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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.

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Or to—  
Rev. K. J. B. Smith,  
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St. Paul's Cathedral,  
MELBOURNE.

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"CATHOLIC—APOSTOLIC &  
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Australian Church News—Interesting Items.

Deaconess Institution, Sydney.

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. Archae-  
ological 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.



## The World Call to the Church.

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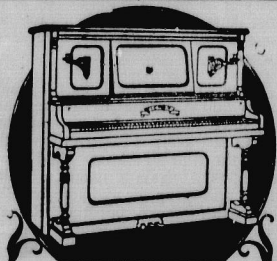
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## What the Commons Said.

Notings from "Hansard."

Sir B. Merriman, Solicitor General, introduced the new measure. He found support for so doing in "the Bishop of Chelmsford, who, as you know, is a definite Evangelical Bishop, and is himself largely responsible for the composition of the Book."

"It was an inadvertence" (the omission of prayer for the King).

"I am going to be scared about 'the slide back to Rome' when I see a desire to celebrate the Holy Communion in Latin."

"The Archbishop of Perth cabled that they were only waiting for the passing of this measure to adopt the Prayer Book themselves."

Sir R. Roberts: "You will definitely set up within the Church two separate standards—if you do not like the phrase, two separate doctrines." "Everyone within the Church will, therefore, have to be labelled." Every time an incumbent is appointed the same thing will arise again. "What about these men (young Evangelical candidates for the ministry) when they have two Books put in front of them, and they are asked to assent to the doctrines in both?"

"The new-Book men will shine in the light of episcopal blessing, while the others will not."

"The Church cannot long remain an established Church if its doctrines and ceremonies are out of harmony with the mass of the people—I do not mean that the majority must be members."

"How can the Bishops prosecute and deal with 2000 priests who have signed their names to that document (to refuse to follow the Amended Book)."

In 1919 Lord Willoughby de Broke moved: "That no measure shall be submitted to the Ecclesiastical Committee which would make any alteration in the Book of Common Prayer as by law prescribed to be used in Churches at the passing of this Act." Then the Archbishop of Canterbury replied: "We want to facilitate sometimes an abbreviation... we shall certainly use most sparingly the powers this Bill would give us."

The question had been: "Take this Book or leave it—the whole Book and nothing but the Book" and that has had a very great effect in making the (Church) majorities as large as they are.

"I myself do not mind what else comes in, because I and my friends can certainly not go there (to Church). It is as if a man were dead; he does not then mind whether he has three feet or nine feet of earth on top of him."

"If it had been any other measure that had been discussed in this House, and was brought before us again six months after its rejection, what the members would consider would be only 'what changes are there in this Bill?' The Archbishop himself has said: 'There is no alteration whatever in principle.'"

The Book has been changed to meet "ignorant, simple-minded, emotional and easily deceived members of this House!"

"Fasting Communion (under the new Book) is to be the rule, only it allows conscientious objectors."

"The Archbishop of Wales said: 'The doctrinal changes in the new Book still constitute the real issue.'"

"When I am told the new form is really more Protestant than the old, it makes me rub my eyes with wonder."

"In Lutheran Churches the Chasuble (is worn), but it is worn at all services—even at the Evening Service."

"I was glad to hear the Solicitor-General (who introduced this measure) definitely admit that Reservation was contrary to Article 28."

"No one in this debate has ever attempted to answer the dilemma put by the Right Hon. Sir J. Symon: If these changes are small, why trouble the Church, why trouble us all and upset our consciences? But if they are great, then their greatness lies in the distance they take us away from Reformation doctrines."

"This controversy has stirred the people of this country more than any other that I can remember, and it has stirred this House more than anything has since I have been a member of it."

"There is something in it that probes right into the inner senses of mankind."

"It is neither more nor less than the claim of the priest to interpose his office between man and his Maker."

Lieut-Commander Kenworthy: "For the sake of that peace which I believe will be brought into the Church, perhaps with

difficulty, perhaps with friction, perhaps with pain... I think the compromise is justified."

Mr. Hayes: "I desire to put the view of 'the man in the street,' who will certainly, if this Book becomes law, find himself definitely in the street."

"I have neither been impressed by the subject matter that has been put forward... nor by the manner of presentation of it."

"The judgment and reasoning (of members) were not based upon flamboyant speeches, or feeling that had been engendered by partisan speeches, but arose out of an atmosphere which should make the Nation proud of its House of Commons."

"Last December we were supposed not to be able to see what the Book actually meant."

"The holding up of the Malines report indicated that frankness was not part of the policy of the supporters of the Book at that time."

"There is an opinion abroad that episcopal desires and opinions should weigh against the layman... that we should give way to such high ecclesiastical authority as the Archbishops and Bishops."

Major Birchall: "There are four of the Bishops who, in past years, have been leaders of evangelical thought... until the Prayer Book controversy arose."

"If the Anglo-Catholic party would drop the use of the word 'Mass' it would go a long way towards making a settlement possible" (1).

Mr. Morris: "Are we going to build the world anew, or are we going to revert to medievalism?"

Sir A. Boyd-Carpenter: "The Bishop of Gloucester (who is in favour of the Book) said: 'the vast majority (at least 90 per cent.) of churchmen would prefer no change at all.'"

"It is the innate right of Parliament to consider these great matters. After all, we still remain a Christian country."

Mr. Snell: "If we are not to consider this matter, why is our time wasted in regard to it?"

"I did not notice that there was the same regard to give Civil Servants freedom to do what they pleased."

"In the minds of some churchmen we are merely a strange mob of Atheists, Communists, Mohammedans, Buddhists, Christian Scientists, Unitarians, and Agnostics, and so on."

"Whatever our faults are, and they are not small, we are the Commons of England, sent here by the people to do our duty as we see it."

"Such language (of the Bishops) has not been used since the days of Wolsey, and the time may have come to tell gentlemen of that character that in the end the State, and not the Church, is going to be master in this realm."

"If this Book is conceded by Parliament, it will not be the end. A new demand will be made in twenty years time, and there would be then no need for further Malines conversations."

"The Bishop of Lincoln writes: 'We must take to ourselves the liberty we need.'"

"How is a Bishop who is not willing to be loyal expect loyalty from the clergy under him?"

"I personally would be ashamed to wear the livery of the Church, and eat the bread of the Church, and at the same time betray her in her laws and in her offices."

"There is great stillness in the Courts of Heaven, and all this over-dressing, this embroidery comes to me as a harsh voice in a welcome stillness."

"I do not think religion is to be enriched by the mere adornment which is proposed. What we rather want is men who can draw living waters from the rock."

"When all has been said and done about the Reformation, I believe it to have been the most blessed thing that happened in modern history."

"Since I have been a member of this House I must have given more than 2000 votes in the lobbies, and all of them put together have not given me the anxiety of this vote."

Mr. Roy Wilson: "The Archbishops in 1908 made a definite pronouncement that Reservation was illegal."

Mr. G. Roberts: (supporting the new Book). "There were lay-breakers under the old Book. They may be law-breakers under the new."

(To be continued.)



### THE CHRISTIAN PRESS.

Conference at Cologne.

The year 1928 will be memorable as that of the first resignation of an Archbishop of Canterbury since the Reformation, as well as of the conclusion of the longest Primacy since 1332, and of a Scottish Archbishop of York succeeding in the English Primacy. The 28th year of the century has seen several changes in the English Primacy, and the first, like the last, connects Canterbury with York. It must have been early in 627-8 that Paulinus of York consecrated St. Augustine's predecessor, Honorius, at Lincoln, to Canterbury in succession to Justus, who had died on November 10. On July 9, 1228, the great Stephen Langton, of Magna Carta fame, passed away. On June 5, 1328, Simon Mepham was consecrated at Avignon, to Canterbury, by Peter, Bishop of Præneste. On July 21, 1828, Charles Manners Sutton, the first Archbishop who lived at Addington, passed away. And on September 14, 1828 (William Howley having been translated from London to Canterbury, and Charles James Blomfield from Chester to London), John Bird Sumner, destined to be Primate twenty years later, was consecrated by Archbishop Harcourt in York Minster. Only two Bishops assisted, his own brother Charles, of Winchester, and Lord George Murray of Rochester. Sir William Harcourt's grandfather took the chief part in that service in York Minster 100 years ago to-day.—Exchange.

