own machinery, and each

(Continued on page 10.)



The Rev. F. A. Cardew, who was formerly rector of All Saints', Brisbane, has just completed 25 years as incumbent of St. George's English Church, Paris, France.

Miss Gelding, C.M.S. Missionary in Tanganyika, East Africa, has returned to Sydney on her second furlough. She reports much progress in her work.

We have been asked to announce that the Rev. P. J. Bazeley, rector of All Saints', Petersham, Sydney, has resumed, at the request of the Committee, General Secretaryship of the Combined Campaign for Missions.

The Rev. W. V. Gurnett, assistant minister at Bankstown, has been nominated as rector of Picton, both in Sydney Diocese. Mr. Gurnett was ordained in the Mother Diocese, but subsequently laboured at Lakes Entrance, Diocese of Gippsland.

The Rev. Rex. Joynt, who began work as a layman amongst the Aborigines at Roper River, more than twenty years ago, has returned overland to Melbourne. He will have two years of furlough. His life has been one of real faithfulness.

The Rev. W. Greenwood has removed from St. Aidan's, Launceston, to the incumbency of St. John's Parish, Hobart. Prior to his departure from Launceston, he and Mrs. Greenwood were the recipients of several presentations.

The Most Reverend the Archbishop of Sydney and Mrs. Wright returned to Sydney on October 27th from the Adelaide Church Congress. The Primate on his return sounded an optimistic note regarding the Church's outlook and work in Australia.

Miss Barber, the Secretary of the Women's Department of the N.S.W. Branch of C.M.S., and who laboured in South China for many years as a missionary, fell down some steps last week and fractured her hip. She is in the Western Suburbs Hospital, Sydney, and is making excellent headway.

It is interesting to note that the Rev. E. R. Elder, B.A., formerly rector of Erskineville, Sydney, and who joined the Diocese of Polynesia, has been appointed to the charge of Nukualofa, Tonga. Mr. Elder is a nephew of the late Rev. Copeland King, of New Guinea fame.

The death of Miss Marion Nuttall, of Kyneton, Victoria, has removed a radiant personality from the town and church life. She was a generous soul with an ever ready hand in the church's labours. Glowing tributes have been paid to her life and witness for God and righteousness.

The new Principal of the Church Grammar School, Launceston, is Mr. F. R. Adams, B.A., Dip.Ed. He will take up his duties in the new year. Mr. Adams is a graduate of Melbourne and Manchester. He has had much experience in secondary school work in Melbourne, and has taught at the Manchester Grammar School.

The Ven. H. B. Atkinson has become Archdeacon of Launceston, in place of the Ven. Archdeacon Beresford, who on account of increasing infirmity, has gone into retirement. Archdeacon Beresford has made his home in Launceston.

Rev. Dr. A. P. Elkin, holder of a Rockefeller Fellowship, recently returned to Sydney from North-west Australia, where, under the auspices of the Australian National Research Council, he has been conducting anthropological work among the Kimberley aborigines. Dr. Elkin is on the list of clergy in the Diocese of Newcastle.

The Rev. H. E. Warren, of Groote Eylandt, C.M.S. Mission Station, has returned south to Melbourne to confer with the Committee regarding work on the Island. It must be now fifteen years since Mr. Warren went north to labour amongst our Australian Aborigines. He has done a rare work.

The Bishop of Central Tanganyika and his party arrived safely at Dar-es-salaam, East Africa, last week, and Bishop Chambers was to have been enthroned at Dodoma on Sunday last, November 4, as the first Bishop of the new Diocese of Central Tanganyika. The cable states that the Bishop and his fellow missionaries are all well.

The death in London of Mr. Cecil W. Darley, T.S.O., formerly engineer-in-chief for harbours and rivers in N.S.W., removes one who was deeply interested in the Evangelical work of the Church. He was on the committee of the Colonial and Continental Church Society, London, and always proved most hospitable to N.S.W. clergy going on visit to Great Britain. The late Mr. Darley was 86 years of age, his death followed upon an accident in Regent Street, London, where he was knocked down, receiving concussion and shock.

The Rev. T. Quigley, rector of St. George's Church, Hobart, has received a cablegram intimating the death of his eldest brother, the Rev. John Quigley, rector of Dungannon, Co. Wicklow, Ireland. He was a distinguished graduate in Arts and Divinity of Trinity College, Dublin. He was also an authority on the Irish language, and helped in its revival in recent years. But in a church, noted for the scholarship of its clergy, he was prominent as an authority in vindication of the historical position of the Church of Ireland against the claims, teaching, and errors of the Church of Rome in Ireland. He was much beloved in his parish.

Rev. S. H. Hughes, who has resigned the charge of St. John's Church, New Town, Tasmania, after 40 years of service, 22 being spent at St. John's, preached his farewell sermons last Sunday to large congregations. Mr. Hughes was born at Glenorchy in 1859, and was ordained deacon by Bishop Sandford in 1888, and priest by Bishop Montgomery in the following year. At Waratah, Devonport, Brighton, Hamilton, and New Town, where Mr. Hughes laboured in succession, he proved himself an energetic, faithful, worker. He has been succeeded by Rev. C. H. Corvan, one-time rector of St. Paul's, Launceston, who has been rector of St. John Baptist Church, Hobart, since 1924.

Mrs. de Coetlogon, wife of Canon de Coetlogon, of Launceston, Tasmania, passed away recently at the advanced age of 75 years. She was the daughter of the late Rev. I. Nethercott, formerly rector of Swansea, Tasmania. She was born at Cheltenham, England, in 1853, and came to Tasmania in 1871, together with her father and mother and sister. She was always devoted to church work and worked hard as organist, Sunday School teacher, and in other ways, being of the greatest help to her father in his parishes, and to her husband, Canon de Coetlogon. She will be most kindly remembered at Kingston, Swansea, and on the North-west Coast and Launceston, her kindly disposition and evident desire to be of use and a friend to all, causing her to have many firm friends. Mrs. de Coetlogon was a well-known speaker at church gatherings, and many will never forget her helpful, earnest words. Much sympathy is felt for Canon de Coetlogon in his heavy loss.

The BLACK is as good as The TAN

**"KIWI" BOOT POLISHES**

The acknowledged Standard of Quality





Let man, then, learn the revelation of all nature and all thought to his heart; that, namely, that the Highest dwells with him; that the sources of nature are in his own mind.—Emerson.

"That Christ may dwell in your hearts by faith."—Paul.

#### NOVEMBER.

11-11-11.—"LEST WE FORGET," 1918.

11th—23rd Sunday after Trinity. Collect from the ancient Sacramentary of Gregory. "Devout Prayers" should be more strictly translated "godly prayers."

14th—Wednesday. Lord Roberts died.

16th—Friday. Suez Canal opened.

17th—Saturday. Accession of Queen Elizabeth, 1558.

18th—24th Sunday after Trinity. The Bondage of sin, even in the regenerate, is the subject of the day.

20th—Thursday. Queen Alexandra died, 1925.

22nd—Thursday. St. Cecilia, Patron of sacred music.

Next issue of this paper.



#### TO AUSTRALIAN CHURCHMEN

(Notes communicated by "Spermologos.")

NOTHING could be more cordial than the welcome given to Churchmen by Adelaide. The city, always charming, was at its best in all the beauty and bright sunshine of Spring. The chairman of the Congress, the Lord Bishop of Adelaide, courteous, tactful and gracious in speech and bearing. The local clergy and laity full of hospitality and rich in good works, making for the comfort of the "saints" who had come from near and far. If the Congress of 1928 is remembered for nought else than the spirit of happy fellowship, it will not have been held in vain.

Officially, the Congress opened on Thursday morning, when the Bishop delivered his presidential address—a helpful utterance stressing the great theme of the programme, "The Lord of all good life." Welcome was tendered by the Lord Mayor and heads of other Protestant Churches. The striking and thoughtful speech of the Moderator of the Presbyterian Church was quite a contribution to the ceremony. Actually the Congress opened with the big services in the Cathedral on the preceding evening. A well-attended procession of clergy together with the bishops, marched from the Church House to the Cathedral. But a procession through half-lighted streets at night with the clergy keeping all manner of steps and engaging in small talk, is not at all impressive. If the band had struck up a few rousing battle hymns and the clergy had been invited to sing, then that procession might have been a triumph.

The Primate's Congress sermon was vigorous in thought and in delivery, carrying inspiration to the great crowd present.

Among the "side attractions" to the Congress was the Exhibition with one

Court devoted to the Missionary and Sunday School activities of the Church, and the other devoted to ecclesiastical art. At the former, the well-known societies and organisations of the Church found representation; at the latter, Church craftsmen and artists displayed their handiwork.

Surely those responsible lacked some sense of proportion in having the Art Exhibition, concerned with the drapery of church worship, opened by His Excellency the Governor with special ceremony; whilst the Missionary Exhibition, standing for the primary work of the Church, should go unrecognised by any special function. A lapse of thought we hope!

