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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, Oct. 11, 1928.

"When God had finished the stars and whirl of coloured suns,  
He turned His mind from big things to  
fashion little ones;  
Beautiful tiny things (like daisies) He  
made,"

—F. W. Harvey.

My dear girls and boys,

Who is keen about flowers? All of you, I am sure, and such lots there are everywhere just now, both in our gardens and in the bush. Here, too, we have just had some lovely rain so our flowers will be more beautiful than ever. It is such a pleasure to have a garden, to be able to plant one's favourite flowers and dig round them and keep them healthy and happy so that they bloom beautifully, but, I must confess, I hate to pick them much, they look so lovely growing.

And then the wild flowers, they are a joy to everyone; the more there are of them the more beautiful they seem, and there are never enough. We need to be very careful when picking them and certainly should be very sure that we do not hurt the plants.

When I was a tiny child a dear old lady, a great-aunt of mine, used sometimes to take us out for walks. She always carried what she called a "spud"; it helped her to walk, and she could dig with it too; it was a long stick with a sort of trowel at the end. I've never seen one anywhere else. On nice, damp days we'd carry little bulbs and plants and help her plant them on the banks above the creek—it was a game we all enjoyed. Long after, when quite grown up, I'd sometimes see a little clump of yellow crocuses and think of her. I have been told of a man in South Australia who used to plant little bulbs near the railway line on which he travelled every day, and now, in the spring, on both sides of the embankment the train runs through a mass of purple and mauve and white flowers. He, like my great-aunt, was a giver not a taker, and isn't it a charming thing to do? They have both passed on to another life, but their flowers remain and make us happy every spring.

Do any of you grow forget-me-nots? I've read such a dear little fairy story about how they got their name. Long, long ago, when God made the flowers He gave each a name and then left them. When He came back they were all happy except one, a little blue-eyed flower. When asked why it was sad and drooping it said in a low and trembling voice, "Dear God, I have forgotten the name you gave me, so cannot be happy like the other flowers." Then God just smiled down upon the little flower and said, "Be glad, in future your name shall be 'Forget-Me-Not.'"

It is interesting to remember that Jesus Himself speaks of wild flowers.

Once when He was speaking to a great crowd of people in the country He told them to look at the "lilies of the field." I expect there were masses of them growing all about. Can you find the place for me, the verse comes in what we call the Sermon on the Mount. You'll find it in St. Matthew.

I am, yours affectionately,

*Aunt Mat*

### THE DAILY MIRACLE.

We listened envious while the traveller told  
Of things so strange you'd think they  
could not be.

Of reefs of amethyst, and mines of gold,  
And coral islands growing in the sea.

But still on marvels here we shut our eyes!  
Unwatched each day the sun breaks  
through the mist,  
And from a golden sea the dawn clouds  
rise  
Like coral isles or reefs of amethyst.

—Exchange.

### Pioneering.

#### In Mandated Territories.

In an address to members of the Sydney Rotary Club, the Right Rev. Bishop E. N. Wilson, Bishop in the Mandated Territories, explained that he, a carpenter, and two others, were setting out for Rabaul. From there they would proceed to their destination—the southern shores of New Britain, as best they could. The area comprised within the mandated See was 90,000 square miles (slightly larger than the State of Victoria), and included no fewer than 600 islands. The great need at the present time was a better understanding between the whites and the natives. All the troubles of the past could be traced to a lack of understanding, on the part of the native, of the white man's point of view. Some white men had gone to the islands merely to exploit them. The natives saw their wealth being taken away from them; they were naturally resentful, and resorted to the only means of retaliation they knew—murder. But, as often as not, it was not the exploiter who was the victim, but those who came after with only goodwill and a desire to help in their hearts. The natives were put on the islands by Providence. Providence intended that they should play a part, and it was the white man's duty to see that they were encouraged and assisted to play their part.

Without dwelling on the sacrifices that those who were going with him would be called upon to make, he would like to mention that the undertaking did call for a good deal of personal sacrifice, and he hoped those whom he was addressing would show real and practical sympathy in the work that lay before them. In the district to which he was going there were no fewer than 15 dialects spoken, and so far he could not speak a single one of them. His task was to try, by means of pidgin English, to instil into the child-mind of the natives some understanding of the good will of the white man's intentions, something of the goodwill they bore to the islanders, and of their desire to know the viewpoint of the native. He desired, like Rotarians, to hold out the right hand of fellowship, to try to give the native something to live for, and to prove that it was possible for the different races to live in peace and friendship the one with the other.

The wrong shall fail,  
The right prevail.—Longfellow.

# The AUSTRALIAN CHURCH RECORD

For Church of England People  
CATHOLIC—APOSTOLIC  
PROTESTANT &  
REFORMED

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### Australian Church News.—Interesting Items

#### Leader—Initiative.

#### Quiet Moments.—"The Things Unseen."

#### The Commons and the Prayer Book.—By Lay Synodsmen.

#### The New Constitution.—The Bishop of Newcastle.

#### The Roman Catholic Church.

#### Waiapu Diocese.—From our own Correspondent.

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Palestine is the eternal inspiration of the Jewish people. They aspire to make it their national home, not their national museum.

It is not generally known, or if known not admitted, that Palestine is potentially surpassingly rich beyond every other land on earth. Read Deut. 8: 1-9 with Joel 3: 18-20.

During 1927 the Australian Inland Mission treated 447 in-patients, who averaged seven days each in hospital. Beside casual callers 1586 out-patients were treated. The society has issued an appeal for more nurses.

Associated with the Mission of St. James and St. John, Latrobe St., Melbourne, are 37 women's auxiliaries, which have assisted the work with cash and goods to the value of £2000 since March.

"Whether we realise it or not, the deliberate rejection of the Revised Prayer Book, for the second time, by the British House of Commons, is the greatest even in English history since the glorious Reformation."

Dr. Yeates, in his Melbourne lectures on preaching, given in the Independent Hall, deplored the non-use of the Te Deum. He had not heard it in any Congregational Church in Victoria, and he thought the omission was a distinct loss.

Perpetual motion, too much money, and the cult of "individualism" are listed by Mrs. Corinne Roosevelt Robinson, sister of the late President Roosevelt, as three causes of divorce in the class of society with which she is most familiar.

**NEXT issue will contain additional pages with full report of the proceedings of the CHURCH CONGRESS, written for this paper by its special representative. Order extra copies early.**

The popularity of the special day excursions to Geelong and Ballarat recently provided by the Railway Commissioners of Victoria, is indicated by figures for bookings on these lines on a recent Sunday. The day return bookings to Ballarat numbered 2780 and to Geelong 1758.

Mr. G. Locker-Lampson, the British Under Secretary for Foreign Affairs, presented to the Assembly his report on slavery. In it he urged all countries who had not yet signed the anti-slavery convention to do so in order that the measure might be applied universally, and that slavery might be definitely abolished in the civilised world.

Recently application was lodged with one of the sub-committees of the League of Nations for the allotment in the interest of the Jewish people of a site in the heart of the Holy City for the building of a temple. A large picture figured on the picture-page of the "Morning Post," giving a replica of the Ark which has been constructed for the temple, with other furniture.

"I understand that somebody has said that scientists will be able to make souls in the laboratory," remarked the Bishop of London, the other day. "If I understand correctly, it is the sheerest rubbish. Science and religion can be mutually helpful, but they must keep to their own spheres. Man was born to be religious. Scientists cannot kill religion."

The Bishop of Ripon had quite rightly described Lord Halifax's foreword to the Anglo-Catholic Congress programme as "defiant," though his followers had pretended to be offended at the use of the word. It was only by making out to the House of Commons that Adoration of the Reserved Elements would not be permitted that its promoters ever entertained the smallest hope of getting the Prayer Book Measure passed.