It is singularly appropriate that, in what proved to be his last speech in the House of Lords, as Archbishop of Canterbury, the Primate should have made an outspoken and valiant defence of Christian marriage.

### St. Andrew's-tide Missionary Intercession.

FOR this year Sydney will observe St. Andrew's-tide Missionary Intercession in St. Andrew's Cathedral on Tuesday, December 4. The occasion is important in several respects, specially because the United Missionary Council and the Diocesan Missionary Committee are joint organisers of the day. The observance of the day will, therefore, be a very tangible piece of missionary Home Base Co-operation. This year happens to be that of the meetings of the enlarged International Missionary Council in Jerusalem, when all the great missionary bodies, apart from the Church of Rome, met in the Holy City for counsel, guidance and mutual advance with regard to the world's missionary problems and statesmanship. Hence Sydney's combined prayer effort. Jerusalem has given a lead.

There will be five sessions of prayer, covering all fields and agencies, commencing at 11 a.m. and concluding at 4 p.m. These will be in the hands of missionary leaders. In the evening at 7.45 in the Chapter House, there will be a combined meeting for thanksgiving and prayer. The Most Reverend the Archbishop will preside, and the speakers will be the Rev. P. J. Bazeley, Rev. J. W. Burton, and Mr. J. W. Dovey. It is hoped that the day will be whole-heartedly observed with many intercessions. The occasion is significant and fraught with great issues.

### The Combined Campaign for Missions

"St. Andrew's Tide."

"One of the two which followed him... was Andrew."

The World Call

In the Year of Our Lord, 1928.

What are you doing St. Andrew's Tide, As the days are speeding on?

Remember that prayerlessness means powerlessness.

Are you helping one down-cast soul to climb; Till the love of the Christ has won?

What are you doing St. Andrew's Tide, Brother and Sister of mine: Are you giving the hungry the Bread of Life, Culled from God's Book Divine?

What are you doing for down-trodden men, Weary and worn with the stain of sin: Are you lending a hand to storm-tossed souls, Till the love of the Christ breaks in?

What are you doing St. Andrew's Tide, etc.

What are you doing for women of sin, As they battle on life's highway: Are you quenching their thirst at the Well of Life, As the Saviour did one day?

What are you doing St. Andrew's Tide, etc.

—Fanny E. Tournay-Hinde.

Ye call me Master and obey me not,  
Ye call me Light and see me not,  
Ye call me May and walk not,  
Ye call me Life and desire me not,  
Ye call me wise and follow me not,  
Ye call me fair and love me not,  
Ye call me rich and ask me not,  
Ye call me eternal and seek me not,  
Ye call me gracious and trust me not,  
Ye call me noble and serve me not,  
Ye call me mighty and honour me not,  
Ye call me just and fear me not;  
If I condemn you, blame me not.

—Engraved on an old slab in the Cathedral of Lubeck, Germany.

Evangelical Christianity is never seen so well at its best, as in adversity. The heroic and loyal qualities of Christian faith are never better seen than when fighting spiritually with her back to the wall. There is a growing sense of danger, a growing sense of loyalty to Christ and His word. The issues are becoming more marked. What is called Fundamentalism, which we prefer to call Evangelical Christianity, is growing more conscious of its danger, more loyal to the Word. It altered the world's history. It may do so again.

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Ultimo, Erskineville, Pyrmont.

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for all...  
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## Melbourne Synod.

## The Archbishop's Charge.

## The Freshness of a Living Church.

This is the ninth Presidential Address which I have delivered to you in seven years of happy fellowship. On each occasion I have begun by assuming that a Church should be alive, and have sought to lay a finger upon some special part of its vitality. Christ once said, "I am come that they might have life, and have it more abundantly." It is my constant aim that we who have life may also have it more abundantly. You and I have now been together long enough to know each other pretty thoroughly; yet I find in you, as I pray that you find in me, something new as each year unfolds; we make some fresh discovery which knits us more closely, and deepens our relationship. . . . If we depend upon form rather than life, upon repetition rather than progress, upon appearance rather than reality, then, my brothers, to quote two similes of our Lord, we are not merely the blind leading the blind, we are the dead burying their dead. Am I not right in saying that this is our constant peril? My subject then is "The freshness of a Living Church." For we are not meant to be mimic fountains which appear to pass on life, while merely going round and round. We are to be overflowing streams from the Mouth of God, falling with refreshing power into the empty hearts of a thirsty world.

We ought to dread such a condition of soul or witness as would justify the impression of decay or obsolescence, of dullness or insipidity, of backward drift or downward slip. Christ always takes it for granted that living in normal happiness of touch with God we shall find, and we shall be found to be, springs of vitality which never run dry, stores of supplies which are never stale, and reserves of power which are never at an end. However old the parent trunk may be, there is to be a regular shooting of new twigs on vigorous branches. The only epithet I know which covers all this field is the word "fresh." It means something much better than new—an undying because God-given exuberance of life which is timeless. There is something in the Church of Christ which looks almost indefinitely backward, and infinitely forward. Let us give what has to me been a recent illustration of this. At the beginning of August it was my privilege to preach in the Mother Church of our Anglican family—the Cathedral of Canterbury—that garden-nursery of British Christianity, old even before Augustine, fragrant with far-drawn memories and rich in dignity and grace. A week later I stood in the Mother-pulpit of the Northern Province, the Minster at York, ancient capital of Roman imperial memories, English cradle of Constantine the first Christian Emperor, the stage on which were exhibited the greatness and pettinesses of that Archbishop Wilfrid whom Kipling has so attractively painted for us in "Puck of Pook's Hill." And then in quick contrast I ministered in Liverpool Cathedral—that triumphant example of modern architectural genius, with its stupendous spaces, its delicately expressed symbolism in wood and stone, its wide-drawn commemorations of early and recent Christian heroisms, and its delightful freedom from the conventional in its expressions of worship. The bridging of the centuries was deeply significant; for whether Canterbury, York, or Liverpool, it was the one Church and the same Lord. The sunset of yesterday and the noon of to-day were all part of God's one day. The Church lived, and lives. It has never died, yet has always been beginning a new life. Augustine or Wilfred, Randall Davidson or Francis Chavasse, all stand out as living members of the one deathless Body; for as our Lord said, "They all live unto Him." . . . We realise how great a contrast many of our Churches are to the splendid shrine of worship and history that so nobly enrich much of the English countryside. We may perhaps look with distaste or discouragement at our little wooden erections and brick structures that often have no pretence of beauty, or claim to distinction. Some day, perhaps soon, we dream that in our way we may be privileged to set nobler standards in gracious architecture and beautiful adorning in this "the greatest uninhabited country suitable for white people," as Mr. Bruce has called it. . . .

It is then of prime importance that a man should know within himself the secret of freshness. The breakdowns of life and ministry will often be found to centre in the despair that comes from lack of knowing this. Sometimes it is the sense of never having had an outlet. Sometimes it is the feeling of having reached the end after exhausting every outlet. But the sensation of having got to the end of things will often

paralyse effort. The lack of horizon silences every call to enterprise. There is a deadly dullness which takes the colour out of life, a monotony of occupation which robs the soul of music, a fossilisation which sets in like an Arctic frost, a discouragement which murmurs that nothing is any good. We conceive a distaste for our preaching. We let drop our visiting, that essential of touch between parson and people. We think cynically, we talk sourly, we lower the ideal of our office. . . . These are common experiences in all ages, and Christianity has from the first set itself to overcome such a spirit of pessimism by removing the cause. The whole life of the nation demands that the individual shall not yield to the temptation, for as the new Archbishop of York, Dr. Temple, has truly said, "The ethical character of a nation cannot survive if individual character declines." . . . Mr. Wells, in his "William Clissold," speaks of "occasions which have filled me with a haunting sense of something quite graspable if only I could close my fingers upon it, something just a very little way beyond my reach, quite visible, if only my eyes had a tithe more sensitiveness." So often Mr. Wells sneaks as one not far from the Kingdom, for it is just that vision which Christ came to give, and we may obtain. The thirst for freshness is not the lust of novelty, the desire to hear some new thing at which St. Paul justly smiles in the Athenians. It is new only in the sense of our hymn:—

"New every morning is the love  
Our waking and uprising prove."