The whole scheme of Congress music and community singing had been thoroughly worked out and the distinctive periods of Church music were illustrated. Let a word of praise be given for the thoughtfulness shown in the selection of hymns sung at each session. The singing in the Congress Hall was always good, but hardly inspirational. There was nothing like the Melbourne Congress (1925) hymn "Once to every man and nation," sung to "Hyfrydol." Will that ever be forgotten by those who attended it? Adelaide came near to it with "Ye Watchers and ye Holy Ones," but that was not sung at the Congress sessions at all, but only at the preliminary Cathedral service.

Generally speaking, the Congress papers reached a high standard. One or two of the readers failed to get the "pitch" of the hall, and until the official congress report is published, the Church will not know much about their remarks other than what may be gleaned from press reports.

At times there were manifestations of a tendency to use the Congress for propaganda purposes. Congresses should always be occasions for free, fearless exposition of truth or practice, as the readers conceive such, but at least chief regard should be had to the interests of the whole family of the Church, not to any section, however passingly popular it may be.

Discussion that followed the paper was too often disappointing. Some speakers who sent up their cards were content to labour about small details rather than discuss or criticise leading principals. Dr. Micklem's five minutes at the conclusion of the first night was a notable exception. His contribution on the picture of the Historic Jesus in the Synoptists was a gem.

It was curious to note that a succession of papers stressed the urgent need for a better training of the clergy. And there was no connivance on the part of the readers! Here is a fact to which the Bishops must pay attention as well as the authorities of the Australian College of Theology, and not the least the Heads of Theological Colleges. The Church is becoming dissatisfied and the clergy are finding themselves in a false position. They are being sent out not adequately equipped for their big task. The time has come for a re-examination of our training systems. The A.C.T. might help by an extension of its course by another year. A two-year course is miserably insufficient. If anyone complains on the ground of increased expense, the sufficient answer is: Hang the expense! Anyhow, the powers that be must take notice of the spontaneous unanimity of judgment shown at the Congress.

Plain speech was the order of each day. To any outsider who deems that Ecclesia Anglicana is bound in chains

and fetters, and that the clergy and laity are overawed by tyrannical bishops, a visit to a congress is recommended. The office and work of a bishop were subjected to close examination. One speaker stated that it was his lot to "put them in their place"; another claimed that there should be fewer diocesan bishops but more coadjutors or "chorepiscopi"; a third asserted that from the ranks of the episcopate arch-heretics had come. Speech was fearless but always in good taste and with respectful loyalty.

Some shrewd things were said. A West Australian begged that besides a course in "pastoralia" in our training colleges there should be a course in "Piscatorialia." He thought that a spiritual "Compleat Angler" was needed for the instruction of the clergy in that delicate yet absorbing art of "fishing for men." The Rev. W. H. Irwin's short paper on "Church Membership" was packed full of wit and wisdom, well blended and containing a valuable element of spiritualised common sense. It deserves publication in full.

Catchwords and phrases were bandied about on occasions and were used, unconsciously of course, to cast a spell upon the audience or to clinch an argument. "Catholic usage, Catholic tradition." Will some reader of "The A.C. Record" please tell us what these words mean? No one at the Congress stopped to do so. Where can be found the norm of "Catholic usage" or the authoritative standards of "Catholic tradition." Do we find them in the pre-Tridentine or post-Tridentine literature, or anywhere else for that matter? No one seems to know, and on enquiry it is found that those who use the phrases have their own interpretation thereof. And that, by the way, isn't "Catholicity," but only individualism masquerading as such.

Another phrase, much beloved now a-days and rolled off the tongue with oily smoothness, "The inherent rights of a Bishop." What are they? The phrase finds a place in the new Draft Constitution before the Church in Australia. At the Congress two speakers seemed to take those "rights" for granted, but carefully abstained from detailing them for our information. The phrase may mean anything or just nothing—possibly the latter.

The claims and worth of the Australian Church were emphasised in a number of papers, but what can we say of the solemn foolishness of one debater's remark that "twenty-five years ago the Australian Bush was pagan; to-day it is Christian." An unworthy commentary this on the work of a noble succession of men who fifty years ago laboured without notice or advertisement under heart-breaking conditions of isolation and travel. But even that consideration apart, all could wish that the Australian Bush were Christian. However the aforesaid debater was not too sure of the truth of his sweeping generalisation. He added that he had seen in slum parishes in London collecting tins to hold the pennies given by poor folk to take the gospel to "wealthy squatters in Australia who were shearing 100,000 sheep a year." It would appear from that remark that the process of Christianisation of the Bush has hardly begun. However, sober Australian Churchpeople need not be unduly pessimistic or unduly optimistic. Fatuous statements about their country made in off-hand fashion should not deter them in helping forward the work in the Bush.

Sydney synodsmen who dared to criticise the Draft Constitution will find a grain of comfort in the Congress report. For some time all manner of epithets and charges have been flung at them in manner so becoming the Christian calling. For daring to breathe a word against that "sacrosanct document" they have been charged with the extravagances of youth and the senilities of age. They will now take courage in the fact that the reader of the paper on the "Constitutional Episcopate" questioned the character of the proposed Supreme Tribunal. Of course Sydney synodsmen will scarcely agree with this new and unexpected critic because he tentatively suggested that the final court of appeal should consist entirely of bishops. Nevertheless it is encouraging to find another who does not believe that infallibility mantled the Convention and inspiration ceased when it concluded its labours.

The final note of the Congress was that of the missionary work of the Church. 'Twas good to find it so arranged—a great climax to the proceedings of the week. The fellowship, devotion, prayers of the members of the Congress will surely not be in vain. The Church will be stronger because of the gathering, more sure of her message, more keen to deliver it. "The Lord of all Good Life" still lives. We lift up our heads, we rejoice and go forward. The Cross is in the field.



#### The Economic Mission.

EVEN Empire is, as Mr. Bruce has just told us, a matter of Commerce. It pays best to deal with Britain, which is an old experience of other nations besides ourselves in this remote part of the Empire. It is, however, being more generally realised that we are, after all, but a Greater Britain Overseas. Consequently in all that we do for Britain's trade we are in a measure helping ourselves. This is why a too rigid protectionist policy may have to be amended, or modified, for our own sakes, in satisfactory development. We certainly need men and money for the development of our new land. And we must as certainly adopt a less hostile attitude towards the Old Land. The writer has in fresh memory what a leading Bolton manufacturer of goods we cannot produce out here had to say about the conditions of Australian trade which shut him out to the gain of foreign makers. But what a religious journal is chiefly concerned with, of course, is not to advocate any political movement above another, but to affirm that the righteousness which exalteth a nation has close relationship with trade and commerce. This has ever been Britain's foundation, and it must be ours too. It is because we recognise that inherent righteousness of our Mother Land in many of the otherwise prosaic concerns of life that we remain as loyal as we are. We welcome the Economic Mission now visiting Australia, because it has to do with fundamentals of greater import than pounds, shillings and pence.



#### Mongrel Churchmen.

THE term is not ours, but that of a newly elevated member of the English Bench of Bishops speaking at the recent Congress in England. He emphasised, we are glad to note, that the Church must remain Reformed and Protestant as well as Catholic and Apostolic. We would prefer to think, however, that this admixture of elements had produced a true breed and not a mongrel type. For search as you may, there is not to be found in Christendom a better and a truer representation of New Testament life and belief than provided by adherents to the teachings of the Book of Common Prayer. This is why we hate the idea of a revision which will minimise if not destroy the foundations upon which the Ecclesia Anglicana has rested for centuries. And this is why we in Australia must rouse ourselves and demand that our Church should be conducted on the basis which is likely to produce just that highly moral and manly type of churchman for which the Church of England has been awarded praise by other lips than her own. Doctrine does still affect character.

#### The Hospital Appeal.

THERE are not wanting signs that it may be necessary to vary the incidence of this appeal as regards church collections. Time was when the Church controlled the healing work in the community. Later on, she was the energising force of all the charitable efforts of the people. But partly with the alienation of the masses from church attendance, and with the development of a greater social conscience, the Church to-day is in a different position, and the burden of giving for hospital work presses unduly upon many struggling parishes in which the clergy are "sweated" in a manner that is not tolerated even in hospital workers. It should not be suggested that the Church should no longer interest herself in this laudable and Christ-like appeal. But it may be done, in the care of those parishes which cannot pay their way, in some other manner than by giving a whole Sunday's collection, without detracting from the total amount raised for medical charities. Is it not high time that hospitals were supported by direct taxation, that those who use them, and can afford to pay, should no longer escape their just share of the costs?