The word of a dying infidel, a man who does not believe in future punishment, should not be taken in a court of law as seriously as that of a believer (reports the Decatur, Alabama, correspondent of the New York "World"). If a man is an infidel he professes no religion to bind his conscience to speak the truth. He does not believe in God, and would as soon make a false statement on his deathbed as he would in the prime of life.

According to the Chief Librarian of the Public Library, N.S.W., the amount of book-reading in Australia is ridiculously small compared with the reading of newspapers. The total annual circulation of newspapers in Australia is more than 600,000,000 copies. For the majority of Australia's newspapers provide far more reading than books. In fact, we may safely say that not one in four adult Australians ever reads a book.

Afghan advices state that King Amanullah, who has just returned to Kabul from a tour of Europe, is making rapid progress in his plans to make European customs prevail in his capital. All members of the Afghan triennial Parliament are compelled to wear European clothes, and strong pressure is being put on members to shave off their beards. The Queen is freely participating in social functions. Wide political and administrative changes are now likely.

The Rev. John Flynn, superintendent of the Presbyterian Australian Inland Mission, said that wireless experiments had been conducted by the mission for the last four years, and a plan had been completed which would revolutionise life in the far "outback." A central wireless station at Cloncurry, working on 80 metres with a capacity of 200 watts, to reach settlers within a radius of 300 miles by telephone and 500 miles by telegraph, 10 out-stations complete with transmitter and receiver, working on 80 metres, and with a capacity of between 10 and 20 watts, and a travelling wireless station for telephone and Morse, were outstanding innovations of the mission.



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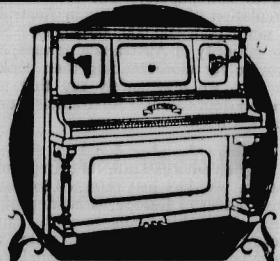
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### THE THINGS UNSEEN.

ST. PAUL writes that "the things which are not seen are eternal." And he advises us to cultivate the habit of looking at the unseen things. Reading on a little further in his epistle to the Corinthians, we are at first inclined to believe that he is speaking of our future home, of the "House not made with hands, eternal in the heavens." This house, though invisible to our mortal eyes, may be seen and dwelt upon by the eyes of the soul.

In imagination, we may and should picture it, in its glory and its beauty. Our Lord surely desires us to do so, when He speaks to us of the future life; of the "many mansions," and of the place prepared. And again, when He gives us His faithful assurance, "Because I live, ye shall live also."

But a brief consideration will show us that it is not solely the future life and the house eternal, which are termed by the apostle, "the things which are not seen." This theme certainly affords scope for ceaseless and vivid imagination, and for the exercise of faith and hope and love. Yet it does belong to the unknown hereafter. Though filled with interest, 'tis wrapped in mystery. Though near to our thought, 'tis hid from our view. In a word, 'tis beyond the veil, and out of sight.

But pause a moment, and consider how many earthly things are unseen, with which, nevertheless, we are well acquainted. They are, so to speak, our daily, hourly companions. In personal experience they remain with us from the cradle to the grave. They provide sustenance for the soul, delight and occupation for the mind. Such, for example, are the unseen attributes of affection and sympathy, of tenderness and strength, of helpfulness and of loyalty.

The devotion of parent for child, and

the love of child for parent, alike provide food for thought. Unseen, yet most real, this tender bond forms an integral part of our earthly life. And may surely be counted as being amongst those invisible things which St. Paul would have us consider.

Or take the great virtue of kindness. The actual and apparent results of kindly deeds are very easily seen. But the grace of kindness itself has never yet been visible to mortal eye. Consider the sweet fragrance of unselfishness, whose perfume is freely shed upon all around. Causing the radiant flowers of hope to spring up and flourish, and the heart of the weary to take fresh courage. Or, again, dwell upon the three primary graces commended by St. Paul. These unseen things in our earthly life are yet most real and most enthralling.

Thus we find that it is not alone the future state of being, not alone the things which belong to the great hereafter, not alone the task awaiting us in the hidden future, which we are to regard as "unseen."

But the things which are so near and so dear, so common and so abundant, so difficult of attainment perhaps, and yet so close to our hand—these also are the unseen things which we may well ponder in our mind, and seek to capture in our soul. Addison says—

"Every man is ready to give in a long catalogue of those virtues and good qualities he expects to find in the person of a friend, but very few of us are careful to cultivate them in ourselves."

Effort and perseverance are essential, if we would cultivate the habit of seeing "the things which are not seen."

Yet thus may we find that in communion with the invisible things around and beside us, upon earth, we are enabled also to hold communion with our Father Who is in Heaven.

### Walapu Diocesan Synod.

Bishop Sedgwick, our Diocesan, presided with considerable ability and skill.

A large percentage of members attended and took part in several interesting discussions. The President's address was lengthy, but well put together, dealing with many important questions. That portion of it which dealt with the Revised Prayer Book and proposed changes in the Constitution, was somewhat misleading, but was somewhat coldly received by many, manifesting the fact that there is still a large amount of Protestant sentiment amongst churchpeople here.

The matters of greatest interest brought forward and carefully dealt with were as follows:—

1. Divine Healing.
2. Church of England Men's Society.
3. Duplex System, which is working well in the Diocese.
4. Church Finance.
5. Missionary Work.

Several members sat for the first time as clerical members, and took a leading part, viz., Rev. Hubert Speight, formerly a lay member of Synod, and a lay member of the Cathedral Chapter and others. He is now curate at Hastings. There had been many changes in the clerical staff, Rev. H. W. Klingender, for a time vicar of St. Augustine's, Napier, is now working as vicar of St. Luke's.

Canon A. P. Clarke, for over 30 years vicar of Hardale, is taking services at Ormond

Chapel on the Hills, and assisted for a time at Clive.

Rev. J. Hobbs, formerly so long vicar of Hastings, is assisting at Parkville, near Hastings.

Rev. Rawnsley has been obliged to resign his parish owing to ill-health.

Rev. Eccles McCutcheon is assisting Rev. H. L. Frost, vicar of Garadale, in the work at Clive, which has been attached to Faradale parish. By far the most important item of interest has been the confirmation of the appointment of Rev. Frederick Augustus Bennett as Bishop of the Maoris. He is one of themselves, and his appointment to the post has been most enthusiastically received all round. At the time of the Tarawera Eruption, many years ago, he was brought thence to Bishopdale, Nelson, by the late Bishop Seiter, that wonderfully far-seeing and character reading Bishop, and trained chiefly under the influence of Archdeacon Chatterton, now vicar of Rotorua. To these two men the Bishop elect owes more than can be expressed. Bennett is a man of strong and charming personality, in the prime of life, is an orator, good organiser, sympathetic, but firm and resolute, and will bring to his high office gifts of the highest order.

The whole Church of New Zealand is to be congratulated. Most eulogistic things were said of him by several speakers, both clerical and lay.

The Bishop and Mrs. Sedgwick gave an "At Home" in the Foresters' Hall, Napier, to a large number of guests connected with the Synod.



(From our own Correspondent.)

### Bible Translation.

The Word of God grows apace. The Old Testament in Yiddish has been published—the form of speech largely used by modern Jews both in Europe and in America—by the Bible Society.

The basis of the work was Mr. Bergmann's Yiddish translation, begun in 1893.

Mr. Wilkinson, of the Mildway Mission to the Jews, and Dr. Geden, formerly a Professor at the Richmond Wesleyan College, have reaped the reward of their long labours, coupled with the labours of many who have passed away.