We have tasted it before, yet it is never twice the same. We have known it already, yet never so fully as today. Here is a message for the weary parish priest, the disillusioned curate, the wavering lay-reader, the truant Sunday School teacher, the disheartened churchwarden, the vestryman who is thinking of resigning. We need, like Daniel, to open our windows towards Jerusalem, and kneel upon our knees to find in a fresh atmosphere a power for our palting duties, and an inspiration for unattractive responsibilities. When Mr. Kipling's "Kim" found a new friend and took the great trunk Road, "this broad smiling river of life was a vast improvement on the cramped and narrow streets. There were new people and new sights at every stride." And still the road to Emmaus becomes new as Jesus Himself draws near and goes with us, and opens our understanding and our Bibles, till staleness passes, and freshness is illuminated in gold. The road is sometimes longer than we thought, and the goal a shade more inaccessible, yet the tireless Guide is with us, as we wander.

"Into regions yet untrod  
And read what is still unread  
In the manuscripts of God."

There was a wise passage in a book issued by the present Bishop of Winchester and other military Chaplains during the late war under the title of "The Army and Religion." It said that men felt "there was a want of spiritual hope in the Churches. They offered a dispirited version of Christianity. They seemed to have a rooted conviction of the unchangeableness of human nature." If that were really felt to be true by the men, it is for us to ask ourselves whether in our own work it is false. There is a proverb in the West country of our Motherland, "As such as God is in Gloucester." It referred to the numbers of abbeys and religious houses in the country in olden days. But men found them as now that the Most High did not always dwell in temples made with hands. **He sometimes pauses by the ecclesiastically correct, and raises up children to Abraham out of the stones of the brook.** . . .

All these considerations remind us that the final test is not whether a man feels fresh, or his people find him fresh, but whether God is in measure satisfied with his freshness as a living member of the Body of Christ, renewed day by day by the Eternal Spirit. Nor should this be felt to be an oppressive reminder. There is understanding with God; and the daily disabilities that beset our endeavours may be honourable scars in His eyes, because they are the outcome of living dangerously. . . . I think it is even so in the experience of the Church. **The places of real life are often the scenes of difficulty and strain, and sometimes even of strife. But they mean movement and growth in the discerning eyes of God. Better the horny hand and the furrowed brow, the stained garment and the bowed shoulder—seals of industry and scars of warfare—than the smooth and unscuffed surfaces of carelessness and ease.** There is a labour in keeping fresh, as there is a labour in imparting freshness. The man whose soul is thus kept must know something of what St. Paul called "labouring earnestly in prayer; and he used the word for the wrestler's efforts. . . . So, too, the shut Bible, the unbent knee, the forgotten Communion, the neglected

Sunday, the careless drift—these are lay diseases no less than clerical temptations. The Church is a whole, and I dare not touch the ministry and pass by the rest of the Body. Nay, I would summon every member into more vital function, greater endeavour, readier sacrifice, and franker facing of responsibility for maintenance of life and existence. I know no Diocese that is more deeply committed in honourable enterprise than ours. The task of completing the Cathedral Spire draws near to its final and crowning crisis of effort. The social endeavours for uplifting the welfare of others, ministered mainly through the Mission of St. James and St. John, and the Community of the Holy Name, are really amazing in their scope and success—rescued babies, aided mothers, the ministry to delinquent boys, and the lifting of fallen girls, the tending of the orphan, the healing of the sick, the wise relief of the unemployed—who can measure their effects? The many schools in which we are giving an education that is definitely Christian, the Kindergartens that are true nurseries for God's garden—how shall I estimate them? And when I press upon you, for it must be pressed, the terrible difficult task of aiding infant parishes or derelict districts with the wholly inadequate contributions which even benevolent churchpeople are content to make, when I add to this the needs of funds for Ordination candidates, the great privileges of ministering the Gospel of Jesus Christ to those who are non-Christians, through the channels of the Board of Missions and the Church Missionary Society, you will realise not only how much has been achieved, but how much is yet waiting to be worthily done. We must face with the wisdom of enlightened eyes the ever-changing kaleidoscope of intellectual need and virile thought. It is for us always to have a welcome for new phases, the hitherto unknown interpretations which are inevitable in a really fresh life. . . . Christ spoke of getting the new wineskins ready to receive the fresh vintage, and bade us understand the naturalness, yet beware the folly of sitting back, saying "the old is good," and forgetting the inevitable cracks in the old wineskins. Archbishop Magee once said that England was the one country within his experience where faith was not afraid to reason, nor reason ashamed to adore. And we who glory in brave discovery shall also thrill in deeper reverence as we remember the age of the vines from which the new grapes come. Truth is fresh, but it is not new-fangled. They who are to heal must ever be learning fresh applications of their art to the infinite varieties of ill that sadden and distress the world at large. . . .

My Brothers, I am conscious that these words may sound like light counsel of perfection. It is the experience of all of us that we fail in our highest aims, and sigh at eventide as we remember the freshness of the morning's dew of promise, and our marring of a perfect day. Yet the rainbow shines just over the hill, and though it may seem to recede as we approach it, yet, as Mr. Baldwin has said in one of his published speeches, "If we did not believe it was just over the hill, we should never have the strength to go through that dreary, dusty walk in attending to the needs of the caravan on its journey day by day throughout this world." I am conscious of making a fresh start with you after these seven years of fellowship, and this period of absence. We all need to take a new look at the face of Christ, to gird on our armour anew, to sing once again the war-songs of a militant Church, and stoop once more to lift the fallen in the fight.

## THE GROWTH OF THE SEED.

It silently growth by day and by night,  
Forever increasing in vigour and might.

'Tis fed by the sunshine, and watered by dew,  
Until in its beauty, the blade cometh through.

In patience, the husbandman tilleth the soil,  
Expecting the harvest expending the toil.

At length in its ripeness, the corn may be seen,  
And colour of golden is mingling with green.

And thus in "the Kingdom of Heaven" 'tis so,  
The Word of our Lord is the seed that shall grow.

While shadow and sunshine alike do we need,  
To nourish and strengthen the heavenly seed.

When ripened the fruit, and the sickle is near,  
"The Lord of the Harvest" Himself shall appear.

And this is His warning—"When harvest is past,  
The wheat and the tares shall be sifted at last."

—Grace L. Rodda.

Deaconess Institution,  
Sydney.

## The Annual Report.

The Annual Report of the Deaconess Institution is now in circulation. It reveals a remarkable work—Evangelistic, Pastoral, Spiritual, Philanthropic and Social! The Deaconess House, the Children's Home, the Home of Peace, are centres of devoted and self-sacrificing labours. Mentioning their new movement of Bible Study Circles, the report says: "The Bible Study Union was formed to increase Bible study among our educated girls of sixteen years and over. It originated in our Girl's Camp held at Easter for this purpose, and since then has made good headway. A committee of girls was formed, and has met regularly at Deaconess House. At our first Rally and Reunion in May, though a good number of girls were present, we had only one Circle, with eight members. Our second Rally, three months later, saw the Lecture Hall filled with young girls, and short reports were given of eight Circles with a membership of eighty, and we now number about a hundred. We have also been asked to extend the B.S.U. to the towns down the South Coast. It has been most encouraging to note the keen interest with which the members enter into the special study, and to many the Bible is becoming a new Book. We are convinced that in time to come there will be officers of service from these young lives. Already three have expressed such desires, but as they are only seventeen years of age, they are too young yet to come to us for training."

## The Third Rally of the B.S.U.

The Third Rally of the Girls' Bible Study Union is to be held on Saturday, December 8th, and will take the form of a Luncheon Picnic, leaving Fort Macquarie at 2.30 p.m.

There will be a meeting on board, when the speakers will be: The Rev. A. R. Ebbs, the Rev. Dr. Weeks, Miss Amy Gelding (just returned from Tanganyika).