#### Archbishop of Melbourne Returns.

##### Letter to Diocese.

The Most Reverend Dr. Harrington Lees, Archbishop of Melbourne, together with Mrs. Lees, returned from England on Monday, 29th October. They journeyed by the P. & O. steamer "Maloja," and just before leaving England the Archbishop addressed the following letter to his diocese:—

"In a fortnight's time we shall be sailing back to our home at Bishops Court, and it is simple truth to say how much it feels—just a coming home. It has been a much-needed and most refreshing time of rest, but I love my work best, and it will be good to be in the heart of it again. The opportunities of preaching which have gladdened some of my Sundays have been so often rich with historic surroundings and sacred memories. Canterbury and York, St. Paul's Cathedral, and St. Margaret's, Westminster, Rochester, and (by striking contrast of newness) Liverpool, as well as the churches of my old parishes—Beckenham, Swansea, Kenilworth—all these have been welcome means not only of ministry, but of meeting old friends.

"The weeks after our return to Melbourne will be unusually full. The social demands of Cup Week, the administrative threads of many committees, the very rapid occurrence of Synod, the meeting of all the Australian bishops at Sydney, followed by our Christmas prize-givings and the Advent ordination—all these must be faced. So that when the first general welcomes are over you will have mercy in your love and remember that we, and especially Mrs. Lees, must of necessity have time to unpack, settle in, and arrange home matters. It means that there cannot be real chances before Christmas season of undertaking parochial engagements. Where I go there Mrs. Lees will naturally accompany me, but she will not at first have time to begin an engagement list of her own. I know I can trust to your kind understanding in this matter. We shall serve you best by not being submerged under overwhelming multiplicity of smaller calls. Well, it will not be long now before we meet, and there will be no happier man in Melbourne when the Maloja arrives than your affectionate friend."

#### ARMISTICE DAY, NOVEMBER 11.

A rev'rent silence reigns,  
In memory of the dead,  
While we present each loved one's name  
To One, the Church's Head.

They died, unholding right,  
They died, on distant shore,  
They live with Him, "The Living One,"  
"Alive for evermore."

Enshrined in faith and hope,  
Enshrined in deathless love,  
Enshrined within the place prepared,  
They dwell with One above.

Grace L. Rodda.

"If I were to live my life over again I would spend less time in service and more time in prayer."—Adolph Saphir.



## At the Congress.

(Continued from page 7.)

trying to work out its own salvation without much relation to its neighbours. Because of that the unity of the Church had been affected by all sorts of antagonisms, and the general effect upon the bush missionary was most disheartening. The Church must retrace its steps. Fewer but larger dioceses, and fewer diocesan bishops, but more coadjutors, might possibly help toward a solution. Their bounds must be widened; that "in-breeding" in the dioceses must be stopped, and movements of men to and from the country must be freer. Thus a stir of health-giving life would be imparted to the whole body of the church. And was it too revolutionary to suggest that the godly and faithful laymen of proved Christian worth in an isolated township, be ordained or licensed to administer the Sacrament of Holy Communion during the prolonged absences of the parish priest?

How could they justify their depriving the faithful of that sacrament for a period of six months or a year, or as they had learned in some cases, for five years. So it was that the regular bush ministry should be amplified. Let the church choose out men of good report and set them aside to minister the sacrament. If some should object that it was risky and that they should be careful about trusting men, let them learn that it was time they began to trust the Holy Ghost.

## The Almighty in a Tram.

The Rev. W. L. Riley, of Perth, said one extreme was the type of person who put the Almighty into a tramcar, pulled down the blinds on either side, decorated the inside with all manner of curios from the mediaeval rubbish tip, and pushed the tram along with a few people in front raising such a dust that even the passenger inside could not see where he was going. That was one extreme—putting the Almighty on a line where they wanted Him, and pushing Him along without allowing Him to look into the vineyard on either side. He further said that one of the biggest things they should get in life was the greater loyalty to Jesus and a greater understanding of how they could use the powers they possessed in His work. They should always remember that although the brother who served alongside them might not employ their methods, he was always aiming at the same end. The members of the Free Churches, although they did not belong to the same regiment as the members of the Anglican Church, were all fighting in the same cause. He wondered how many of the clergy realised that their work was a dual one? They had to be shepherds of their flock, but they had also to be fishers of men. The former was easier and much more satisfying work than the latter. Their shepherding consisted of more than observing a ritual. The fisherman, as Christ saw him in Palestine, had to go out and look for his fish. So it was for the greater adventure of their ministries—going out to catch men. How many of them were really doing it? They were satisfied to remain content with a shepherd's job and not worry about the fisherman's. Christ's preparation for the ministry had consisted in understanding human nature and a knowledge of God, and if their ministry were to be successful they should undergo the same preparation.

## Constitutional Episcopate.

The Rev. Dr. P. A. Micklem, of Sydney, in dealing with "A Constitutional Episcopate," said that when the bishopric of Australia was constituted in 1836, it was by letters patent issued by the King, for the Church in England at that time had no machinery of its own for effecting that object. An arbitrary authority so conferred, as the bishops possessing it, were the first to recognise, placed them in a wholly wrong relation to their clergy and people. That unconstitutional episcopal jurisdiction was but short-lived. A constitutional episcopate did not mean one which placed the bishop and his jurisdiction in a position of mere dependence on the good will of his diocese and its representative assembly. The bishop derived his office and authority from above rather than from below. Referring to the draft constitution of the Church of England in Australia, Dr. Micklem said that he did not feel altogether sure that in spite of the clause safeguarding the powers and functions inherent in the episcopate those powers and functions in one respect at least were adequately safeguarded in the body of the constitution.

The Rev. S. J. Houston, of Port Adelaide, said that under one constitution some of the worst features of the monarchical episcopate might be retained. Under another the bishop might be reduced to being in submission to his clergy and laity to such a degree that he became something closely approximating to a rubber stamp official. The bishop derived his power from the one Holy Catholic and Apostolic Church.

## SOCIAL AND INDUSTRIAL PROBLEMS.

Two aspects of present-day social and industrial problems were given at the evening session by the Bishop of Warraratta (Dr. Hart), and the Rev. R. N. Baker, M.A., of St. Thomas's Church, North Sydney, to a crowded hall. Both addresses were listened to with great attention.

The Bishop of Adelaide presided.

Dr. Hart dealt with the subject chiefly from a theological aspect. He said Christ entered their social and industrial relationships when He said, "Seek ye first the Kingdom of God and His Righteousness." In that sentence, his whole programme was enshrined. The whole of our present system of business was contrary to Christ's teachings. Our standards of success emphasised gain, our education was subjected to the need of money-making; wealthy men were given prominence for their wealth's sake only; and it was all paganism, worse than the old Mediterranean form which with all its faults, had other gods than Mammon. Our system would fail by its own depravity if it were not administered by truly Christian men, who willingly and liberally introduced alleviation of its iniquity. Fellowship should triumph over the pursuit of gain. If the Church was truly living by His Spirit, and inflamed with love for God and man; and if they truly deplored the suffering and degradation of the victims of greed and the prostitution of highly gifted souls to the worship of Mammon, the hour called all to the greatest warfare of Christendom, but eventually the most glorious triumph of Jesus Christ, the Master.

## Spirit of Reconciliation.

Rev. H. N. Baker adapted his remarks to the economic side of the ques-

tion, and present-day practices and considerations. In the midst of strikes and class warfare, he said, a spirit of reconciliation was gathering strength among many workers and employers, and the hope of a happier future for Australian industry depended on this spirit developing more momentum, cohesion and creative capacity.

Dealing with the moral factor in industry, the speaker said it was significant that a number of organisations for the promotion of business morality had sprung into life, which was a confession that defective morality was one of the causes of the unsatisfactoriness of industry. Individualistic morality had proved inadequate to the present highly socialised organisation of industry. It had much to say upon the relations one to another of members within an industrial party or group, but very little on the relationship of groups one to another. The ethical principal, "Thou shalt love thy neighbour as thyself," was equally obligatory upon parties, groups, churches, and nations as upon individuals.

The speaker referred to the direct economic losses and the effect upon the cost of living by the over-indulgence of the community in luxury. Popular economic philosophies such as capitalism, socialism, Bolshevism, represented the mental factor which made their own contribution to the prevalent disharmony, but it was nothing like so serious as the troubles arising from bad ethics and bad conduct.

## Church Membership.

Papers dealing with "Church Membership—Its Meaning and Implication," were given by the Bishop of Riverina (Dr. Halse) and the Rev. W. H. Irwin, of Adelaide.

Dr. Halse said that in the days when the Church and the State were regarded as two aspects of the same body politic, it would have been much simpler to state the meaning and the implications of church membership than it was to-day. One of the results of a divided Christendom was that every denomination tended to accumulate a large number of nominal adherents. This result was not entirely satisfactory, the effort to include the worldly minded within the practising life of the church having the tendency to lower the spiritual life of the whole.