The importance of such a translation needs no comment.

### The late Mrs. Law.

Great sympathy will be felt by many friends in England for Dr. Law, vicar of Toorak, Melbourne, in the loss of his wife, on the return voyage to Australia. Dr. Law had proved himself an able advocate of the claims of the Colonial and Continental Church Society, and of its daughter, the Rush Church Aid Society, in the work done for English Settlers in Australia. The late Mrs. Law had helped Dr. Law considerably in his advocacy of the work.

### Railway Officials.

The Railway Officials and men have shewn themselves true patriots in a truly national cause. Mention was made in my last Notes of the bad state of the railways. A reduction in salaries and wages of 25 per cent. has been accepted. No one likes to hear of a reduction in wages; everyone loves to know of real acts of sacrifice!

### Dog Racing.

Dog racing has proved a curse to England. It has proved a financial loss to many of its promoters also. Mr. Buchanan's Bill to empower local authorities to grant or refuse a licence for a dog-racing track is dead for the present. The matter will be fought out in Parliament at the first opportunity. The Rev. P. T. Kirk, secretary of the Industrial Christian Fellowship, is using every possible weapon to bring about a better state of affairs.

The Church must always welcome news of "Brotherhood and Peace." The following breathes this spirit:—"Daily Mail," June, 1928):—

### 50 Years' Service.

#### Lord Grey's Good-bye to Old Railwaymen.

Thirty-three old servants of the London and North Eastern Railway who are retiring after 50 years' service were presented yesterday in the board room at York to Viscount Grey of Fallodon, chairman of the local board of directors.

The men were presented by Mr. George Davidson, divisional general manager, and Lord Grey shook hands with each man of them, speaking a few farewell words of encouragement.

Clerks, stationmasters, level crossing keepers, signalmen, engine drivers, shunters, and labourers were among the grades included.

The men have a total service of 1732 years, averaging nearly 53 years each.

A similar procedure is to be adopted at future board meetings of the company at York in the case of men retiring after at least 50 years' service.

We have not solved nor shall we in this world solve, the problem of the mystery of pain and suffering. What we are quite certain of is the fact that it is our duty as Christians to alleviate pain and suffering. We shall therefore welcome the progress of science in this direction ("Daily Mail," June, 1928):—

### Easy Operations.

#### London Hospital's New Theatre Devices.

Lord Iveagh opened two new operating theatres yesterday at St. Mary's Hospital,

Paddington, W., which are claimed to be the finest in the country.

Everything that can make operations easy and successful has been provided.

Sterilisers in the operating room are opened by pressing a lever on the floor, so that the hands may not touch them.

For emergency lighting, in case of a breakdown of the electric mains during an operation, there is a set of dry batteries for each theatre.

In addition to the operating theatres, wards containing 60 beds have been provided in the new extension of the hospital. Every bed has a shielded lamp and headphones.

Princess Arthur of Connaught was among the distinguished people at the opening.

The need for more beds in consequence of the increase of street accidents was emphasised by Lt.-General Sir Matthew Fell, Director-General, Army Medical Services.

England has had a most glorious Summer. Many of the clergy have taken advantage of this period for their holidays, in preparation for the strenuous work which lies before them during the coming Winter. The reception of the sixth report at York Minster, in the second week of November, will give food for continued study, prayer and work.

A difficult time lies ahead in instructing the people re the issues involved in the rejection of the Revised Prayer Book.

Again, all observers agree that the Teaching Office in the Church has been sadly neglected. It is to be hoped that during the coming busy time this subject will be grappled with.

The Church has well provided holiday-makers with the means of grace. One particular movement must be singled out. The Children's Special Service Mission, a movement specially connected with Christian work in the public schools of England, has done excellent work. In Eastbourne, and all along the coast, great crowds have listened, men, women, and children.

Great self-sacrifice has been shewn by those responsible for this work. At Eastbourne, for instance, undergraduates mostly of Cambridge University, have given their services for weeks. It is well at times to know what the "man in the street" thinks of the Church's work of "venture and adventure." One frequently heard, "They are not ashamed of their convictions, are they?" "They seem a happy lot, do they not?"

Such work must make a lasting impression for good.

The Castle, Durham University is in great danger of literally "going to pieces," unless the building be quickly put in good repair. Many Australian clerics will regret to know of this. The Bishop of Durham, with his usual vigour, lately raised the question of Government help in the House of Lords. The noble lords were very sympathetic, but they could promise no official help. Later, a meeting has been held at the Mansion House, London, where substantial help was given towards the vast sum required.

### "THREE MILESTONES."

"Yet have I learnt to understand dimly the blessing of a curse—the voice of silence—the companionship of solitude."—From the Roadmender.

From out of a curse—man's blessings have come,  
He toils on God's earth till the day is done;  
For the sake of a hearth—a wife—a child—  
He subdues the earth with its forests wild.

From out of silence—listen—rejoice—  
There speaketh to man "a still small voice";  
Though knowledge of evil is thine whilst on earth,  
Thou shalt eat of the Tree of Eternal Birth.

From out of the solitude—far and near—  
There soundeth God's voice in the evening clear;

On the mountain heights—by the starlit sky,  
There cometh a vision of Heaven close by.

—Fanny E. Tournay-Hinde.

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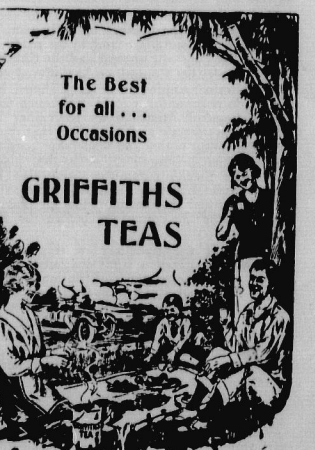
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What is left for us, save in growth  
Of soul, to rise.  
From the gift looking to the Giver,  
And from the finite to Infinity.  
And from man's dust to God's Divinity.  
—R. Browning.

"Grow in grace and in the knowledge of  
our Lord and Saviour Jesus Christ.—St.  
Peter.

## OCTOBER.

- 25th—Battle of Balacava, 1854; Crispin's  
Day, the shoemaker's saint.  
26th—Battle of Argincourt, 1415.  
27th—Capitulation of Metz, 1870.  
28th—21st Sunday after Trinity. Subject:  
Pardon, Peace—An old Prayer from  
the Sacramentary of Gelasius; St.  
Simon and St. Jude; Notice of All  
Saints; Hospital Sunday in Melbourne.  
29th—Bishop Hannington died, 1885.

## NOVEMBER.

- 1st—All Saints' Day. See "Word or Two"  
on Prayers for the Dead.  
2nd—No! "All Soul's Day" is not yet in  
the Church of England Calendar. It  
is proposed in the Revised Book.  
4th—22nd Sunday after Trinity. Subject:  
Continental Godliness; An ancient Col-  
lect from the Sacramentary of Greg-  
ory.  
5th—Church Association Prayer Meeting,  
3 p.m.; Gunpowder Plot, 1605; Lan-  
cing of William III. at Torbay, 1688.  
6th—Church Association founded, 1865.  
8th—John Milton died, 1674; Next issue of  
this paper.



## INITIATIVE.

THE great want of the Church of  
to-day is, without doubt, a more  
violent initiative. It is highly  
desirable in every concern, be it a vast  
organisation or a limited sphere, that  
there should be ample scope for the full  
development of the possibilities of its  
members. Too often the Church of  
England has shed, as in the Methodist  
movement, just that particular character-  
istic of which she most urgently  
stands in need. And it seems as if she  
is about to repeat the stupid mistake,  
and cast off yet again another section  
of evangelical influence which, as much  
as anything else, constitutes her life,  
being useful and even indispensable.