Girls of sixteen years and over are recommended:—

- (1) They will be given a great welcome to the B.S.U.
- (2) They are asked to bring their girl friends to join the B.S.U.
- (3) They are also asked to bring their own refreshments and a mug (tea provided).
- (4) They will be brought back to Fort Macquarie at 8.30 p.m.

A large steamer has been chartered, the tickets, 1/6 each, should be obtained as early as possible, from Deaconess Grace Syms, Deaconess House, Newtown, Sydney.

The Annual Fete,  
Sydney Deaconess' Fete.

Lady Poynter performed the opening ceremony at the annual sale of work of the Deaconess Institution, held last week, in the Chapter House, St. Andrew's Cathedral. There was a large assortment of goods on the prettily decorated stalls, and Lady Poynter spoke of the fine work done by the deaconesses and of the need for further funds to assist in carrying on the work. In wishing the fete success, she said that she hoped a large sum would be raised for this object. Mrs. J. C. Wright, who presided, moved a vote of thanks to Lady Poynter, to which Sir Hugh Poynter replied. A basket of flowers was presented to Lady Poynter by Miss Lucienne Campbell, and a posy of roses was presented to Mrs. Wright. Others on the platform were Archdeacon and Mrs. Boyce, Archdeacon Charlton, Mrs. E. H. T. Russell (hon fete secretary), Mr. Dunstan, Colonel Holland, Mrs. Russell-Jones, and Deaconess Pallister.

Those in charge of the stalls were:—Plain and fancy stall, Abbeysthorpe, Burwood circle; provision stall, Children's Home committee and Mrs. W. Russell; miscellaneous stall, Summer Hill circle, cake stall, the Misses Wise, Mrs. H. L. Tress, Mrs. Russell-Jones, and Mrs. W. A. Martin; household requisites, Stanmore circle; sweet stall, Children's Home committee and Mrs. Beaver; flowers, Mrs. F. Crago, Mrs. H. Yates, and Mrs. E. Dobbin; refreshment stall, the junior associates.

## Lectures by Rev. Dr. Weeks.

A course of lectures on "The Wondrous Cross" will be delivered by Rev. Dr. Weeks in the Deaconess House on each Thursday evening, commencing at 7.30. November 15, The Cross—A Stumbling Block; November 22, The Cross—Foolishness; November 29, The Cross—The Power of God; December 6, The Cross—The Wisdom of God; December 13, The Cross—The Appeal of God.



Mr. Clive Teece, LL.B., K.C., the well-known Sydney barrister, has been appointed Chancellor of the Diocese of Bathurst.

The Rev. W. A. Butler, who was recently organising secretary of the Additional Curates' Society, in the Midlands, England, arrived in Sydney on 17th November.

The Rev. F. Brammall, of Port Melbourne, a good friend to "A.C.R.," has been ill for some weeks, but we are glad to record that he is now convalescent.

Rev. Canon Baglin returned to Melbourne from a visit to Great Britain on November 8th, and resumed his duties at St. Thomas', Essendon.

The Rev. G. A. Sanders relinquished the charge of Moruya Parish, Goulburn Diocese, on 31st October, and has begun his curacy of St. John's, Darlinghurst, Sydney.

After splendid service, the Rev. A. C. Flint has resigned his post as Chaplain at the Lockhart River Mission to Aborigines, in Queensland.

The Rev. C. E. A. Reynolds, one of the clergy on the Staff of St. George's, Hobart, has been appointed to the charge of Cullenswood, Diocese of Tasmania. Mr. Reynolds was trained at Moore College, Sydney.

The Rev. A. C. Dancaester, M.A., recently on the staff of All Saints' Cathedral, Bathurst, and formerly in the Melanesian Mission, has been appointed an organising secretary in England for the Mission.

Sympathetic remembrance was felt by many people in Melbourne for Miss M. D. Vance on the death of her mother. Miss Vance is so well known through her "Parish Bookstall" and "Australian Church Record" work.

The Ven. Archdeacon Hawkins, of Auckland Diocese, has arrived in Sydney from New Zealand. He is visiting Sydney respecting the affairs of the Melanesian Mission, and will later go to Norfolk Island, returning to Auckland by Christmas time.

The Rev. Alan L. Whitehorn, M.A., returned to Sydney last week from London (where he has been engaged in parish work), on a brief private visit. He will return to London at the end of the present month. Mr. Whitehorn will be remembered in Sydney for his excellent work at the Children's Court, amongst delinquent children.

The Rev. C. T. Kenderdine, curate at St. Philip's, Church Hill, Sydney, will be inducted to St. Andrew's, Lane Cove, on St. Andrew's Day (November 30), by Bishop D'Arcy-Drine. The Rev. H. J. Wilton, incumbent of Smithfield, has accepted the position of assistant minister at St. Philip's, Church Hill.

The Rev. F. J. Chapple, rector of St. Thomas', Rozelle, has been appointed Acting Organising Secretary of the Home Mission Society, Sydney, for a period of nine months, as from December 1st, vice Archdeacon Charlton, who is to have a well-earned holiday. The Rev. W. G. Roach, curate of St. John's, will act as locum tenens at St. Thomas', Rozelle.

The death of Mr. C. Y. Miller, brother of the late Sir Denison Miller, Governor of the Commonwealth Bank, removes one who came a good deal in touch with Sydney clergy, owing to his position as Manager of the Bank of N.S.W., on the corner opposite St. Andrew's Cathedral. He was much interested in church affairs. The funeral moved from the Cathedral to Waverley Cemetery.

The Rev. F. E. C. Crotty, vicar of St. Luke's, South Melbourne, has received a cable message that he has gained by examination the degree of doctor of divinity at Toronto University. He graduated bachelor of divinity in 1916. He attended the Melbourne Grammar School, and was a student of Trinity College, University of Melbourne. The subject of the thesis was: "Christianity and Criticism." Dr. Crotty has been elected to the vacant canonry of St. Paul's Cathedral, Melbourne.

The death occurred suddenly at Holy Trinity Rectory, Dawes Point, Sydney, on Wednesday, November 14th, of the Rev. Edwin Fisher-Johnson, at the age of 62 years. Educated at Trinity College, Melbourne, he was ordained by the Bishop of Newcastle in 1908, and laboured successively in various parishes in the Newcastle and Sydney Dioceses. Mr. Fisher-Johnson had been rector of Holy Trinity, Dawes Point, since 1923. He was a man of gentle and peaceable ways and earnestly devoted to his parishioners' welfare.

The Rt. Rev. Dr. Bevan, Bishop of Swansea and Brecon, Wales, and Chairman of the English C.E.M.S., sailed from Toulon by the "Oronsay" on November 2nd, reaching Adelaide on December 1st. He will spend a few days there, enroute for Melbourne, where he will remain from December 8th to 17th, and then proceed to Sydney by the "Orama," on the 17th. He will depart from Sydney on 5th January, and spend a week in Perth before finally leaving on return about 21st January. The visit is a private one, but the Bishop will be glad to join in C.E.M.S. gatherings during his stay in the various capitals.

Miss Webster, C.M.S. Educational Missionary in Hyderabad, Deccan, India, writing to St. George's Parish, Hobart, of which she is O.C.M., says: "We have had a reminder of the homeland during the last few days in the person of Rev. R. B. Robinson, rector of Leichhardt, who is on his way to Africa and England and will be back in Sydney early in the New Year. As he could only spare one day and night here we rushed him round Hyderabad at a great speed. He inspected our school and was greatly impressed at our possibilities. He had no idea the Grammar School was so substantial. Some of my little six-year-olds read in English for him as well as Australians of that age."

The death of the late Mr. F. Campbell, Grazier, of Tumut, N.S.W., removes one who was a strength to the church in the diocese of Goulburn. In his will he bequeathed 203 acres of land to the Church of England Property Trust in the Diocese of Goulburn to increase the stipend of the clergyman in charge of the parish of Toomorim, near Tumut. He directed that £10,000 worth of property should be set aside as a contingency on the return on or before November 29th, 1932, of his son, Charles Bruce Campbell, who was reported missing while on active service during the Great War. In the event of the said son not returning, the £10,000 has to be divided amongst certain charities, including £1000 each to the Australian Board of Missions, Church Society, Diocese of Goulburn, and Brothers of the Good Shepherd, and £500 to the Church of England, Tumut.