The first implication of church membership was the gift of a new life imparted to the individual soul for the building up of the corporate life, which consisted of living members of the Body of Christ. Membership in the church was the organic relationship of individuals to Christ, but we were now living in an age when mankind, being disillusioned with the results of civilisation, scientific discovery, and economic progress, was hungering for religion, but was not at all convinced of the context of religion. The second implication was the faith in the Divine personality as distinct from a subjective experience which tended to treat religion as the expression of moods and temperaments. The Church of God was the means whereby man was brought back into tune with God's purpose for him, and enabled, through grace, to lift up his heart in worship.

Rev. W. H. Irwin discussed various tests of church membership such as the creeds, baptism, moral character, and loyalty. and said he thought that these tests could only be rough and ready standards of churchmanship. Consequently, he said, they should not be rigidly applied. He criticised those who wished

for a smaller and better church on the grounds that it would be contrary to the historic type of the church. The right policy was not expulsion but inspiration. The best method to vitalise the church was to increase the spiritual powers of the laity, which has, however, already greatly increased, but the movement should be further encouraged.

## RELATION OF RELIGION TO ART AND SCIENCE.

The Rev. A. Deleuge Sykes, of Adelaide, in referring to the relation of the Church to science and art, said that some scientists were frankly materialistic, and others revered spiritual values, but were confessedly agnostic and even anti-theistic. Others recognised that beauty and moral purpose were avenues that led to objective truth as much as science did. Christian experience implied actual observation of facts and knowledge based on observation, and the main stream of Christian experience had always held to the conception of a personal God, and of the Incarnation, Redemption and Resurrection.

Mr. A. G. Price remarked that the scientific world needed Christianity which could no longer be enforced from without, but must be inspired from within.

The Bishop of Goulburn's paper on religion and art was read in his absence by Archdeacon Clappett. Christianity, he said, had supplied art with new subjects and fresh inspiration. Beauty in form, line, and colour was a veritable sacrament of truth and goodness. The history of art showed that religion was a necessary inspiration. The cult of beauty for its own sake was idolatry, but as an element of divine self-expression, it was a necessary part of the Gospel of God.

The Rev. H. E. Inger said the saint and master artist worked on similar lines. Neither cared for self-glorification, and each sought the richest truth and beauty. Christianity learned from art and art from Christianity.

## Our Glorious Heritage.

## The Primate on our Ancient Church.

I have not the least doubt that recent events have brought home to many of our Church people the privilege that they possess in the glorious heritage of the ancient Church of which they are members. The pity is that they often fail to study its story as they should, and more than this, they forget the obligations that such a story lays upon them. I am often thankful that Archbishop Benson, that great Archbishop of Canterbury, who inspired such high ideals of Churchmanship, took the character of the Church as the topic of his last public address not long before he went home to God as he knelt in the Service of Holy Communion in the Parish Church of Hawarden. His address emphasised the four characteristics of the Church, Reformed, Protestant, Apostolic, Catholic. Reformed, Protestant. Our Church was Apostolic, for it traced its history back in doctrine and in discipline by lineal descent to the days of the Apostles. It was Catholic because it embodied in its formularies those great Catholic dogmas of the faith which are found world-wide wherever the faith is pure. It was reformed because it had swept out from its sanctuaries the medieval accretions that had corrupted the original pure fountain of truth. I have often stood with humble thankfulness beside the spot in Oxford where his great predecessor, Archbishop Cranmer, that learned Archbishop Cranmer, gave up his life at the stake rather than accept a false statement of the doctrine of Holy Communion. Then, fourthly, he added that our Church is Protestant, not in the limited negative sense of that much abused word, but in the positive aspect that our Church speaks out the truth,

never brow-beaten, never silenced by pretensions, however arrogant, however apparently powerful. May we each resolve under the new impulse to live more definitely as Churchmen who take pains to extend our heritage for the good of our land and generation.

## Church of England League, Tasmania.

## The Annual Gatherings.

Six years in existence and still "going strong" can be said of the Church of England League in Tasmania, for the report for the sixth year, just to hand, tells of progress all along the line. Much of this is due under God to the splendid lead of the Rev. T. Quigley, M.A., Rector of St. George's, Hobart. He with a band of gallant laymen began the work of the League and while the main centres of its activities are Hobart and Launceston, there are many hundreds of members scattered all over Tasmania. Mr. Quigley has brought to the affairs of the League scholarship and spiritual fervour together with positive teaching and an unflagging zeal and devotion. He has gathered around the cause a band of earnest and faithful workers and God has earned their endeavours.

## The Annual Meeting.

There was a splendid attendance at the annual meeting in St. George's Hall, Hobart, on Monday, October 15. Mr. J. A. McElroy, B.A., President, was in the chair. The annual report had already been placed in the hands of members and others. It gave a clear statement of the activities of the League during the year showing that the work was progressing steadily both in numbers and influence. The main reason for this was that the League supplied a definite need—the need of a rallying point for those who were disturbed by the present Romeward drift of the Church of England, and who were anxious to keep the Church true to its Scriptural basis. The Catholic, Apostolic, Protestant and Reformed basis of our Church was constantly stressed in constructive and positive ways. Naturally the double rejection by the House of Commons of the proposed new Prayer Book found due attention in the report. That rejection seemed little short of a miracle. Meetings had been held quarterly, and the executive committee had continued its work of distributing literature from the National Church League in England. The executive committee had been able to secure another student of Moore College, Sydney, in the person of Mr. Ezzy, as a grantee of the bursary fund. He had undertaken to serve a certain number of years in the diocese after ordination. That was one of the League's most valuable activities. Members were asked to promise subscriptions for four years to the bursary fund. The membership of the League was steadily increasing, so much so that the wider church life in Tasmania takes cognisance of the League and feels that it stands for important issues in the Church of England. By its policy of education and enlightenment the League endeavoured to guide its members and the Church in general in the principles of our Evangelical and Reformed faith not forgetting to make known that the Church of England is passing through a crisis which could only be compared with the Reformation.

The chairman in succinct and telling words moved the adoption of the report, which was seconded by Dr. A. Withers Green and unanimously adopted.

The officers for the ensuing year were then elected in the persons of—President, the Rev. T. Quigley; vice-president, Mr. J. A. McElroy; secretary, Rev. C. Allen; hon. treasurer, Mr. John Lord; committee, Revs. A. Gamble, S. Armon, F. J. Benbow, Messrs. W. Cripps, junr., H. A. Chambers, Mr. V. E. Wettenhall and A. L. Butler; auditor, Mr. V. E. Wettenhall. Reference having been made in glowing terms to the devoted and splendid work of the secretary, Rev. C. Allen, B.A.

## Revised Prayer Book.

The Rev. S. H. Denman, rector of St. Bede's, Drummoyne, Sydney, was the special speaker for the evening and he delivered an inspiring address on "The Essentials of Evangelicalism." He submitted a motion expressing thanks to God for the double rejection by the House of Commons of the Revised Book of Common Prayer. The motion further stated, "It is felt that this action was nothing less than a vindication of the inherent Protestant character of the British nation, as represented by Parliament. This meeting is, further, cognisant of God's good hand of blessing upon the work of the

League. It rejoices in the League's continued progress, and pledges itself by prayer and every other lawful means to further the principles for which the League stands."

Mr. Denman in the course of his remarks said that the essentials of Evangelicalism were no mere shibboleths, the precise and accurate pronunciation of which alone admitted to evangelical circles. Nor do they mean a party in the church fighting in ardent controversy for its own existence. Rather by the essentials of evangelism are meant those fundamental Reformed and Protestant doctrines and practices, those basic truths of New Testament evangelicalism without which the Church of England would be untrue to its name, and without which she would be indescribably the poorer.

These principles are: (1) That Holy Scripture is the one absolute standard of Christian doctrine and conduct; (2) The complete liberty of conscience and the right of private judgment as prerogatives of the Christian believer. Issuing from these two basic truths are three immediate facts typical of and essential to the evangelical position in the church:—(1) The direct access of every soul to God through Christ; (2) The all-sufficiency of Christ as the Saviour of all men; (3) The gift of the Holy Spirit as the abiding presence and power in the believer's soul. Over against these great truths is the sacerdotal system interposing a priesthood and its accessories between the individual soul and Christ, and thus weakening the soul's apprehension of immediate communion with God and its sole reliance on Him. The speaker pointed out that the evangelical record in life, in missionary activity, in social amelioration is a noble one, and quoting the present Archbishop of Canterbury, asked: "Is it possible to over-estimate the value to English Churchmanship of the evangelical movement which swept through England a century and a half ago? It gave to us or revived for us a spirit of personal loyalty to a living Lord, which brought new strength and earnestness into half the homes in England. To impair the principles which have so deep a root in English Christianity to-day would be to at least seem an act of traitorous disloyalty to our faith."