Really there ought to be a prize  
offered for those brave souls who get  
off the beaten track. The reference is  
not to be taken as a commendation of  
lawlessness, but of that free exercise  
of energetic devotion to the Gospel of  
Christ which transcends all limits of  
Church definition, being the outcome  
of the energising Spirit of God. But  
we find that in the Church on earth,  
too often, the "Plums" and "Prizes"  
go to those who echo the "shibboleth"  
of the official mind, greatly, as we be-  
lieve, to the lowering of that vigour  
and abandon which alone can win the  
world for God. This is evident in some  
of the recent English episcopal ap-  
pointments.

The great lack in every parish and  
in every diocese of the Church of Eng-  
land to-day is greater abandon and  
effort by individual members, who do

not wait just merely to be asked to  
join this, that or the other society, but  
will bravely try a line for themselves,  
and agonise even, until they find that  
very place in the larger life of the  
Church which will employ and develop  
all their personality and their gifts.  
The Church needs more than ever a  
violent initiative of her ordinary rank  
and file. The clergy, too often, are  
overwhelmed by the drudgery of the  
parish routine and the serving of  
tables and much of their work would  
be enhanced, and their spirits bright-  
ened, were there to ensue a break-  
ing-out of individual activity, their wise  
and careful guidance. It is discour-  
aging that they should be for ever  
attempting to evoke response from  
a mass of inertia, a most depressing  
experience, and one which accounts  
for the poverty of the Church to-day.

Yet it is to be greatly feared that  
the methods of the day are distinctly  
against this free expression of indi-  
vidual life and responsibility. The very  
perfection of organisation, upon which  
so much care is now exercised, is but  
an apology for lack of spiritual life in  
many instances. This is shown by the  
diminished results from certain organi-  
sations which could be named. We are  
overweighted in machinery, and we  
are lacking in personality. The short-  
age of candidates for the Ministry is  
an instance. And the response which  
Bishop Chambers received to his appeal  
for Australian service in Africa demon-  
strated that the spirit of holy adventure  
is by no means dead in the Church  
of England. What we need is the pruning  
knife, to cut away much of our  
cumbering system which impedes the  
progress of the chariot of the Lord.

It is one of the faults of modern  
education that a uniform system ban-  
ishes individualistic expression and  
growth. Any tourist may observe how  
very much alike all the peoples of the  
world are becoming in their dress and  
habits. A dull uniformity saddens the  
eye. How much then must the Spirit  
of God be repelled when we try, as we  
do officially, to make all endeavour  
turn into a common pathway? We are  
told repeatedly that "the day of Soci-  
eties is passed." If this means that  
one organisation is to embrace every  
activity there will, we feel sure, be  
few activities in a short time for the  
organisations to embrace. Ever has  
the volume of the impetus of Church  
life been from beneath and not from  
above. Yet to-day we see the official  
sublimated into a separate caste, and  
the individual subordinated almost to  
vanishing point in the life and being  
of the Church. At any rate this is how  
it seems to be to very many who in  
consequence transfer their activities to  
more encouraging fields.

It is sincerely to be hoped that the  
slogan "The Church her own Mission-  
ary Society" does not portend official  
effort to suppress that proved and ef-  
fective contribution to the primary  
work of the Church to be a Witness to  
the Nations, which has been for so  
long rendered ably and earnestly by  
our Missionary Societies. There are  
reasons which engender such a fear.

It must be borne in mind that it  
does not at all follow that unification  
of effort would necessarily decrease  
overhead expenses, a very plausible  
argument. Statistics of official organ-  
isation in the various dioceses do not  
support the contention. Besides, there  
is much likelihood that apart from the  
competitive effect of the existence of  
private societies the official efforts  
would fall below serious estimate.  
"Dispense not prophesyings" may have  
a special application, as may the words

"Where the Spirit of the Lord is there  
is liberty." It is just that liberty of  
expansion and of expression which is  
required in the man-power of the  
Church of to-day.

Christ relied upon a minimum of or-  
ganisation and a maximum of spiritual  
effort. Let us, beware, lest we, in our  
very zeal, reverse His order.



## Messages from the Dead.

WHILE Christian Churches receive  
scant attendance the Spiritistic  
meetings, mis-called "Chur-  
ches," nowadays are crowded by  
people who ought to be at Church.  
We confess we cannot rival the Spir-  
itists in claiming to provide communi-  
cation with the Departed; and, in con-  
trast, the Christian Evangel must ap-  
pear very commonplace to those whose  
minds are oppressed with loss and ex-  
cited with hope of immediate re-union,  
in conversation, at least. It requires  
some real belief in the Communion of  
Saints through Christ (and through  
Christ alone), and a deep faith in un-  
seen things beyond the need of "mater-  
ialisation," to carry on equably after a  
severe bereavement. We must all feel,  
for instance, much sympathy for the  
Rev. F. C. Spurr, formerly in Mel-  
bourne, a Baptist preacher who recently  
told, as cabled, of a strange experience  
of the "appearance" of his son at the  
moment of his sudden death at a dis-  
tance. There are other possible inter-  
pretations which would suggest them-  
selves, such a "telepathy." But he  
adds that he has had 25 similar experi-  
ences of the survival of people who  
have "passed over." Our problem is  
to account for these frequent phenom-  
ena other than as the agency of evil  
spirits. It is no disproof of the warn-  
ing of Scripture that these "appear-  
ances" are apparently kind and loving  
in their speech. "For no marvel, for  
Satan himself is transformed into an  
angel of light." Our present purpose  
is to draw attention to the need of  
more and more frequent teaching on  
the subject of the Faithful Departed.

## Prayer for the Dead.

PRAYER for the Dead, as now offi-  
cially advocated in the Church of  
England, does not help us very  
much, for two reasons. First, it is, as  
at present provided, or suggested, very  
neutral and innocuous. In that way  
there may be in few minds any great  
objection to remembrance, for that is  
all it really amounts to. And be-  
cause it is only that much at present,  
it is clear that it cannot stay there for  
long, if only because in their original  
setting these prayers are associated  
with definite teaching of a purgatorial  
effect of Prayer for the Dead. That is  
the real danger lying behind an appar-  
ently beautiful commemoration of our  
Beloved. The second reason of objec-  
tion to such prayer is that we can  
exercise our best communion with both  
living and departed very often without  
express words. Surely we can trust  
the Spirit of the Eternal Christ to  
maintain effectively as promised that  
real link of loving intercourse which  
neither Death nor Hell can sever!

## Exit "Southern Cross."

IT will not mean, we are sure, any  
lessening of the shimmering ray of  
its spiritual teaching that the fam-  
ous religious journal, "The Southern  
Cross" has become absorbed into that  
equally well and favourably known  
paper, "The Australian Christian  
World." While we may join with many  
others in lamenting the cessation of a  
paper (edited of late years by Dr. Fit-  
chett, now deceased) that was always  
bright and interesting, and which com-  
manded the interest of members of all  
denominations for its sympathetic and  
fine outlook upon all that came within  
its purview, at the same time it is  
evident that an economy has been  
effected in the amalgamation. Very  
few readers of religious papers are  
apparently aware of the many difficul-  
ties of running a paper quite different  
in style and appeal from any secular  
print. Also, how unfrequently are  
clerical writers to be found with inclina-  
tion, not only to edit but even to  
write occasionally. We join, however,  
with all the friends of "The Southern  
Cross" in a feeling of satisfaction that  
"The Australian Christian World" will,  
under the aegis of that veteran, the  
Rev. Dr. Dey, represent the best tra-  
ditions of the other paper, and we are  
sure it will command its old allies.  
We have often been beholden to the  
latter journal for those little profes-  
sional courtesies which prove the union  
of Christendom in printer's ink.