"If St. Paul and Tertullian were to come again to-day, I believe they would found and edit great papers."—Dr. A. Deismann, at Christian Press Congress.

"Ye are declared to be the epistle of Christ."—St. Paul to Corinthians.

#### NOVEMBER-DECEMBER.

23rd—Friday. Holy Tables substituted for Altars, 1550. St. Clement, 3rd Bishop of Rome, mentioned in Phil. 4c.

24th—Saturday. Thanksgiving for Defeat of Armada, 1588.

25th—25th Sunday after Trinity. Called "Stir-up" Sunday, from the opening words of the Collect. It is preparatory to Advent. If the will be stirred up there cannot lack those good works which God desires to see in each one of us.

Also St. Catherine's Day. She was torn on a wheel, hence the "Catherine wheel."

30th—Friday. St. Andrew, the first apostle to be called by our Lord. The type of every true disciple in that he sought to bring others to Christ. He brought Peter. His martyrdom is traditional. His cross—X shaped—is the Scotch national emblem on the Union Jack.

2nd—1st Sunday in Advent. The beginning of the Christian Year, because our faith began when Christ came. It will be complete when He returns. There is too seldom a reference to Advent in the modern pulpit, partly because the subject is difficult and confused by many teachers. It is, however, the essential hope of the Church of Ages.

5th—Wednesday. Rome became the Italian Capital, 1870.

6th—Thursday. St. Nicholas Day. Said to be the original of Santa Claus, because he was the Patron Saint of Boys. Next issue of this paper.



#### PRESIDENT HOOVER.

WHILE we cannot pretend to fathom all the depths of U.S.A. electioneering tricks and tactics, though we have plenty of our own, yet there is no escape from the conviction that the last election to the Presidential chair was fraught with concerns which affect the whole wide world. U.S.A. may try to shut up itself from the outside nations, but it will require more than the Monroe Doctrine applied in its most stringent form to prevent such a great and enterprising people from re-acting in all major internal matters upon the entire civilised world. Indeed, there are not a few, as in Australia, who have been looking longingly towards the "States," some for confirmation of their faith, others for argument to annihilate that same confidence.

Two important matters are associated. It is passing strange that they are found elsewhere in close proximity. Both Rome and Liquor were on trial at the last election. They figure in every election in every land, not excluding our own. The dual incidence is bad. The proved association is fatal. We could wish every election to be fought out on its merits. But it appears as if we must more and more accept the position that both Rome and Liquor are making a strong bid for popular support, and have thrown themselves

into conjunction more or less designed and inevitable. At least, this was the case in U.S.A.

To estimate rightly what an overwhelming deliverance has been accorded to the side of Prohibition, one has but to reflect upon what would have been claimed had the vote gone otherwise. Had "Al" Smith been to-day the President-elect there would have been no end to the cheering and the delight over what would, though falsely, have been called the death-blow of Prohibition. It is not so easily killed as that. It will take more than even a Presidential election to restore to us the Tears and Blood of countless generations of Men, Women and Children who have suffered from the curse of Liquor.

But it is on the Protestant side that there has to be most intense thanksgiving. It is so difficult to tell quite how Rome is progressing in the political sphere. We hear such contradictory reports. On the whole it may be taken that, as in U.S.A., Rome is not gaining stronger place in national life in any part of the world. Nobody will wish to begrudge her a place fairly won through laudable and normal Christian methods. It is when other policies are availed of to extend the kingdom of the Papacy that there is felt doubt and fear. If all the world wished to turn Roman it would be regrettable and very surprising. But it could be accepted as at least the wish of the people concerned. But when all sorts of dubious ways are resorted to in the extension of the Church it rightly incurs suspicion and abhorrence. In the recent election "Al" Smith was quite aboveboard, and we can admire his courage. We can also take comfort in the unhesitating verdict which U.S.A. has given, and which will go a long way in the education of national sentiment and decision throughout the world. It would have been a calamity of the first degree if the President had been Roman. The peculiar manner of State appointments in U.S.A. would have meant an immediate and thorough political reformation in the wrong way, and the beginning of the end of that free and democratic life for which U.S.A. is deservedly admired.

It would be eminently unfair to omit acknowledgment of the facts that there are not a few Roman Catholics in U.S.A. who are earnest Prohibitionists. Prelates and other leaders have been quoted as speaking in favour of the measure. Also, there are Protestants who are by no means on the side of Total Abstinence. These are, however, exceptions to the general rule, and we could devoutly wish for the sake of religion in general that there were not such a close alliance between a large branch of the Christian Church and that Trade which is now so generally called in question, and which has failed to gain restoration to legal status in U.S.A.

There are other aspects of the election which have important bearing on national concerns, which belong more to the publicist than to the theologian. We shall watch with interest the future attitude of U.S.A. towards the Disarmament movement, and hope for better understanding of Great Britain's peculiar difficulties in her far-flung Empire. We shall certainly pray for the over-ruling Providence, Who watches over nations, that the two great branches of Anglo-Saxon life may be brought nearer in ideal and practical politics for the good of both, as well as for the general peace of the world. Increase of intercourse is gradually smoothing away the causes of

distrust and the evil effects of ancient mistakes. Despite Mayor Thompson's desperate crusade against everything British in Chicago education, we feel that travellers will convey lessons far more potent than any books, and mutual dealing one with another will further cement what is really at heart a sincere desire to be friendly. President Hoover has been a great traveller, and he knows the highways of the world. This will help him to better understanding of his own nation and her peculiar position and attitude towards those external nations from whom she cannot altogether hold herself aloof. Less of a philosopher and lawyer than his two predecessors in office, he may be expected to outshine Woodrow Wilson in practical grasp of foreign affairs, and to excel Coolidge in administration of the supplies of the nation, a matter which profoundly affects the interpretation of the Volstead Act. In Hoover's hands the present policy of U.S.A. is safe for another term of years.

### The Retiring Archbishop of Canterbury.

#### A National Gift.

THE House of Lords would suffer almost irreparable loss without the strength and influence of the Most Reverend Dr. Randall Davidson. Hence we rejoice in his receipt of a Barony at the hands of his Majesty the King. Baron Davidson, as he will now be termed (we presume) will have his seat in the Lords.

Last week in London His Grace was the recipient of a national gift of £16,936. The subscriptions included two gifts of £1000, many shillings and even smaller amounts. Of the total sum £2000 will be devoted to a memorial at Lambeth Palace, and the remainder will be for the Archbishop's personal use.

The Prime Minister (Mr. Baldwin) presented the cheque in the presence of Baron Davidson's relations and friends. The presentation committee included Dr. John Scott Lidgett, secretary of the National Council of Evangelical Free Churches in England.

Dr. Cosmo Gordon Lang, who succeeds to the See of Canterbury, read an address, paying tribute to Baron Davidson's 50 years of beautiful and happy wedded life, and also to the singular wisdom, distinguished ability, unflinching courage, and whole-hearted devotion with which he had fulfilled his quarter of a century's primacy. He emphasised that £15,000 of the gift was contributed by all the varied elements of religious and national life. The names of the subscribers were attached to the address to enable Baron Davidson to realise the wealth of goodwill, gratitude, and love he would carry into his rest.

Baron Davidson, in reply, said that he was surprised and bewildered at the extraordinary inflow of greetings and presents, crowned by this latest munificence. He could not find words to express his own and his wife's gratitude.

The gift of the Protestant Episcopal Church of America to the Archbishop consisted of a draft for 10,000 dollars, enclosed in a gold casket.

"Search me, O God, and know my heart; try me, and know my thoughts!" (Psalm cxxxix, 23). Let us be honest with God! Let David's prayer be ours: "Search me, O God,"—not my neighbours, nor other people, but "Search me!"—D. L. Moody.