"We evangelicals have a magnificent inheritance. The call comes to-day to be faithful to those great principles which have given us this inheritance. The blessings of the Protestant Reformation are ours not only to see that they are handed on unimpaired but also undiminished, so that our church may continue to be what she has been since the Reformation—the enemy of superstition and of tyranny and error and priestly usurpation—and the friend of righteousness and truth. The call to-day is for men and women of strong and deep conviction in those Scriptural truths given in the New Testament and brought to light again after dark days in that glorious movement of God, which we term the Reformation. Support the Church of England League for its endeavour is to maintain and strengthen the hold of these truths in our Church."

The anniversary services were held in St. Stephen's, Sandy Bay, and St. George's, Hobart, on the Sunday, October 14—together with a special service for men and meetings for Church women. There was also an important gathering in the same connection in St. John's Hall, Launceston, and at each of these services and meetings the Rev. S. H. Denman gave the addresses.

(From our own Correspondent.)

The Rev. S. H. Denman, Rector of St. Bede's, Drummoyne, Sydney, has been with us as the special preacher and speaker at the Church of England League annual services and meeting. His messages were much appreciated. His forceful, clear and spiritual sermons and addresses have left a deep impression. What the Church needs to-day is men like Mr. Denman, who have conviction and know where they stand. Church people are everywhere confused with rival voices and no definite voice from our Evangelicals, who will truly follow those who know their own mind. The weak, apologetic, indefinite evangelical will always fail in leadership and never more so than to-day. Thank God for the few men like Mr. Denman. Tasmania's Evangelicals are grateful to him for his lead.

## Our Printing Fund.

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Rev. Leonard Gabbott, Rockdale, 10/-.





## NEW SOUTH WALES.

## SYDNEY.

## Mr. Justice Harvey's Timely Word.

The Y.M.C.A. organised a rally for men in Sydney Town Hall on Sun.-day, October 21. Among the speakers was that leading churchman, Mr. Justice Harvey, who said "that our Lord Jesus Christ did not come to create a new system of ethics, but to change the heart of man. The most ideally perfect system of social organisation will never work until some radical change takes place in the human heart. A new economic world waits for the effort expended upon the reforming of society, the bettering of external conditions, and the gratification of personal pleasures, were expended upon the reforming of men, upon the creation of character, and the enrichment of spiritual life, the whole social outlook would be changed in a year. The elaborate machinery of law-making is merely tinkering with the social problem, and is hardly more effective than a plaster upon a wooden leg. The regeneration of society and the regeneration of the individual are really co-ordinate interests. We cannot have the one unless we have the other. They are bound up together. The vital and necessary relation of the individual to society lies at the basis of the Christian conception of life. The way of Jesus was this: 'Thou shalt love the Lord thy God with all thy heart . . . and thy neighbour as thyself.' True religion, the religion of personal devotion to Jesus Christ, lays a compulsion upon every man who has experience of it, to regard 'his neighbour', that is, the society in which he lives, as himself. Given a majority of Christ-like Christians in the community, and the first step will have been taken to the creation of a new social environment."

## St. John's, Glebe.

## Sale of Work.

Sixty years ago the foundation stone of St. John's Church of England, Glebe, was laid, and to celebrate the diamond jubilee a successful sale of work was held in the Record Reign Hall, St. John's Road, on 20th October. The proceeds will be used to renovate the interior of the church. The official opening of the sale was performed by Mrs. F. B. Boyce, who was presented with a bouquet of carnations and lilies. The Rev. J. P. Dryland, rector, presided, and others on the platform were Archdeacon Boyce, the Rev. R. C. Racklyest, Mrs. Dryland, and Mrs. Tugwell. Arrangements were in the

hands of a committee, of which Mr. J. E. Barker was the hon. secretary, and which consisted of churchwardens, members of the church council, and the women's guild.

## Captain Cook's Bi-Centenary.

The Rt. Rev. Bishop D'Arcy-Irvine, Bishop Coadjutor of Sydney, was the principal speaker in Hyde Park, Sydney, on Sunday, 28th October, at the Bi-Centenary Celebrations of Captain James Cook. The Bishop said it was pleasant to think of the humble beginning of Cook—a great man, who had surmounted all obstacles and by his integrity and grit had mounted the ladder of success to its highest rung.

"Cook," he added, "was one of the greatest Empire builders. He was a lover of children, and was devoted to his aged father. He never lost sight of the interests of the men under his command. He was devoted to duty, was benevolent, humane, broadminded, plain, and unaffected. Level-headed and cool, and was endowed with a rich sense of humour. Amid so many virtues it is reassuring to find that he was hot-tempered. The perfect man is always open to suspicion."

## The Church's Influence.

## The Premier's Testimony.

A tribute to the excellent moral and character-building work of the Church was paid by the Premier (Mr. Bavin) at Seven Hills on 27th October, when he opened a fete in aid of the funds of St. Andrew's Church.

Mr. Bavin said that, now that he had been received by a church congregation again, he felt that he was almost respectable once more, that he must have some redeeming characteristics, and that he had regained some of his self-esteem; he was not the awful man he had been painted during the past week.

The power of a Government, he continued, was limited by the moral and intellectual standards of the community, and while the Churches dealt with these morals, the politicians could only deal with externals. When the Churches had built up the moral and the intellectual standards of a community, the politician introduced the legislation suitable for their advanced standard. No Government, however, would find it of any use to introduce legislation which was ahead of the intellectual standard of the people.

The Rev. S. M. Johnstone, the rural dean of Parramatta, who welcomed the Premier, said that everything must be well with a country when those in control of it were associated with its Churches.

The Chief Secretary (Mr. Bruntnell) said that the Churches were making a moral sentiment and creating a moral fervour which advanced the community.

## BATHURST.

## Brotherhood of Good Shepherd Appeal.

The Bishop of Bathurst (Dr. Crotty) speaking in Sydney at the annual meeting of the Brotherhood of the Good Shepherd, held in St. James' Hall, Phillip Street, said that the far western portion of New South Wales was to-day making more rapid progress and advancement than any other part of Australia.

With the construction of the great Wyangala dam, which he hoped would shortly be commenced, said Dr. Crotty, an additional 850,000 acres would be added to the wheat-fields of the State. The Lachlan River, in 20 years' time, would carry an entirely new population.

"What is to be the gesture of the Church," said the Bishop, "in response to this great civic advance? If the Church is to do its job, it must go out in advance of the settlers. Too often is the Church behind in a matter of that kind. The challenge and charge upon our honour and our sanity is to do everything possible for the Brotherhood of the Good Shepherd. The State cannot work out her destiny on the seaboard, and our real future lies in the country. The brotherhood is helping to meet the responsibility in the country, and to make the Church a real Church of the nation."

Bishop Crotty added that the members of the brotherhood displayed the spirit of high adventure, and followed a great tradition without making a noise about the work being accomplished. The brotherhood's greatest need was men, and if the right men were obtained all other problems would solve themselves.

## Portland.

## The Bishop's Visit.

Referring to his recent visit to Portland, the Bishop remarks: "I have had an opportunity of visiting the chief industrial centre of the diocese, where Archdeacon Haviland is battling very successfully with the problems of an industrial town of nearly 5,000 people. He has around him a very fine body of Christian laymen, whom I met in conference on the Saturday afternoon. On the Sunday morning we had Confirmation at 10.30, followed immediately by the first communion, a sequence unusual in my experience, but not without its impressiveness. In the afternoon we visited a little centre of Church life at Cullen Bullen. At Evensong the Church was more than crowded, and I was delighted to see in the congregation a very large proportion of men. I had opportunity next day of seeing over the big cement works, the manager of which very kindly placed his car at my disposal for my return trip to Bathurst. The rector of Portland after years of service at Bourke, Cobarr, and Conamable, which would earn most men in their own opinion a deserved rest, is now putting his hand to one of the most difficult pastoral problems in the diocese, and he must be congratulated on the stand which he and his laymen are making at Portland. Industrial centres are proverbially difficult, and increasingly so under modern conditions, but the prospect at Portland is, in my opinion, full of hope. There is a genuine friendliness towards the Church, not unassisted, I imagine, by the work in this parish of a very splendid Mothers' Union, which in addition to ministries of personal helpfulness, carry out poor relief in the town, thus commending the Church as an instrument of genuine Christian charity."

## All Saints' Cathedral.

## Mens' Fellowship.

A Mens' Fellowship has been launched in the Cathedral Parish. The Fellowship is called "All Saints' Cathedral Mens' Fellowship." Its membership is open to (a) Members of the Church of England in Bathurst and district, (b) any others who may care to join the Fellowship. It meets on the first Tuesday every month at 6.30 p.m. for tea, followed by an evening session. It has a membership fee of 2/- per annum, and an Executive Committee, and other rules. The committee will issue a programme of meetings up to May of next year.