## The Lord's Prayer in Parliament.

THE Victorian Upper House recently  
provided an instructive debate  
which ended in its falling into line  
with other legislatures, and ordering  
that the Lord's Prayer be said at the  
opening of every session. As Sir Roger  
De Coverley said, "there was much to  
be said on both sides." The question  
was discussed with all reverence, re-  
minding us of the atmosphere of the  
Commons when treating Prayer Book  
Revision. We found ourselves in accord  
with much which the opposition deli-  
cately suggested. "If the Parliament  
why not the Stock Exchange?" The  
most weighty reason was given small  
place, and that is, that in its deriva-  
tion Parliament stands in the place of  
the Divine Ruler over the people of  
God. Another valid reason was that  
the Lord's Prayer enunciates in com-  
pelling phrases the doctrine of the  
Brotherhood of Man. It was good to  
hear, as also in the Commons, such  
confessions of faith from some of the  
Labour Members as well as others,  
showing how at heart the community  
is at one with regard to the Kingdom  
of God in the Nation.

## Alien Migration.

IT is reassuring to read the latest  
statistics of the population of Aus-  
tralia. Of the 6½ million of our  
population quite 98 per cent. is Brit-  
ish. We are easily the most British  
portion of the world's surface, except-  
ing some very tiny possessions of the  
Crown. We are, as a speaker said,  
"More English than the English in our  
subservience to title, and more Scotch  
than the Scotch when the collection  
plate comes round," but the latter is  
a libel, for the Scotch are far more lib-  
eral to their Church than the English  
are. When we congratulate ourselves  
upon the preponderance of British  
blood in Australia, we must remember  
that there are British and British. Many  
so-called British are among the most  
disloyal elements that we have, and are  
the chief hindrance to the greatest  
movements for national uplift, for in-

stance, the Bible in State Schools is  
not possible through the opposition of  
the Roman Catholic. Other similar  
fundamental interests are affected.  
When people rail at the proportion of  
Southern Europeans, and we agree  
with them that they do not make ideal  
citizens in a British community, let it  
be kept in mind that within the Empire,  
even in England itself, may be found  
those people who are alien by nature  
to the free institutions upon which we  
pride ourselves with cause, and which  
are the outcome of the religious ex-  
periences of the past. Beware the  
British Bolshevik!

## Divorce.

THE Primate of Canada has been  
speaking lately upon what he well  
stated was "eating into the very  
vitals of civilisation." He further said  
that 80 per cent. of the child delin-  
quents came from homes where divorce  
had shattered the parental control. We  
may congratulate ourselves that we  
are fairly free from what he said was  
in Canada a growing menace, of hav-  
ing weddings in homes and hotels, the  
evil culminating in "the ghastly inno-  
vation of the aeroplane marriage." The  
Church of England may indeed  
congratulate herself with reason on  
the high standard which she maintains  
in Australia on the matter of marriage  
of divorced persons, only permitting it  
upon just the one ground compatible  
with New Testament teaching, and  
then only in the case of the innocent  
party. It is much to be wished that  
other Christian denominations were as  
stringent. Our position would be  
strengthened and Christian marriage  
would be elevated in general regard.

## The Roman Catholic Church

## A Voice From Within.

(Contributed.)

THE candidature of Al. Smith as  
the Republican nominee for the  
Presidency of the United States,  
has unavoidably aroused a great deal  
of religious controversy in U.S.A. He  
is the first Roman Catholic in the his-  
tory of the great Republic who has  
stood for election with any prospect  
of success, and many articles are ap-  
pearing in the monthly magazines on  
both sides. The most striking contri-  
butions, however, are a series which  
have appeared in the "Atlantic  
Monthly," a high-class and authorita-  
tive periodical with a world-wide cir-  
culation. A Roman Catholic Professor  
in a college in the West wrote the ar-  
ticles, and sent them to Mr. John  
Hearley with the request that after his  
reading them, they should be pub-  
lished anonymously. To use his own  
expression he thus became "the liter-  
ary executor of a living man." The  
publication of the articles has evoked  
a nation-wide controversy, which the  
editor states has been without a paral-  
lel in the history of the magazine.  
The first article dealt with the celibacy  
of the priesthood, the training of the  
priests, the use of the Latin language  
in Church services, and the confes-  
sional. Boys considered suitable are  
selected and if consent is given, trained  
to be priests, over a period of 14 years.  
Although no vow of celibacy is taken  
every one understands clearly what is  
expected of him. These celibate  
priests are skilled in probing into the  
secrets of human hearts in the confes-  
sional. All must be told. Members of  
the Church are taught that to omit one  
single detail would be to tell a lie to

the Holy Ghost. It must constitute  
the sin of sacrilege, the gravest of  
sins!

The second contribution describes  
the extreme measures taken to keep  
the education of Roman Catholic  
youths in the hands of the Church and  
away from all modern influences what-  
ever. Extraordinary means are taken  
to find the money for the schools. In  
the third article the temporary power  
of the Pope is discussed and illustra-  
tions of the exercise of political power  
by the Church in different places and  
at various times are given. The last  
contribution deals with various aspects  
of Roman Catholic teaching, practice  
and claims in a general summary. The  
unknown author remarks:—

"Many thoughtful men both lay and  
clerical within the Church are con-  
vinced that there is some basic flaw in  
the mode and character of Catholic  
religious teaching. The Catholic  
Church professes to be the sole medium  
of salvation divinely established upon  
earth. She claims to be the official  
representative of Christ, naming the  
Roman Pontiff 'Christ's vicar on earth.'  
She is known to her adherents as a  
divine society, perfect in power and  
authority, the custodian of revelation,  
and of all other means, intended by  
God for the sanctification of mankind.  
She concedes to no other cult or reli-  
gion the prerogative of saving souls.  
... The doctrine without the Church  
there is no salvation has been fre-  
quently proclaimed." The writer goes  
on to say: "One sole phase of this  
teaching concerns us here. By her  
own profession the Catholic Church  
assumes responsibility for the world's  
morality and the sanctification of man-  
kind. Is the Church fulfilling this grave  
duty to mankind?" In reply to this  
question he alludes to the proportion  
of Roman Catholic criminals in our  
penal institutions, and declares that it  
were preposterous to make such a  
claim. In the United States five or six  
millions of foreign born Roman Catho-  
lics have abandoned the Church and  
religion. It is also said that many  
American Roman Catholics fall away  
from the faith each year. No record  
is kept of the leakage. On the other  
hand there is a list of converts assidu-  
ously kept and published annually.  
Towards the end, the writer says: "In  
a world of progress the Church is reac-  
tionary. But at least she is a great  
organisation. Her members are taught  
to believe that they alone are on the  
true way of salvation. Indeed salva-  
tion is made easy for them if we over-  
look the high cost of churches and  
schools and their maintenance. In  
fact, contrary to repute the Catholic  
has an easier and more comfortable  
way to travel than others who seek  
salvation. In a doctrinal way he need  
but memorise the contents of a penny  
catechism. His religious worship is  
likewise prepared and conducted for  
him. He need not worry much about  
his venial sins, for the priest is always  
ready to take them away from his  
soul, enjoining upon him for penance  
perhaps the recitation of the rosary  
once or twice. All is formalism."

It is all to the good to have this in  
mind, in view of the Roman Catholic  
Congress in Sydney last month.