#### Religious Press Bureau.

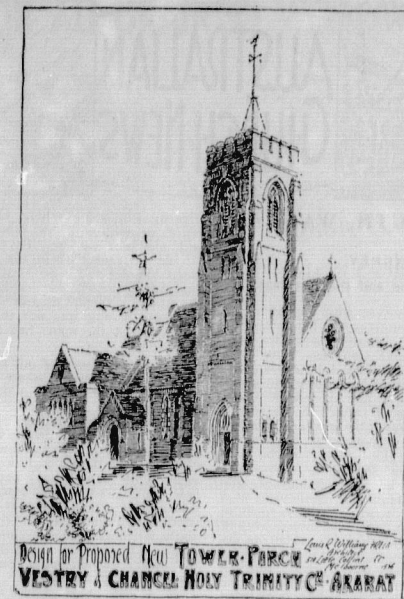
WHATEVER the recent Religious Press Congress, said to be the first of its kind, held in Cologne may lack in its constitution, it yet marks a valuable development of religious activity, and brings it into focus with the more ordinary objects of church work. Too often the editorial work of the church devolves on some over-worked parish priest, or octogenarian veteran, in either case with too little working power. Too often, also, our Church journals are mere echoes of the official mind, and under such control may present, at great cost to diocesan funds, excellent general matter, but lack just that quickening touch which has made the independent paper a fearless directory and an influence on behalf of liberty of expression. There is now to be established in Sydney a Missionary Press Bureau to furnish the daily papers with the latest and the best from the Foreign Field. This is an admirable move, and one which the C.M.S. has been engaged in for a long time, much to the gain and benefit of our church newspaper. It is questionable how far the secular press will utilise items which may not appeal on the score of sensationalism, and how much the value of what is used will be discounted by placing such items in out of the way space, as fill-ups. Money is required for the new departure, and it will doubtless appeal to many earnest people as an added method of Christian propaganda.

#### The English Position.

THE episcopal decisions and the consequent "permits" to use portions of the rejected and illegal revision of the Book of Common Prayer must fill all hearts with regret and foreboding. What is done in London is being repeated in Australia. Very soon we shall have confusion worse confounded, and that by the episcopate itself. We may sympathise with the bishops, indeed, we do, but we are positive that they are taking the easy and wrong way through the jumble of the day. What they must provoke very shortly is some challenge of a startling nature, whereby may be tested the rightness of their action. It only awaits the occasion for some one to question the legality of administration in a way which will involve property rights to show the real seriousness of the position into which the Church has been allowed to drift. Perhaps such action will recall the powers-that-be to a sense of the enormous responsibilities of the position. It would, despite all its unpleasantness, be preferable to the starving-out policy which is the alternative reply the laity have when disgruntled or disappointed. There are not wanting signs that the latter method operates silently and quietly, but it is not the way of mending the evil, but of ending the very life and character of the Church.

#### Small Congregations.

A SPEAKER recently stated that the day of large congregations is past. For, whereas, in city churches there will always be suffi-



cient to fill a few popular churches, this is but a sign of increasing dislocation, for the attendants are gathered from distant suburbs, where there is ample accommodation for them if they did their duty to the local church. But perhaps the speaker quoted did not sufficiently allow for the lack of preachers which mark the present era. It almost seems in the Church of England that preaching is at a discount, so little encouragement is given a young and promising preacher on the score of his pulpit gifts. His preference is generally settled on quite other grounds. Indeed, some people speak as if the pulpit were an incumbrance in church life, and as if preaching were not of the nature of a sacrament. It has our Lord's benediction, and the Apostolic command, as nothing else has, and we are suffering small attendances perhaps because we are neglecting the place and power of the pulpit. It is remarkable that those very people who are fond of decrying the importance of preaching, are just the ones to make great talk about any preacher who may agree with them. Let the modern Church make more of the pulpit, and more of its sacred work; let the hearers come to our churches in a spirit of prayer and expectancy, and there will be less cause of complaint that there are no preachers or no multitude in the House of God.

#### Big Brother.

THIS movement of national import to Australians was founded by Mr. R. Linton, M.L.A., of Victoria, who has seen the growth of its activities upon sure and advancing lines. In brief, its aim is to secure character in the new Australian brought from the Old Land, and this deserves well from the hands of all true patriots, especially those who realise the need of filling our vacant spaces with the right type of youth from Britain. Every Big Brother pays a nominal subscription each year, and undertakes to give a right brotherly welcome to the allotted new arrival. There is no other responsibility, the organisation choosing the Little Brother and finding work for him. It is good to know that Churchmen are interesting themselves in this work, though the society is not

denominational. We could wish there were many more Big Brothers to come forward and help those who have the pioneer spirit to leave home and kindred, and to go forth to extend the bounds of Empire in Sunny Australia.

#### Adelaide Congress Ends.

During the course of the Congress there were Sunday School demonstrations and boys' rally, the final session focussing discussion on problems in the life of the national and regional churches.

The Bishop of Egypt and the Sudan (Rev. Dr. Gwynne) said that the Anglican Church was undoubtedly a direct descendant of the one Catholic and Apostolic Church. To one section of the Church the fact was of priceless value. One of the characteristics of the Church was liberty, whereas in the Greek and Roman Churches implicit obedience was demanded.

The Dean of Bendigo (Very Rev. D. Haultain) said that the centre of international interest was rapidly changing from the Atlantic to the Pacific, and Australia was becoming the centre of the world. From every side came the call of the nations to the Church in Australia to be the mother of other regional and national churches.

In a paper which was read the Bishop of Bathurst (Dr. H. Crotty) said that a vital Christianity appealing in the twentieth century to Australian faith should not be intellectually mediaeval. Still less would it endeavour to supplement Christianity with the prickly inhibitions of Calvinism; nor was the religion of the brief, bright, brotherly variety the solvent. Either of these thread-bare substitutes for vital friendliness would only move hard-headed people, already tinged with a vein of cynicism, to ribaldry and mirth.

The Christian should not be a tramp but a traveller. We should be people of endless interests, but controlled by one driving thought and affection, held in the grip of a great passion that will give symmetry and power to everything else we think and do.





## NEW SOUTH WALES.

## SYDNEY.

## The Archbishop and the Congress.

Writing to his diocese with regard to the Adelaide Church Congress, the Primate says: "I return with the happiest memories of a well-organised Church Congress. Our Adelaide Churchpeople, guided by their honoured Bishop, were full of hospitality and goodwill. The Congress, like its predecessors, must have done good service in cementing the unity of the Church by bringing together in helpful fellowship members of the Church who do not always think alike but who gain by discovering the underlying community of thought upon the great things of the faith which the interchange of thought at a Church Congress reveals. A lofty spiritual note was struck by the watchword around which the Congress sought to centre its deliberations, namely, 'Christ the Lord of all good life.' This note will, I believe, resound throughout our Continent as members of the Congress return to their widely separated homes. It is a message for the time, and the more widely it is accepted the better it will be for our Australian life. The phrase was originated by Donald Hankey, who wrote those wonderful letters to the London 'Spectator' from the trenches, in which he afterwards gave to God his valuable life."

Further, on general diocesan matters, the Archbishop says: "I was glad to have the opportunity of laying the foundation stone of the rectory of St. Paul's, Wahroonga, on October 6. This is a splendid effort of the type that I strongly urge where a parish does not yet possess a rectory. It is far more businesslike for a parish to borrow money and steadily pay off principal and interest than to pay away similar sums in rent for a temporary rectory. In the one case the money laid out is preserved for the parish; in the other case it is lost as a parochial investment."

"November promises to be a heavy month for me, since in addition to ordinary duty, there are the important meetings of the Australian Board of Missions and of certain General Synod Committees. But most responsible of all is the gathering of Archbishops and Bishops who meet November 26th and 27th to consider various problems of the Church. I ask your prayers that we may be guided in our deliberations by the power of the Holy Spirit."

## St. James' Church.

## Psychology of the Hiringling.

The Rev. Frank Harty, who is on his way to England from New Zealand, and is temporarily attached to Christ Church St. Lawrence, preaching in St. James' Church, on 28th October, on the 'Psychology of the Hiringling,' said that in the parable of the Good Shepherd, Christ contrasted the psychology of the shepherd-owner with that of the hiringling shepherd, and pointed out that what was wrong was not the man, but his position; not the man, but the system was criticised.

porarily attached to Christ Church St. Lawrence, preaching in St. James' Church, on 28th October, on the 'Psychology of the Hiringling,' said that in the parable of the Good Shepherd, Christ contrasted the psychology of the shepherd-owner with that of the hiringling shepherd, and pointed out that what was wrong was not the man, but his position; not the man, but the system was criticised.