## GOULBURN.

## In Memoriam.

Bertha, Mary, Peggy, James and Barnabas Benson.

With an overwhelming grief that is shared by the whole community we record here the deaths of Mrs. James Benson, wife of the

Rev. James Benson, rector of Bodalla, and of their four little ones. They were drowned in the Clyde River at Bateman's Bay on Friday, 12th October, when Mr. Benson overran the punt landing stage in the dark and plunged the car and its sleeping passengers into deep water. Heroic struggles were made to save them by Mr. Benson, and later by others, but without avail. Only three bodies were recovered, viz., those of Mary, Peggy, and Barnabas. May God take them into His holy keeping and sustain and comfort the bereaved.

The three little bodies were brought first of all to the church at Bateman's Bay, and later in the day to St. John's, Moruya, where they were watched throughout the night by the Rev. James Benson and two friends. They were buried at Bodalla. The service in the church was read by the Rev. C. S. Robertson, and the committal prayers at the graveside by the Rev. G. A. Sanders. Practically every church member of Bodalla and Narooma was there, together with sympathisers from adjacent parishes. The mourners included the Rev. Arthur Weston, rector of Parkes, and two other brothers of Mrs. Benson's and the Rev. W. J. Conran, rector of West Wyalong, a brother-in-law. Mr. Benson's three brothers did not arrive until evening. The bodies of the two little girls were borne to the grave by their girl playmates in Bodalla and little Barny by the boys. Mr. Benson himself gave us a new vision of the strength and stay of our religion when he himself addressed the congregation at the conclusion of the service.

Subsequently the bodies of the late Mrs. Benson and the wee boy, Jimmy, were found and laid to rest with the others. The tragic event cast a deep gloom over the parish in particular, and Goulburn Diocese in general.

## Authority in the Diocese.

The Bishop, writing to his Diocese regarding the secret of Roman Catholic solidarity, says "that from childhood the young Roman Catholic is taught to obey the Church, which means more than 'Do what Father So-and-so tells you.' Bishop Creighton once said that Rome had hardened belief into ecclesiastical obedience; Non-conformity had weakened belief into private opinion; the Church of England had chosen the harder but truer way of combining the authority of the Church with the liberty of the individual. An ancient Christian writer once said, 'When you are learning you must obey; when you have once been properly taught, you may and must use your own judgment.' The Church of England has a positive faith to teach, but her aim is to train the individual to use his own judgment. This method makes a sounder Christianity, but it leaves the way open for the individual to set himself up against the Church and it spells weakness sometimes when the Church needs solid witness. The success of the Eucharistic Congress should set us thinking out the way to greater unity of faith and work. We believe we hold a purer Christian faith; it ought to prove itself in a more powerful Church life."

## Missionary Giving.

The missionary contributions of the Diocese to September 30, 1928, total £851 6s. 5d.; comprised as follows: A.B.M., £686 5s. 4d.; C.M.S., £149 2s. 7d.; B.F.B.S., £15 18s. 6d.

## VICTORIA.

## MELBOURNE.

## The Archbishop Returns.

## Impressed by English Churches.

The Archbishop of Melbourne, interviewed at Adelaide on his return from a holiday spent in England, said he had been greatly impressed with the beauty of the English Cathedrals and churches, and he wished that he could transplant some of them to Australia. It was an inspiration to visit them.

The Archbishop did not agree with the suggestion that such magnificent buildings could not be produced now owing to the greatly increased cost. In explanation, he said that the new cathedral at Liverpool was entrancingly beautiful, and might fairly be cited among the wonders of the world. He had preached in that cathedral, and would always regard that as one of his most treasured memories. In Canterbury and York cathedrals, also, he had been privileged to preach, and every member of the clergy in Australia would realise the high value he placed on that honour. No one could decline an invitation to take a service in one of the historic fane of Great Britain. The traditions of those stately buildings were an inspiration to any preacher, who had the extra stimulus of feeling himself spiritually associated with

their history and present-day life which revolved around them.

While on the subject of cathedrals, the Archbishop said that the completion of the one in Melbourne was an important question in his province.

On his arrival in Melbourne the Archbishop and Mrs. Lees were welcomed by many church people at the Prince's Pier. In an interview his Grace said:

"There is no lack of vitality in the Church in its work in England," he said. "The appointment of Archbishop Lang to succeed the most notable archbishop of modern times is in itself an augury of a maintenance of the strength of Canterbury. Dr. Lang is one of the greatest orators in the Church of England, an accomplished debater, and a thoroughly competent leader of men. I was at Lambeth the morning after the second defeat of the Prayer Book, and can bear witness to the quiet courage of the bishops."

"There was no attempt by them to force a book on an unwilling people, but every Church assembly had accepted the book, and it would have passed the House of Commons unquestionably if the one controversial point—reservation of the sacrament—had been omitted. We should not be misled into thinking that because the Church of England is agitated on a point of law it is necessarily divided on the fact of life. In view of the Eucharistic Congress, it will interest Australians that a commission will probably sit to make a declaration for the instruction of church people on what is the doctrine of the Church of England in regard to the Eucharist."

The Archbishop and Mrs. Lees were met on Monday morning, 29th ult., at Port Melbourne by about 40 clergy and 100 of the laity. The Archbishop looked well, as did Mrs. Lees, who was heartily welcomed for the first time to the diocese. Next day they were both at the Babies' Party in the Home near Bishops Court, when the Dean and Archdeacon Lambie received them. There was a large attendance of supporters of the work. About 200 worth of gifts were sent in for the celebration. Two hundred and thirty babies have been cared for within the three years of the life of the Home, and there are 56 infants in residence. The annual meeting of the Mission was held on Thursday, November 1, and was presided over by the Archbishop.

A meeting of members of Synod was held on Friday, 2nd, to hear Canon T. Langley expound the Sydney amendments of the new Constitution. He has been presenting explanations at several meetings of clergy, and it is expected that when Synod meets on 12th inst. members will not vote "in the dark."

All Saints', East St. Kilda, is celebrating its 70th anniversary. Among the preachers are Bishop Stephen, Canon Hughes, and the Archbishop. The latter will dedicate the beautiful Soldiers' Memorial erected, to the design of Mr. Louis Williams, in the narthex of the church.

## National Council of Religious Education.

In connection with the World's Disarmament Movement, the Young People's Departments of the various churches arranged for addresses on peace to be given in all Sunday Schools on Armistice Day.

Representatives of the National Council of Religious Education from all the States have fixed the date of the Sunday School Convention to be held in Melbourne next year for April 23 to 29.

The Convention will be of practical interest to all Sunday School workers.

## BENDIGO.

## St. Paul's, Kyneton.

The Parish Festival of St. Paul's, Kyneton, has proved a great success. There was a most liberally supplied tea followed by a public gathering. The Bishop presided and struck an inspirational note at the outset and this was continued and sustained to the end. We are grateful to our Diocesan for making time for extra visit; also to Dr. Griffith who came to us at a sacrifice—he is in holts with a great forward movement at St. Paul's, Bendigo, and also to the Revs. Keith Smith and R. Long. For the four inspirational messages, we are deeply appreciative.

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## SOUTH AUSTRALIA.

### ADELAIDE.

#### Day of Inspiration and Fellowship.

This annual gathering was again held at St. George's, Magill, on 10th October, a day of glorious sunshine, and hearts were glad, though there was one regret—some friends were missing, for various reasons, particularly sickness, they were unable to be present, which resulted in the attendance being not quite so good.

The addresses by different speakers were particularly helpful, those given by the Rev. W. M. Corden (rector of Naracoorte) calling for further personal study on the part of his hearers: "Glimpses into the underlying principles of St. Paul's life," in the two Epistles to the Corinthians. And again—like St. Peter, Christians should be wholehearted and on fire with definite decisions about the big things which are eternal. How we should have supreme confidence in the Lord Jesus, and His teachings, in which there is nothing uncertain, for not one mistake have we found in His promises, and His advice. Jesus Christ is worthy of our absolute confidence and love; He is so full of love for us, so intensely anxious that every soul shall know Him, and allow Him to do for each that which He is waiting to do.

The Rev. S. Best (rector of Brighton) was the preacher at the Communion Service, which began the day, and took his text from John 13: 23—reminding us again of the wonderful privilege given us by our Lord Himself in the Service of Breaking of Bread. "And to-day we are united in this wonderful privilege, as we come near to our Lord, and lay our heads on His bosom, we shall think very deeply indeed of those to whom no one has broken the Bread of Life, and we shall desire from this day a renewal of our lives to enable us to more faithfully fulfill the Master's command in the future."

Mr. R. V. Davis told of the first years of the life of the Church Missionary Society, of the stupendous task to which its members put their hands and hearts, of the many difficulties, disappointments and losses, for in about two and a half years thirty missionaries had given their lives to the cause. Contrasted with the marvellous opportunities before us to-day, how we should be encouraged and inspired to go on in the work, to enter the many doors now open to receive the message of the gospel.