"Christ was neither school-taught nor self-  
taught, nor inspired for a season like the  
prophets," says the great church historian,  
Philip Schaff; "He came directly from God,  
and taught the world as one Who owed nothing  
to its books, its schools, its history, its  
society, its favour; he was the Light of the  
world and the Truth itself. Explain it as  
you may, the astounding fact is there. Jesus  
of Nazareth is the central miracle of his-  
tory."





## NEW SOUTH WALES.

## SYDNEY.

## St. Peter's, Watson's Bay.

A proposal is on foot to erect a pair of gates at the entrance to St. Peter's Church grounds, Watson's Bay, to perpetuate the memory of the parishioners who lost their lives in the Greylife disaster. Taking as his text a verse from St. John's Gospel: "What is that to thee? Follow thou Me," the Archbishop said that although a great shadow had been cast over the whole parish when so many lives were lost in that tragic happening, it behoves those who were left not to waste their spiritual power in vain speculations as to why loved ones had been taken from them, but to go forward in hopefulness and trust, taking up the tasks which were left to do. Though questions were natural enough, they only weakened the spirit and kept it back from work; since God alone knew of coming separations, and He would preserve in His keeping those who had passed "behind the veil."

The Archbishop also expressed his approval of the church council's decision to build a new church on the land at Parsley Bay, which had been given for that purpose by Mr. W. C. Wentworth, at a cost to himself of £3000. So far, said the Archbishop, the Church of England had made remarkable progress in that parish, and it was imperative that something should be done to extend its work. The tentative plans for the new church, which would be dedicated to the memory of William Charles Wentworth, provided accommodation for 300 worshippers, the cost in brick being estimated at £5000. As over £70 a year was paid in rates, it was hoped that sufficient funds would soon be in hand to allow for the laying of the foundation stone. Colonel Hurst, the hon. architect, who has assigned the memorial gates to be built at the New South Head-road entrance to the present church, estimates that they will cost £200. The Rev. J. F. Cherry (rector) also appealed for contributions to assist both objects.

## Moore College Reunion.

The annual Moore College Reunion was held last Thursday week. The chief speaker was Archdeacon Woodthorpe, formerly of N.Z. In the course of his remarks he said: "The clergy in Sydney are without a school of graduate study, yet elsewhere, particularly in Germany and the United States, research work is regarded as being of the highest importance. The Faculty of Arts of the University has no power to confer a doctorate either of philosophy or of letters,

and there is no Church Faculty of Divinity. There is an Australian College of Theology, but is that a fair outcome of the intellectual life of the Church?

The subject of his address was "The mission and difficulties of the Anglican Church in Australia." The Church, continued the Archdeacon, had the highest ethical ideals, and one of its first and foremost duties was to teach them. Was that being done? He had been appalled by the stories of Civic graft in Sydney and of strikes throughout Australia, but could not help saying that the Church, by her teachings, could do a lot to prevent such happenings, especially when it was remembered that the working man was magnificent material on which to work. It was the plain duty of the clergy to teach some of the fundamental truths of human society, and then, when that had been done, they could with confidence look to the day when one of the greatest obstacles in the path of national progress would be swept away.

## Toc H.

Welcome to Rev. E. J. Davidson.

Addressing the gathering assembled to welcome the N.S.W. Toc H Padre, Rev. E. J. Davidson, Mr. Crotty, Bishop of Bathurst, said: "Australia stands on the verge of a brilliant future, but that future is threatened to-day by the interminable ministry of hate and by the unending industrial dog fight, the condition of chronic quarrel that might easily wreck all our dazzling possibilities. Our greatest danger is the savage determination to prevent men of goodwill on each side from coming together to achieve some mutual understanding. That conspiracy against fellowship, becoming painfully dominant here, is the most poisonous menace in Australia. It is more nefarious than such problems as the drink traffic or the opium traffic, because it proceeds from a vile philosophy."

In the course of an appeal for fellowship, not only between individuals, but in industry and in the Church, the Bishop further said: "This material civilisation of ours must be either a co-operative society in which each man endeavours to understand and help his fellow, or a suicide club engrossed by the festive task of digging its own grave."

## Bishop Gwynne in Sydney.

## Tribute to Australians.

"I had often looked towards Australia with wistful eyes, and it was when I was asked to be at the Church Congress in Adelaide that I got my chance, and eagerly embraced it," said Dr. Gwynne, Bishop of Egypt and the Sudan, preaching in St. Andrew's Cathedral the other Sunday morning.

"When Assistant Chaplain-General in France," continued the preacher, "I was brought into close touch with the Australian troops, and what made me so grateful for the opportunity of coming here was the hope of meeting old comrades, and my desire to bear witness in their own land to their gallantry, fearlessness, and contempt of death."

The bodies of thousands of these Australian soldiers lay buried in Cairo and Alexandria, and elsewhere in Egypt, and from that pulpit he would like to say how well their graves were looked after, and how, when the Anglican Cathedral in Cairo came to be built, it was intended to enshrine on the walls of one of the chapels, to be set apart for the purpose, the names of all those who fell in Gallipoli and Egypt and Palestine. For thirty years he had lived among foreigners, and to come here was just like going home—the same language, the same names on shops, the same ideals, and it had been forcibly borne in on him that the Almighty must have had a purpose in keeping for our breed this country, which, without fighting for it, except by Nelson against the French, had fallen into our hands like a ripe pear. Dr. Temple, the new Archbishop of York, and one of the greatest philosophers of the day, had remarked that the British Empire was the "most astounding fact in history." That God had blessed us was evident, and we seemed to be His chosen instrument for the civilisation of the savage races. And he firmly believed that in spite of immorality, in spite of gambling, in spite of drunkenness, it was because we at heart were a Christian nation.

## Health Week.

## St. Mark's, Darling Point.

"We believe that the human intelligence is capable of surmounting the varied problems of existence whether it be the control of air, the soil, the forests, or, most difficult of all, of man himself, his bodily welfare, his industrial activities, or his mental progress," said Dr. Sutton, at St. Mark's, Darling Point, recently. "We are confident that if we can focus the minds of the community on any problem, we can crystallise the vague and general ideas of health that float through the minds of everyone into definite and concrete rules of life, into detailed interest in civic health, into demands for greater effort and greater supplies of money and energy."

"Our main principle is that prevention is better than cure, and its corollary, if preventable, why not prevented?"

"Preventive medicine is still in obscurity, but we believe that it is the medicine of the future. Some day, perhaps, we shall realise the wisdom of the Chinese, who pays the doctor to keep him well. The duty of a medical officer in a regiment is not primarily to treat the sick, but to avoid sickness."

## North Sydney Church of England Grammar School.

The annual tea tendered by the headmaster (Mr. L. C. Robson) and the council of the Sydney Church of England Grammar School to the old boys if the school was held last evening at the school. There was an attendance of about 200. Mr. Robson presided, and those present included Messrs. Norman Dean (president), Curlewis (honorary secretary), and D'Arcy Roberts (honorary treasurer), of the Old Boys' Union; A. B. S. White (secretary of the council), Archdeacon Chaiton, the Rev. D. Davis, Dr. Guy Pockley, and Messrs. R. W. Carey and Dudley Williams.

At the conclusion of the tea the annual meeting of the Old Boys' Union was held. The report stated that there had been during the year a slight increase in membership, and that the roll now stood at 1218.

## Deaconess House Car.

The recently purchased car is appreciated more and more, and now we wonder how we managed without it. It is used chiefly for the Children's Court cases and Homes and the Bible Study Union centres, but it is also a help in other directions. A list of its varied uses lately may interest and amuse our readers: Bringing a babe three weeks old early one morning from a home in Bexley to be adopted; taking a poor old cripple friend from Ultimo to a Nursing Home in Eastwood; taking the babies and luggage from the Children's Home to the Railway Station; on Sundays taking four Deaconesses to their classes; the household packed is up to seven for occasional meetings in town; taking Church dignitaries (with apologies to them) and other speakers to Circles and Annual Meetings.