The preacher pointed out that the cause of the lack of co-operation on the part of the workers in industry lay in the fact that they were hiringlings, and had, therefore, the psychology of the hiringling. It never was the way of the Master to do the thinking for His hearers, but rather to lay down general principles which, if followed, would lead to the solution of many social problems. In this case Christ had demonstrated that the position of the hiringling was at the root of the trouble. It remained for them to evolve methods whereby the psychology of the hiringling could be changed into the psychology of the owner, which meant recognising the worker as a partner.

## Christian Ideal in Education.

## Miss Pallister Speaks.

Miss Pallister, Head of the Deaconess House, Sydney, addressing the women of the Congregational Church, Sydney, on the Christian ideal in education, said "that the real test of character was not how many examinations were passed, but rather the consciousness of knowing right and wrong, and the capable and incapable way in which young people attacked their future life, and the good they brought to humanity. The Christian Church was the only guardian of the innocence and purity of the young. If the education system failed to create a principle of energy which enabled their children to resist temptation, then the Christian Church must awake and look into it. Great prosperity without the fear of God as history had proved again and again was not lasting. Without true religion it was impossible to form character. The first and foremost ideal that could be made to operate was the encouragement of parents to foster love of religion in the homes. Britain's greatest men and its greatest leaders had testified that their success had been due to what they had learned at their mother's knee."

## S.C.E.C.S. Chapel.

## Memorial Window.

## Fine Example of Stained Glass.

The new east window of the chapel of the Sydney Church of England Grammar School, North Sydney, which has just been placed in

position, was designed to commemorate the services of boys of the school to the Empire in war time. The window was made in London, and it is recognised as one of the best examples in Australia of devotional art.

The general theme adopted in the design is "Through Suffering to Glory," and is represented principally in the three central panels. These illustrate the sufferings of the Lord upon earth, His resurrection, and His ascension to the glory of heaven. The lower portion of the left centre panel depicts the Agony in the Garden of Gethsemane. Corresponding to it on the right is shown Christ bearing the Cross. Surmounting these scenes is the figure of Our Lord in Glory, seated upon the Throne and surrounded by adoring angels. The representation is drawn mainly from the Book of the Revelation.

The outside panels contain figures symbolising soldierly virtue and the spirit of service and devotion, and another group represents three saints, typical of knightly virtue and of sacrifice.

The window was designed and manufactured by Edward Moore, of Hammersmith, London, and the work was overlooked in London, on behalf of the school, by an old boy, Mr. Matthew Dawson, F.R.I.B.A.

## St. Stephen's, Mittagong.

St. Stephen's Church, Mittagong, is one of the most interesting of the stone churches of the Mother State. It was commenced by the late Mr. E. Blacket, architect, many years ago, on a site donated by the Mittagong Iron Company, the founders of the great iron industry of the State.

The Church remained unfinished. However, the task of completion has now commenced, the Archbishop laying the foundation stone of the part now being built on 10th November.

The design is decorated Gothic, with dressed stone on the interior, and a hammer beam roof. A feature of the interior is a fine chancel arch in Ashlar, 2ft 6in deep and rising to the height of 24ft. The chancel itself will be 28ft 6in long with an organ chamber and large vestries. A memorial belfry tower will complete the design. The windows are being constructed of tracery stonework filled in with stained glass. The roof covering will be of tiles, and the belfry spire and nave fleche are to be covered with copper toned with acid. Interest is lent to the work by the fact of building in panels containing an original casting from the first Mittagong iron, as well as a foundation stone from the original church in the district, and several memorial stones—also stone corbels in the form of an infantryman's steel helmet and a Light Horseman's hat, etc. The nave will seat 350 people, and it is proposed to erect stone chancel steps, and to complete the chancel furniture in waxed oak.

## BATHURST.

## Peak Hill.

## Foundation Stone of New Church.

Dr. Crotty, Bishop of Bathurst, laid the foundation stone of the new Anglican Church on Saturday afternoon. It is estimated that the Church will cost £2500.

A large representative gathering was present. The Bishop, who was presented with a silver level, inscribed, gave an inspiring address, and as the result of an earnest appeal, approximately £200 was laid on the stone.

The Bishop was assisted by the Co-adjutor Bishop Wilde and several clergy from adjacent parishes. Dr. Crotty was entertained at a banquet at night, and was also accorded a civic reception by the Mayor on behalf of the citizens.

C.E.M.S. Fellowship.  
Pagan Types.

Speaking at the Bathurst Church of England men's Fellowship Breakfast, Bishop Crotty ascribed the industrial unrest in Australia to a lowering of the spiritual standards. The blame for the recent crimes on the waterfront, he said, could not altogether be laid at the door of the workers. If one class was preaching class war another was practising it. Labour had started out with fine ideals, and if those ideals were to be recovered Labour would have to be reborn.

While the Bishop added, there was no warrant for placing all the blame for the industrial confusion on the class called the workers, there was no excuse for crimes of violence. The tragedy was that a movement which had begun with great ideals of human brotherhood should listen to the preachings of social hate. The Labour movement, like every other movement, would have to get back to the religious basis before its soul could ever be reborn. The country was threatened with the poison of industrial con-

flict and crime and it was for the Church and the religious spirit to eliminate the spirit of the jungle, the spirit of the ape and the tiger, out of our industrial life.

Preaching at All Saints' Cathedral, Bishop Crotty said that slowly and steadily in Australia there was being evolved a type which, if we were not careful, would become definitely pagan. "In God's name," he said, "if we want to be pagan let us call ourselves pagan and come out boldly on our dance of death."

The workers and their children, said Bishop Crotty, were growing indifferent to Church attendance and spiritual matters, but the Church was largely responsible for this for paying too much attention to finances and theological ceremonial observances, devoting too little time to the poor, and giving too little to charities.

## GOULBURN.

## Canberra Grammar School for Boys.

The shareholders of the Manaro Grammar School are averse to accepting any responsibility for the proposed Canberra School for Boys, and have said so. The Bishop now takes sole responsibility for the school at Canberra. The Bishop writes:—

"The only course now open to me in the interests of the Church of England is to proceed independently. I shall consult the givers and promisers of donations, and take steps to form a provisional directorate, to which the Canberra school account can be transferred in due course. I regret deeply the necessity which has been forced upon me by the resolution of the shareholders. That resolution has destroyed the hope which I have entertained and promoted all along, viz., the preservation of the Manaro Grammar School in a new setting and with a great future ahead. It is not my fault that I am now compelled to take independent action for the purpose of meeting the urgent situation at Canberra, and launching the Canberra Church of England Grammar School on an entirely new basis."

"The Capital City Commission has met the new situation by placing at the disposal of the school the old rectory premises, to which they have agreed to add temporary cubicles and dining-room, to enable us to accommodate the boarders coming from the Manaro Grammar School, which is to close at the end of the year. The first section of the new building is rising steadily. The school at Canberra is to open in February, 1929, if all goes well, as things promise at present. The new situation has thrown a tremendous amount of work upon me at a time when such new tasks are hard indeed to carry. But despite my genuine regret at the failure of my hope to solve the problem of the two schools as one problem, I am bound to say that the task before me now, if in some ways harder, is a much simpler task. And there is no doubt that it must be faced and carried through. The Church of England must have a boys' grammar school in the Capital City of the Commonwealth."

## Canberra Cathedral.

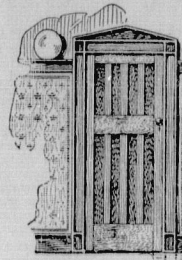
Results of the Architectural Competition for the Cathedral and accessory buildings at Canberra have been made known. A Romanesque design by Mr. H. Crone, of Manly, secured first prize. The total cost of the building would be £149,722. The second prize went to Messrs. A. E. La Gerche and W. E. Goven, of Melbourne, for a design in the way of a modern development of Tudor architecture, at a cost of £150,000. The third prize went to Messrs. Power, Adam and Munnings, of Sydney, for a Gothic structure, at a total cost of £149,584. The drawings are now on view in the auditorium of David Jones Ltd., Sydney.