Miss Russell, who is shortly returning again to India, gave word pictures of what is going on in that land, and told of the many who having accepted Christ, are standing fast in the faith, despite bitter persecution—notably a little village of 40 families, previously strict Mohammedans, after six months missionary work among them are now all asking to become Christian. They met with stern opposition, but despite all have said publicly in the courts, "You have taken our fields and our all, but you cannot take Jesus Christ from us."

To the rector and parishioners of Magill we extend our warmest thanks for their cordial welcome, interest, and entertainment on that day.

## TASMANIA.

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

A Tasmanian State C.E.M.S. Conference was held in Launceston on Sunday, Monday, and Tuesday, November 4, 5, and 6. Sunday, November 4, was observed in all the Church of England parishes in Launceston as "Men's Sunday," and appropriate addresses were given from the various pulpits. On Sunday afternoon, November 4, at 4 o'clock, a men's service was held at St. John's Church. On Monday, November 5, at 7.30 p.m. a "men's rally" was held in St. Paul's Schoolroom. The "Ideal of Service" was dealt with by various speakers under various aspects—(1) In church life, (2) in industrial circles, (3) in public life, (4) in literature. On Tuesday, November 6, at 7.30 a.m., there was a corporate communion of members of the Church of England Men's Society and C.E.M.S. delegates in St. John's Church. The new Archdeacon of Launceston (Archdeacon H. B. Atkinson, B.A.) presided at the conference. All branches of the society sent delegates to the conference. The conference secretary was Mr. J. L. Sargent, 5 Maitland Street, Launceston.

Said Joseph Cook: "I reverence hundreds and hundreds of men who don't hold my opinions; but when I lie dying I don't want their speculations to rest upon."

## World Disarmament.

THE solemn national observance of "11-11-11," as we know the great day of the signing of the Armistice, and the approach of Advent ushering in the Season of Peace and Goodwill among men, demand of us consideration of the urgent subject of disarmament.

Every Christian Church, surely, is in this movement, though not committed to all the details of propaganda which are exercised in the cause of World Disarmament. Some are weird, and even unmanly and unchristian.

At first sight it seems that unofficial and individualistic effort towards peace must be restricted to the education of a section of people within the nation. But that, after all, is just how every universal doctrine has been spread, and it is an entirely Christian method as we learn from the foundation of the Church.

It is necessary to keep in mind that there must be wisdom and care in setting forth the ideals of peace lest they increase the very evil they are designed to cure. Was it not, in part, Britain's unreadiness which made it possible for Germany to adventure on a march of blood-lust? The passing of Lord Roberts was made poignant in that he represented a voice of warning, the authorities did not heed, and neglecting which they piled up mountains of agony and loss before they realised that all or much could have been avoided. Truly of Britain it applies that the best preservatives of peace is preparation for war, because we are not the kind of people who go to war simply for the love of fighting. We hate bloodshed, and so long as Christian ideals animate the heart of the nation this will be so. When such ideals no longer dominate us then it will be superfluous to talk of peace, whether we are unarmed or otherwise. The deepening of Christianity in our people is the very best safeguard against war.

It has always seemed that the strongest practical guarantee of the world's peace lies in the co-operation of the English-speaking world. Let the U.S.A. and the Empire say, in effect, that there shall be no war, and it is inconceivable that a war should arise. This may appear a counsel of perfection, or as a vain hope. But it may well be that in the purpose of God, Who places nations at His Will, there is design in the widespread nature of our Empire, as of the growing tendency of U.S.A. in Overseas dominion despite her early traditions.

It is said there are eighty-five organisations of Churches, Trade Unions and other Societies united in this objective. Whether they all agree or not in minor matters, yet the vision conjured up by such partial unity is inspiring. We are looking for the time when the need of Christian influence will be made by other secular organisations besides those Governments which have, as in Africa and elsewhere, plainly admitted their dependence upon the influences of the Christian teacher. What the Peace movement, and every other laudable moral effort requires, is to make such admission, and join forces, as it were, with the mightiest peace influence in the world. The result would be salutary, and would make many careless people realise the importance of Christianity in the community. It would also energise the Church, and bring her into line with practical affairs, disposing finally of the allegation that her doctrines are entirely other-worldly, and therefore unpractical for a busy age.

The saving clause of Christian effort towards world-peace is that the Christian Faith does not turn all militant characteristics into a blank negation. There is a yet greater and more blessed conflict which is of absorbing interest, and which calls with trumpet tones at Advent-tide upon the faithful. It is not for them to sink back into the sloth which the piping times of peace too often engender. There is ever scope for strenuous and manly fighting against the World, the Flesh and the Devil. We war against principalities and powers in spiritual places, and this warfare is never ceasing. It is against the enemy of mankind who setteth nation against nation, and breeds disunion within the Church of God by introducing disturbing factors.

It is not, in brief, the Christian ideal, either in Church affairs or in the wide realm of world interests that there should be encouraged Peace at any price. We should labour for a peace founded upon righteousness. That is, the peace of God shed abroad on man.



The Anglican Church Constitution of Australia.

Mr. N. J. C. Cole writes:—

Permit me to draw attention to the third paragraph in the "Record," of September 27th, on "Church and State," wherein it is stated: "Our Australian Church cannot be in any relation whatever with the State without impairing her freedom," and that it is inexpedient, unjust, unscriptural, for the Church and State to be in any connection." I fear some of your numerous readers may be mislead in judgement with our Australian Church Bill before them, approved by diocesan and provincial synods, with one or two exceptions, which is provided for. The Bill plainly sets out the ecclesiastical and legal aspect of Church government; the former providing absolute freedom, untrammelled with amendments or additions to the Book of Common Prayer, government or ritual, or State association prevailing in England; unless anything therein is approved. The legal aspect provides for repeal of Constitution Act 1902, repeal or amendment of other Acts at variance with the present Bill, assented to by five States, and cannot become operative until each State Parliament passes the same. Thus ours will become "The Anglican National Church of Australia."

We are not asking for State aid and not likely to conflict with the State, and have no titles or emoluments of perpetuity as in England. We have maintained our own on the voluntary system and to-day reap the benefit of Crown concessions in the past, therefore, it is expedient the link of Church and State should be maintained. History shows the distinct advantage of the imprimatur of Kings and Parliaments co-operating with the Church, giving it the national legal prestige we have to-day.

To say this is unscriptural is to cramp her vision and stultify the Church's progress. In all essentials she still rests upon the sure foundation of Christ's and the Apostles' teaching.

There is a tendency in England to assume the Church exists primarily for the priests in its daily ministrations; the people being underlings. We in Australia intend to be more democratic. Our Constitution Bill is eminently practical in the interests of the whole Church, Clergy and Lay, and her connection with the State to be desired.

Melbourne, 17/10/28.

#### The Need of the Day—Spiritual Nurses and Fathers!

Dr. A. Withers Green writes:—

The fashionable parson of to-day is one who is always at the head when he ought to be at the tail. He must lead everything, and block the way against others who ought to

be brought forward. He can make long, often dreary, speeches, while others, the laymen, must only speak a few words.

The Apostle Paul was a nurse and our Lord Jesus a feet-washer—Paul was a slave, our Lord as one that serveth—and so the quasi spiritual coach drags along and needs a heavenly quake to turn it upside down and bring about a saving revival.

1 Thess. 2 is a worthy chapter in a wonderful epistle.

The clergy are far too much like lords over God's heritage instead of examples to the flock in lowliness of mind, giving preference to others, at least to those older in the faith and in the way of the Lord, and in the house of God. These stalwarts do not signify the use of flattering words, 1 Thess. 2: 5, 7, 9, 10 and 11, but careful behaviour and unceasing labour in the Lord, as a nursing father. The blessed results were seen in the Churches of Asia—their progress and the Epistles which we have. Who will be imitators to the glory of God and the blessing to the world? The darkness of unbelief grows thicker, the Day then may soon be here.

Hobart, Tasmania.

#### Pamphlet on Anglo-Catholicism.

Canon Williams writes:—

A few weeks ago a reader of your valued paper wrote me asking for a copy of the little pamphlet I had published on Anglo-Catholicism. Unfortunately I mislaid his letter, and I am afraid he will think I am acting discourteously in not replying. Would it be possible to mention the facts in an issue of the "Record" and state that if the writer will take the trouble to write again I will be only too glad to send him a number of the pamphlets? I will be willing pay for the privilege, if it can be granted me.

St. Peter's Church,  
Townsville, 20/10/28.

Cables inform us that the Michaelmas list of divorces show that the number of cases in 1928 exceeded 5400, and that it has almost doubled since the new act forbidding the publication in detail of evidence in divorce cases was passed in 1926. Divorce lawyers attribute the alarming increase to the fact that before 1926 women preferred to suffer anything rather than face publicity in the newspapers.