This strenuous life means many a wash and polish, and buckets and polishers in grey uniform are frequently in evidence in St. Paul's Road, for we do this work ourselves.

Yet the car is running very well—and so is the petrol!

## A.B.M. Sale.

The annual sale for the Australian Board of Missions took place in the basement of the Sydney Town Hall on October 16. The sale was organised by the Women's Auxiliary. Miss Thea Milner Stephen was president of the sale committee, Misses M. Beale and V. Yates the hon. secretaries. The official opening was performed by Lady Street at noon. Other speakers at the ceremony were the Bishop of Bathurst and the Coadjutor Bishops of Sydney and Bathurst. There were a number of attractive stalls. On one was a collection of Irish linen, specially imported by Mrs. Selwyn King; on another stall were toys from Paris, baskets and fans from islands in the Pacific were other attractions.

## Council of Churches.

At a meeting recently of the Council of Churches it was decided to hold a conference of ministers in the Chapter House, St. Andrew's Cathedral, on November 13. Ministers throughout the State will be invited to attend, and the general subject of discussion will be "The Holy Spirit in Relation to Prayer, Power and Service." Addresses will be delivered by leading ministers, and a conference will follow. A survey of the religious situation in the State will be made, and an effort will be made also to find a remedy for the existing state of affairs.

## BATHURST.

## All Saints' College Memorial.

At All Saints' College Old Boys' Dinner, Captain C. E. W. Bean, referring to the proposed war memorial which is to be erected at the college, said that a committee consisting of Bishop Crotty, Captain Bean, Colonel Rabett and the headmaster would shortly meet in Sydney to consider the matter.

The present suggestion is that the memorial shall be in the form of entrance gates to the sports oval. On the gates shall be engraved the names of old boys who fell in the Great War.

## VICTORIA.

## MELBOURNE.

## Schools' Annual Service for Boys.

On Wednesday, September 26, at 3 p.m., nearly 900 boys from the Church Secondary Schools of the diocese assembled in St. Paul's Cathedral for a service of prayer and thanksgiving. The Precentor read the form of service drawn up for the occasion. The lessons were read by the Rev. L. Arnold and Mr. Frank Shann, and the Right Reverend Bishop Stephen preached the sermon. He gave a clear and compelling presentation of the nature and significance of loyalty in moulding conduct, and placed before his young congregation the paramount importance of loyalty to our Lord. A short hymn practice was conducted before the service by Dr. Floyd, who also presided at the organ. The schools represented were Melbourne Grammar School, Trinity Grammar School, Malvern Grammar School, the Cathedral Choir School, and Christ Church Grammar School, South Yarra.

A similar service was held for girls on Wednesday, October 3. These services are arranged by the Diocesan Board of Education.

## C.E.M.S. Provincial Conference, 1929.

Arrangements for the first C.E.M.S. Provincial Conference are gradually taking shape, and a very successful gathering is anticipated. The conference will be held in Brighton Grammar School from January 25 to 28, 1929. The general subject of the conference will be "Practical Christianity," and among those who have accepted the invitation to speak on the various sections are the Bishop of St. Annand (President of the Conference), the Bishop of Gippsland (National President of the C.E.M.S. in Australia), Mr. MacKenzie, M.L.A. for Wonthaggi, the Archdeacon of Ballarat, the Rev. H. B. Hewitt, S. L. Buckley, M.A., and A. R. Wilson, M.A., Mr. A. O. Stubbs (Ballarat), J. A. Thick, Melbourne, and others. The Dean of Melbourne has undertaken to conduct the devotions of the conference at the conclusion of each day's business. The Rev. H. E. Noltenius will act as Conference Chaplain. Ample accommodation is available at the Grammar School on moderate terms. The Conference will be open to all Church of England Men's Society members. Application, for full particulars regarding tariff, etc., should be made to the Provincial Secretary, Mr. S. H. Robinson, Cathedral Buildings, Melbourne, C.I.



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## Melbourne News.

The Summer School in connection with the Victorian branch of the Australian Board of Missions is to be held at Olinda. The Rev. J. S. Needham, chairman of the Board, will be chairman of the School.

## BALLARAT.

The men of the Ballarat Diocese entertained Dr. Crick on the first anniversary of his appointment as Bishop of the Diocese. Complimentary speeches were made by leading clergy and laity.

## BENDIGO.

The Rev. W. Clinch has resigned his charge of Pyramid Hill and will shortly be leaving for the Ballarat Diocese. The Rev. F. A. Kennan has also resigned, and going for a while into private life.

Just recently Miss G. Bendelack, missionary on furlough from China, preached morning and evening at All Saints' pro-Cathedral, and her messages were greatly appreciated and were stimulating.

Dean Haultain is away on holidays, during which he will be a visitor to Adelaide and will be one of the speakers at the Congress.

The Diamond Jubilee of St. Paul's is due in November, and on Sunday, 11th, the Ven. Archdeacon Best, of Ballarat, and the Rev. R. H. Hewitt, of Brighton, will be the preachers.

A special licence has been issued by the Bishop for Miss G. L. Bendelack, M.A., Dip. Ed., of St. Hilda's College, Canton, to preach in the Churches of this diocese. She preached twice in All Saints' pro-Cathedral on Sunday, September 23. Both services were particularly fine, and were listened to by large and interested congregations. After

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Evensong, when Miss Bendelack preached for nearly an hour, a leading layman from the city was overheard to remark, "I could have listened for another full hour." Her visit to Bendigo has been a great spiritual and missionary stimulus.

Bendigo City has a fine Christian leader in the Mayor, Cr. E. G. Bachelder, who is a leading Methodist layman. He has, on his own initiative, approached the Ministers' fraternal, asking for their co-operation in having at least three united civic services in the Town Hall during his term of office. They will be held in mid-week. The local clergy are naturally heartened by this fine lead.

### CIPPSLAND.

The Bishop is spending the latter half of this month in Queensland, fulfilling a promise made two years ago to conduct a Mission of Help at Toowoomba. Archdeacon Moxes and the Rev. E. A. North Ash, of Adelaide, are assisting him in the enterprise. The parish of Orbest (Rev. J. B. Montgomerie) is still talking of the visit of the Bishop of Central Tanganyika. The largest missionary gathering ever held in the parish was most enthusiastic, and the sum of £70 per annum was promised to the Bishop, over and above the Diocesan Missionary Assessment of £80 per annum. An effort is now being made to increase this sum to £100, making £180 yearly for missions abroad.

### ST. ARNAUD.

The Mayor and Mayoress (Cr. A. E. H. Preece and Mrs. Preece) and Mrs. Punshon, Grant and Read and Mrs. Read attended a civic service in Church Cathedral on Sunday morning, September 22. Apologies were made for Cr. Jackson (who was in Melbourne), for Crs. Grigg and Gardner (who were sick), and for the town clerk (Mr. Lester). The service was conducted by the vicar, Canon C. C. Macmichael, and consisted of morning prayer and the Litany. Special suffrages were inserted in the Litany for the town and district, and for those set in authority, and for the mayor and councillors, "that they may be faithful and loyal, obedient to God's will, and courageous in upholding what is right and good." There was a full choir and appropriate lessons were read and psalms and hymns sung. Mrs. King sang a solo delightfully, and Mrs. H. J. Mewkill presided at the organ. Canon Macmichael's sermon was based on the text, "Thy Kingdom Come," St. Matthew vi. 10.