## St. Gabriel's School, Canberra.

A sale of work on behalf of St. Gabriel's School, Canberra, was held in St. James's Hall, Sydney, last week. The stalls were attractively furnished and school girls from St. Gabriel's, Waverley, looking neat and cool in their simple white frocks and Panama hats, found so many bargains that it was difficult to know how to expend their pocket money to the best advantage. It is expected that the sale will be even more successful than last year, when over £200 was raised. This year part of the proceeds will be used for the equipment of the second wing of the St. Gabriel's School, at Canberra, conducted by the Church of England Sisterhood, and the remainder will be devoted to the St. James' women work party funds.

Lady Graham, who performed the official opening ceremony, was presented with a bouquet of pink Radiance roses tied with a large bow of blue ribbon. The Rev. Dr. Micklem, who presided, congratulated the organisers on the attractive appearance of the stalls, and passed a vote of thanks to Sister Hilda and her helpers, to whose efforts

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## Children's Chat

Toorak Vicarage, November 22, 1928.

"Our Father."

My dear girls and boys,

On every Sunday, and on quite a lot of other days, we repeat the prayer taught to us by Jesus Himself. We all know it so well, and it begins with these words, "Our Father." Have any of you ever thought of all the other people in the world who are saying that same prayer every Sunday too? It's the prayer that Christians in every land learn first—we all pray to "our Father." Isn't that wonderful to think of? Boys and girls, men and women in all the five continents using the very same words, though in different languages. And, of course, that means if we all have one Father then we must all belong to one family, and that's what I want you to think of today.

Most of you will know of some family whose members have gone off to all kinds of countries—some are here in Australia, a brother in South Africa, a sister in England, another in India, and a brother in Singapore perhaps. The brothers and sisters left at home often think of the others, write to them, are thrilled to hear what is happening to them, try to send them help if they need it, and long to know that they are successful and happy. As God's family shouldn't we feel like that too? We are really and truly scattered, but we can hear of the others—they can hear of us through newspapers, books, and from people who have visited other countries. Teachers and missionaries go to help some who are in difficulties and doubt, and I'm sure that if we could only get the habit of thinking of ourselves as one big family we'd be terribly sorry to hear of suffering or sorrow in any part of the world and would want to help. There are thousands of people in China to-day suffering terrible things because of famine. They haven't got nearly enough to eat. A few days ago several little towns were swept right away by streams of lava flowing from that big

volcano, Mt. Etna, the people are without homes. There doesn't seem much we can do out here to help these far-away members of our family; but one thing we all can do. Whenever we repeat the Lord's Prayer, say it remembering that He is the Father of everyone of us in Europe, Asia, Africa, America and Australasia.

I am writing this on Armistice Day, a day set apart for us to pray for peace on earth, and I have sung—

"Lord, make the nations see  
That men should brothers be,  
And from one family  
The wide world o'er."

Each one of us, from the very smallest boy or girl to the very oldest man or woman can help in this—try and remember.

We have very nearly come to the Season of Advent again. Can you answer these two questions—What is Advent? and why does Advent begin the Church year?

I am, yours affectionately,

*Clare Mott*

Answer to question in last issue:—  
To be found in the Catechism.

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

### RIGHT AND RIGHTS.

If every man did right  
No man would have to fight  
For his own rights 'mid all the other wrongs  
And rights of life:  
His rights would be his right  
And no man then would fight  
For that which was his own 'mid all the  
other rights of life.

If only—only—only—  
Every man did right,  
No more would life be strife,  
But just one long, bright, infinite  
Pure vista of delight,—  
If only—only—only—  
Every man did right.

—John Oxenham.

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St. Paul's Cathedral Buildings,  
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What the Commons said—Extracts from  
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Boys in the higher forms attending the Frankfort School, Berlin, are to be given flying lessons as a part of the regular school curriculum.

"Sixty Thousand Pulpits Fail to Win One Convert in Year!" Such was the big headline of a prominent New York newspaper a few weeks ago. This is not idle talk, but a fact.

"History is being rewritten with a vengeance. Dr. Goudge maintains that Athanasius was not against the Church when he stood against the world."

The Sudan is the strategic sector in missionary enterprise. It is the real field of struggle between the Christian and Moslem faiths. In the Anglo-Egyptian Sudan is an area of 1,007,500 square miles with a population of 7,000,000.

The Ordination Candidates' Fund of the National Church League in England has received not only the £1000 aimed at, but other smaller gifts amounting to nearly £300 as Thank-offerings for rejection of the Prayer Book Measure.

Mr. Sauerwein asserts that, during the war, Cardinal Gasparri entered into negotiations with Germany, which promised, if it were victorious, the Pope should again be a temporal Sovereign as well as the first Bishop of Christendom. This is, in effect, a repetition of the charge made by "L'Action Francaise."

"Churches were inflicted with fatty degeneration of the heart (wealth, luxury and ease); pernicious anaemia (lack of blood in their theology and in the fight with sin); cerebro-spinal meningitis (destruction of backbone and brain centre); cancer (unbelief in the supernatural); and neuritis (supersensitiveness to ridicule or criticism)."

The first International Christian Press Conference was held last August at the "Pressa" Exhibition, Cologne. At this meeting Archbishop Soderblom spoke on "The Apostolate of the Press," describing the Church as the oldest and greatest news agency in the world, for its very purpose was the spreading of the Good News.

Dr. Burroughs makes a pertinent suggestion: "Why should not the League of Nations be invited to acknowledge the bearing of religion upon all the problems by setting up a permanent Committee on Religious Co-operation parallel to the Committee on Intellectual Co-operation which already exists?"

Following the example of the British Parliament, Australian State Parliaments may pass legislation making Easter Sunday a fixed instead of a movable feast. The State Premiers have expressed approval of the proposal. The date named in the British Act is "the first Sunday after the second Saturday in April."

"When any international affair turns out badly for the Italian Dictator, the political observer who studies the situation at close range will very frequently see that the innumerable agents of the Catholic Church and its hundreds of millions of obedient followers have made their discreet contribution to such a setback."

The bitterness of the religious crisis in Mexico is revealed in despatches

from Mexico City. Carlos Castro Balda pleaded guilty to having placed bombs in the Chamber of Deputies "to frighten and punish those who had oppressed the Roman Catholic Church." Senorita Manzano confessed that she planned and attempted to kill President Calles by stabbing him at a dance with a poisoned needle.

The Bishop of Egypt and the Sudan (Dr. L. H. Gwynne) referred with gratification to the British atmosphere he had observed in Australia during his short stay. In tracing the history of the Sudan, Dr. Gwynne spoke very appreciatively of the work of General Gordon, and the part he played in its development. He believed that the Egyptian Sudan would not be a British possession to-day had it not been for Gordon's efforts.

No Parliamentary measure has for many years created such intense interest among women social workers as the Legal Adoption Bill, now approaching its final stages in the State Parliament of Victoria. It has passed through the Legislative Assembly, and now awaits the final verdict of the Legislative Council. That there is urgent need for such an act is admitted on all sides, for hitherto foster parents have received no adequate protection to secure them guardianship over the children they have adopted.

There is an astonishing move among Roman Catholics in Italy. An organisation has been formed which is distributing cheap copies of the Gospels by the thousand. In Argentina an institution somewhat similar to the Y.M.C.A. has been established. It has published 100,000 Gospels and commissions of young ladies have been selling them in the streets of Buenos Aires. Recently, they celebrated a "Gospel Day," and a great meeting, attended by Government and civil authorities, was held in the Colon Theatre, when addresses were given and broadcast.

On the second floor in one of London's newest buildings in Regent St. is found a white and gold temple filled with men and women, who were there to worship the sun. They sat there on gold-painted chairs, while, from a raised altar, which was painted gold, and hung with tapestry, on which many strange symbols were embroidered. The supreme head of the Mazdaznans on earth is Dr. Otoman Zar-Adshut-la'nish, who directs the activities of the sun-worshippers from Los Angeles, California. Adherents of the cult believe that they will live until 1960.