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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 Vicarage, November 8, 1928.

"God uses us to help each other."  
Browning.

My dear girls and boys,

Christmas is not so very far off now. All of us who have friends and relations away in England are beginning to think of writing them Christmas letters and sending off the parcels prepared for them. Whatever we do we want to be in time with our good wishes and remembrances for that happy day.

Now I want to tell you to-day something about the preparations being already made to give a happy Christmas to folk here, right in our own country—it seems early to begin, doesn't it?

Have you ever looked at a map of Australia and noticed the big bit in the middle with hardly a town marked in it? Out in these great lonely spaces, scattered here and there, often living in tiny two-roomed shacks or in tents, are families of settlers, fathers and mothers and little children. Many of these boys and girls have never seen a big city or a shop; never seen a train or the sea; and very, very many have never seen a church or been to a Sunday School, while ever so many more have never had a real Christmas day in their lives. The Bush Church Aid Society wants badly to give all these children a really happy Christmas Day this year, and be able to send Santa Claus to everyone of them. There are about three thousand of these children, so that means a lot of presents, doesn't it?

Santa Claus will have to go to all kinds of queer places, and places hard to get at; to lonely little homes far away in the mountains; to hot little townships on the sun-baked plains, and

to hospitals. To get there he'll be travelling in all kinds of ways, perhaps he may be in one of the Mission Vans, on horseback, in an ordinary car, or maybe even in that "Moth" aeroplane which is doing such wonderful work out on the western plains of N.S.W. Wherever he goes we may be certain he'll get a fine welcome. Fancy having a visit from Santa Claus for the very first time in your life! We are all so used to Christmas with its joy and happiness and to the giving and getting of presents, it's difficult for us to imagine anyone who does not know about it. If any of us can help to give such pleasure to those boys and girls of our own land, let us do so. The society would be very glad of new toys or of money to buy them with.

We are taught to love one another, if we really do, then we'll want to help other people any way we can. Can you tell me where these words come from, "My duty towards my neighbour is to love him as myself."

I am, yours affectionately,

*Aunt Mat*

### A CHILD'S PRAYER.

(Charles Dickens.)

Hear my prayer, O heavenly Father,  
Ere I lay me down to sleep;  
Bid Thy angels, pure and holy,  
Round my bed their vigil keep.

Keep me through this night of peril,  
Underneath its boundless shade;  
Take me to Thy rest, I pray Thee,  
When my pilgrimage is made.

Pardon all my past transgressions,  
Give me strength for days to come;  
Guide and guard me with Thy blessing,  
Till Thy angels bid me home.

Let praise be a big part of your daily life.  
Never forget to count up your mercies and  
to thank God for them.

## THE MOST DARING MINISTRY IN AUSTRALIA

Will you help the Bush Church Aid Society, which maintains its own aeroplane, in charge of it padre-pilot (Rev. L. Daniels), who ranges over the vast country West of the River Darling.

### IT IS THE ONLY MINISTRY OF ITS KIND IN AUSTRALIA

and is worthy of the generous support of all Churchpeople. Remember the Society's extensive ministries: its Mission Hospital; its Far West Children's Home; its Motor Mission Vans, its Sunday School by Post, and general Missions towards the Interior. Send your gifts to Headquarters' Office—

Rev. S. J. Kirkby, B.A.,  
Organising Missioner,  
Diocesan Church House,  
George Street, SYDNEY.  
Or to—  
Rev. K. J. B. Smith,  
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St. Paul's Cathedral,  
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Leader—President Hoover.

Melbourne Synod—The Archbishop's Charge

Retiring Archbishop of Canterbury.

St. Andrew's-tide Missionary Intercession.

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A Methodist Minister came to the  
rescue of a Melbourne clergyman in  
illness, and preached for him on Sunday  
week evening.

During the visit of the H.M.A.S.  
"Australia" in our ports even bolts  
and nuts were purchased as trophies by  
the visitors.

Please pass this copy on to a friend  
when you have read it, and try to get  
a new regular reader for "The Australia-  
lian Church Record."

Showing that influence of current  
phraseology, a prayer offered at a re-  
cent Missionary meeting in Melbourne  
contained request "for those against  
whom the odds were so great."

The amount required for erecting  
the first £5000 block of the Anglican  
Boys' School at Canberra has been  
provided, and steps are being taken to  
raise the sum required for the second  
block.

At the request of the Anti-God Society,  
the central council of Soviet  
trades unionists will not participate in  
any religious service, and will expel  
from all unions anyone guilty of this  
"offence."

Annie Besant's re-incarnated Messiah,  
Jiddu Krishnamurti, did not impress  
many that he was Messiah. He so forgot  
himself that he was the chosen  
Messiah that he suggested "he didn't  
care a — if people were disappointed  
in him."

Mr. Hogan, the Labour Premier of  
Victoria, has been criticised for granting  
£10,000 to a Roman Catholic Children's  
Home, while public benevolent  
societies of the State have had to suspend  
operations through want of funds.

In 1921 the returns showed that  
there were 1,134,000 papists in the  
Commonwealth, while those who declared  
themselves members of the  
Church of England were 2,300,000, and  
and other Protestants reached the  
figure of 1,900,000.

Mohagul (Victoria) gold rush closed  
the local meeting of the B. and F. Bible  
Society. A hotel-keeper showed his  
gratitude for Bibles placed in his hotel  
by sending a donation to B. and F.B.S.  
A poor man walked into the B. and F.  
B.S. Melbourne office and left a cheque  
for £200.

A fine motor drew up at the door  
of a modest parish hall in a Melbourne  
industrial suburb during the throes of  
a strike, and deposited, without leaving  
name or any token of origin, a very  
valuable contribution of goods for a  
sale then being held. This is a good  
way of doing good.

A number of devoted people in Victoria  
have formed themselves into  
quite a new missionary organisation  
to undertake a new field in districts in  
Borneo, where no missionary work has  
been attempted. Mr. Jeffrey, of St.  
John's, Toorak, is on the board, and  
Mr. Davidson, of the Bible Institute,  
is one of the leading spirits in this adventure.

The Bishop of Goulburn is organising  
an appeal for the first £25,000 required  
for the erection of Canberra  
Cathedral. The designs submitted by  
40 architects are to be adjudicated by  
Sir John Sulman, Professor Wilkinson  
(Professor of Architecture in the University  
of Sydney), and Mr. Blackett,  
President of the Victorian Institute of  
Architects.

Among the difficulties of the South  
African Church that of an increasing  
shortage of clergy is not to be reckoned.  
An analysis of the new Clerical  
Directory, made by a correspondent  
of the "Church Chronicle," shows that  
in the last two years their number has  
increased from 686 to 744, by the gain  
of twenty-eight European clergymen  
and thirty non-European.

Fourteen archaeological expeditions,  
representing the United States, Great  
Britain, France, Germany, Italy, Austria  
and Denmark, have been visiting  
the Holy Land this summer. Archaeological  
research in Palestine has received a  
new impetus by the recent gift of  
2,000,000 dollars from John D. Rockefeller,  
Jr., for an archaeological  
museum to be built and equipped in  
Jerusalem by 1930.

Doubtless following the lead of his  
American contemporary, Rabbi Dr.  
Wise, who last year created a sensation  
in America with his sermon on  
Jesus, Rabbi Mattuck delivered a sensational  
address on the same subject. He declared  
that Jews were gradually coming to see  
more and more the necessity of accepting  
Jesus as one of the most illustrious men  
of their race, and came nearer to Christianity  
as a consequence.

Those who see the Lake of Galilee  
to-day find it difficult to believe that  
it was once surrounded by flourishing  
cities. It was so in Roman times—that  
is, in the time of Christ. And now it  
seems as if again a luxurious place  
might spring up on its shore, rivaling  
the health resorts of the Romans,  
which were "the last word" in ingenious  
comfort and costly splendour. At  
Tiberias there are mineral springs, and  
a big hotel is to be built there for  
"cured guests," as the Germans call  
them. It thus succeeds others will follow,  
and a new town will spring up. A  
curious repetition of history!

In Russia, under the Czarist regime,  
the Emperor was the head of the State  
and of the Church. Consequently the  
official Church was attacked when the  
State was overthrown in 1917. The  
leaders of the present Government  
were avowedly atheistic, and were particularly  
opposed to the traditional ecclesiasticism,  
which they regarded as an opiate. For this  
reason the teaching of religion to persons  
aged less than 18 years of age was forbidden.  
The Soviet Government wanted children  
to have a modern scientific education  
instead of allowing them to be influenced  
by an "ignorant and superstitious  
priesthood." But ritualistic services  
were still held for adults, and on  
Church holy days the Government  
offices were closed.