## SOUTH AUSTRALIA.

### The Divorce Laws. Amending Legislation.

The amendments proposed by the Attorney-General (Hon. H. Homburg) to the State divorce laws in a Bill to be submitted to the Assembly provide for additional grounds for divorce. Any married person who has been a resident of South Australia for at least three years may obtain a dissolution of his marriage on the ground of desertion for three years. Habitual cruelty, drunkenness, and failure to provide maintenance for three years on the part of the husband will be sufficient cause for a divorce, and neglect of domestic duties and habitual drunkenness for a similar period on the part of the wife will give the husband ground for action. Imprisonment for not less than three years, or the fact that the person is still undergoing a long or a commuted sentence for a capital offence, or frequent convictions and sentences may be advanced as a claim for divorce by the wife. Attempted murder of the petitioner, repeated assaults and assaults with intent to inflict grievous bodily harm are also included as causes for divorce. Detention in a mental defectives' institution for a number of years may also be advanced as a claim for the separation of a married couple, except that if the petitioner's own habits have contributed to any of these conditions the court will have the power to dismiss the application. The court has the same power in cases of proved collusion. In cases where adultery is alleged the court is charged to satisfy itself that the petitioner has not in any way been an accessory to the adultery. Residential qualifications are also imposed upon the parties so that married people may not come to South Australia for the purpose of availing themselves of the divorce laws.

### Farewell to Bishop of Central Tanganyika.

The Rt. Rev. G. A. Chambers, D.D., Bishop of Central Tanganyika, together with Mrs. Chambers, spent a short time in Adelaide on his way to Western Australia, where he hoped to be later joined by the remaining members of the missionary party of twelve, who will accompany him to the new Diocese of Tanganyika.

A Farewell Service was held in Holy Trinity Church, Adelaide, on the evening of September 17th, 1928, in honour of the Bishop and his wife, and also the Rev. L. Bakewell, an accepted candidate for Tanganyika, but who will not leave Australia until 1929.

There was a large attendance at this service, which was conducted by the Rev. W. H. Irwin, M.A. (Sec. of C.M.S. in South Australia), assisted by the Rev. L. Bakewell, and Mr. Hastwell (Warden of Holy Trinity). Other clergy present in robes were the Rt. Rev. Dr. Thomas (Bishop of Adelaide), the Ven. Archdeacon Bussell, and Rev. J. A. Rowell.

In his address of farewell to the outgoing missionaries the Bishop of Adelaide very affectionately commended them to the care of Him they served, praying that they might always be kept by His love and power in the new land to which they were going, where there would be much that was difficult and strange to contend with. He congratulated Bishop Chambers on the splendid response to his appeal throughout Australia for help for this new Diocese, this great work to which he had been called, and thanked God that he was starting under such happy auspices, and with such a splendid band of helpers. It could not be said that the Bishop was going forward quite like Abraham of old, who knew not whither he went. Bishop Chambers had been to Africa, and seen something of the land to which he was called, but he would need the faith with which Abraham went forth, for he knew not the difficulties, dangers and may be disappointments which await him and his party over there. All who go forth in this way are true pioneers of the Gospel of Jesus Christ, going forth as true adventurers for God, and all need to have the faith of Abraham. Continuing, the speaker said: "There are two things I would say to you and your workers—farewell and good-bye. Farewell—a wish for a prosperous journey, may you pass through well. Good-bye, we say, too, remembering that in it there is no element of sadness, only a simple wish and prayer—God be with you. Our sufficiency is of God, and it is your faith in Him that shall uphold you, your realisation of the presence of God wherever you go, realising His love and His power to uphold you, and with this thought in our minds, we say to you, Good-bye and Farewell, God be with you all the days."

An address by Bishop Chambers left an abiding memory, telling of his experiences as he travelled throughout Australia in the interests of the new Diocese, the response to which had been so wonderful that he had felt reproached for his fears and doubts. "It is with appreciation and a sense of the privilege of this service that I speak to you—appreciation of the beautiful message of farewell and God speed from the Bishop of Adelaide, who has been such an elder brother to me, from the day he took my hand in Canterbury Cathedral last year, and presented me to the consecration service, from then until tonight. And the beautiful words of his farewell will ever be to me and others a comfort, strength, inspiration and joy."

In view of the splendid response to the appeal for Tanganyika, I feel that this can really be, not only a service of farewell and good-bye, which comes to us with such comfort, as it comes from your hearts, but a service of praise and doxology. I am sorry the rest of the party is not with us, but am quite confident they will feel the spirit that prevails over distance, and their hearts will be refreshed. As we go out to Central Africa our's is a remarkable experience, my own feeling is that I am not leaving you. It may be that the Kingdom of God is the Kingdom of Love, and the Kingdom of Love keeps us wonderfully together, the sea does not divide. The love of God is a wonderful and a binding force; the marvellous thing is that what other people call sacrifice is no longer so, that sense has been lost to us; even the parting with those we love had lost its sting. God has a marvellous way in dealing with those who respond to His call, has His own way of making the pathway. His ways are ways of pleasantness and all His paths are peace, and we have found it so. It is with happy thoughts we go forward, with a new exhilaration we face the new life, without sense of trepidation, but with a realisation of Christ's promises—"My grace is sufficient for you." "My strength is made perfect in weakness." "There is a song in our hearts, the words of St. Paul to the Romans—"Who shall separate us from the love of Christ? Shall tribulation . . . distress . . . persecution . . . famine . . . nakedness . . . peril of the sword—nay, in all these things we are more than conquerors through Him that loved us."

We are all of us trustees of the Gospel of Jesus Christ, and there is no other name given under heaven whereby men may be saved, how this should make us keen to be faithful to our trusteeship. Jesus said, "Ye are my friends if you do whatsoever I command you." May we think of you in the days to come

### New Constitution.

The Synod of the Diocese of Perth expressed its regret that the constitution of the Church of England in Australia as adopted by the convention held in Sydney in October, 1926, and since accepted in its entirety by all other dioceses in the Commonwealth, should not have received full approval of the Synod of the Diocese of Sydney.

The hope was expressed that Sydney would reconsider its position, especially in regard to power of excluding appeals from the diocesan to the supreme tribunal.

The bill necessitated by this attitude of the Sydney Diocese towards the proposed constitution of the Church of England in Australia was passed by the Synod of the Diocese of Perth last session. The proposed constitution was agreed upon at a convention in October, 1926. It was approved by General Synod and by 21 dioceses, including that of Perth, but the Sydney Diocese desired that certain declarations and safeguards should be inserted in the Act of Parliament of New South Wales and in the Acts of at least four other States for giving legal force to the constitution.

The Rev. C. L. Riley, who introduced the bill, said that he, like many others who had attended the constitutional convention in Sydney two years ago, did not think that the Sydney diocese was giving the other Australian dioceses a fair deal. In ecclesiastical affairs Sydney churchmen were still doing things on the lines followed by the chaplains who accompanied the first convicts to the colony. No other diocese had stuck in the rut as the Sydney diocese had done. The Australian Bishops would confer next month with the object of finding a way out of the difficulty. If they succeeded, the diocesan council would not be required to do anything. The object of the present bill was to arm the council with discretionary powers should the difficulty continue.

The Rev. F. Stillwell, who opposed the measure, said that Sydney was bound to fall into line, and was simply haggling for terms.

Archbishop Riley said that the churchmen of Sydney were influenced probably by the hot heads who had caused such trouble in the church in Great Britain. They were frightened and suspicious. Sydney people were old-fashioned and undeveloped, some of them having given signs that they had not developed since birth.

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Have you sought to have the Saviour's mind?

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

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Shelves without books,  
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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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Please report at once any irregularity in delivery or change of address.



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 Cobbit, 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.