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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, 3rd Jan., 1929.

"Be Thou my Guardian and my Guide."

My Dear Young People,

To-day our letter is going to be about roads. Did you ever think how interesting they can be? Every road leads somewhere, and every one is different. The very youngest of you knows a good deal about them; there's the road to school and the road to Church, and your favourite road for a ride or walk. They are of all sorts, good, bad, straight, winding, uphill, downhill, country roads, town streets, and sometime our road is quite a lot of these things, one after another.

I am going to tell you about a very wonderful road I once drove along. It was in early summer, in Europe, and we were driving, not in a car, but in an old-fashioned buggy, with two horses. We drove along this road for three days, stopping each night at some little inn.

First our road led through lovely valleys, the fields just full of flowers, the kinds we grow out here in our gardens, daffodils, forgetmenots, daisies, pansies, and many, many others. We constantly crossed lovely little streams and passed through tiny villages tucked in below the hills. Gradually we began to climb, not a steady climb up over a pass, then down again into a valley, but we were getting higher all the time. On our last day we began to climb in earnest, up and up and up, our road always twisting and turning. Sometimes we got out and walked and took a short cut straight up the mountain, sometimes we waited to give the horses a breather, and to gaze out over the surrounding mountains and down into the valley we had left far below us. We picked the mountain flowers, lovely blue gentians, which we saw for the first time in our lives, and pale anemones, and when we got higher still, right

in the snow, how surprised we were, to find little fringed violets. At last we got to the top of the highest driving road in Europe, and wasn't it cold! Here the road was cut out of the snow, gangs of workmen had been clearing it for days, and we discovered that we were one of the first parties to get over that year. It was wild and barren country up there. On our way down we would every now and then find that the road was roofed over, this to keep the avalanches of sliding stones from injuring passers-by. It was not very long before we were down in another valley and had reached the little village where we planned to stay for some time. It was a wonderful three days.

I expect you've all heard people talking of the 'road through life,' sometimes it is as varied and as wonderful as ours of which I have been telling you, sometimes this road through life may seem rather dull, but there always is really lots of interest to be found if we keep our eyes and ears open.

On our journey we had a guide in the driver, who knew the road so that we didn't run the risk of losing ourselves, as people easily can do. It's the same in this journey of life, we have a Guide who has travelled this road in front of us, you all know who that is, He whose birthday we have just been keeping. We all make good resolutions for the New Year, let ours for 1929 be to follow in His footsteps, then, whether we are climbing steep mountains or passing along lovely valleys or across huge plains we can't go wrong or get lost.

At the very end of one of the Gospels Jesus Himself says: "Lo, I am with you always," will you find this for me.

With every good wish for the New Year.

I am, affectionately yours,

Aunt Mat

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Vol. XV. 28. [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

JANUARY 17, 1929.

[Issued Fortnightly.]

Single copy 3d.
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Death of the Archbishop of Melbourne.

English Notes—By our own Correspondent.

Enthronement of the Bishop of Tanganyika.

Leader—What 1929 Portends.

People We Know—Personal Paragraphs.

Travel Talk.—By Rev. R. B. Robinson.

Woman—Her Place in Scripture.

"THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

General Editorial Communications: The Editor of "The Australian Church Record," and all news items: C/o St. John's Vicarage, Toorak, Melbourne, Victoria.

SUBSCRIPTIONS AND ORDERS—

N.S.W.—Sydney, Manager, 192 Castlereagh Street, Sydney. Tel. MA 2217.

VICTORIA—Melbourne, Diocesan Book Depot, Miss M. D. Vance, Brookville Road, Toorak, or care of B.C.A. Office, St. Paul's Cathedral, Bendigo, Rev. W. M. Madgwick, Eaglehawk.

TASMANIA—Hobart, T. A. Hurst, 44 Lord Street, Sandy Bay; Launceston East, Mr. C. H. Rose, 11 Raymond Street.

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"Antidisestablishmentarianism." This word has not yet broken into the dictionary, but it means the state of being opposed to the disestablishment of the Anglican Church.

Feed the sheep instead of trying to amuse the goats. The less knowledge and piety a church has, the more clubs, societies, oysters, ice cream and fun it takes to run it, and the faster it runs from God.

"What was the decisive step by which Queen Elizabeth proclaimed to a watching world the side on which she would be found? It was on Christmas Day, 1559, when, rather than witness the elevation of the Host, she ostentatiously quitted the chapel."—Quoted by Sir W. Joynson-Hicks.

"It is rather platitudinous to shout that Evangelicals have their place.

They are there, have been there, and are more remarkable for tame submission to episcopal commands than for open rebellion against their Dioceses and the law of this Church and Realm."—"Record."

Population statistics are always interesting, and the report just issued shows that the population in England has increased during the year 1927 by 0.4 per cent. The birth rate was the lowest on record and fewer children were born than when the population was only half what it now is.

St. Paul's Church, Covent Garden, London, was crowded during a recent Sunday afternoon, when "The Passing of the Third Floor Back," the late Mr. Jerome K. Jerome's play, was performed on a stage, complete with footlights and spotlights, in front of the altar by a company organised by Mme. Ginnet, a member of the circus family.

From 53 applicants Mr. E. C. Butler, of Dandenong, was selected by the finance organisation committee of the Presbyterian Church as financial organiser for 12 months. Faced with a serious deficit in the money required to carry on Church enterprises, the finance committee made a number of recommendations to the commission of the Assembly.

A total of 42,551 pupils attended 185 schools in the Roman Catholic Archdiocese of Melbourne in the year ended November 1, 1928. The total number of pupils in 142 primary schools was 36,083, and those in 43 colleges and high schools numbered 6468, according to the annual report submitted by Archbishop Mannix. Nearly every parish in the diocese now has at least one new school erected in recent years.

The shepherd of Pitt-st. Church, who sat in the porch one day last week waiting for thousands to drop on him even as manna from Heaven, had his faith justified. Mr. Ruth expected £5000 and nearly £6000 clinked into his begging-bowl before nightfall. In all £45,000 is needed to pay for the new Church House. The largest sum brought to Mr. Ruth during his vigil was £100; the smallest two shillings—this from an elderly working woman.

A comment on the ease with which divorces can be obtained in South Africa is manifest when we find that one in every three marriages in Johannesburg is doomed to be dissolved in the Divorce Court. The divorce returns for the Rand, compared with marriages

in the past four years, are as follows:—
1924, 864 marriages, 349 divorces;
1926, 938 marriages, 378 divorces;
1927, 980 marriages, 340 divorces;
1928 (to date), 1006 marriages, 285 divorces.

Trustees of the Public Library, Museum, and National Gallery, decided at their monthly meeting recently to buy for £52/10/- a single page of the Mazurine, or Gutenberg, Bible of 1450-1455. The Bible was the first book printed, and only one copy of it is now in private hands; the last copy sold for £23,000, and is now in America. The Rev. Sr. E. H. Sugden stated that the offer of the leaf came from Messrs. Maggs Brothers, booksellers, of London.

Mr. G. E. Peart, secretary of the Victorian Joint Council for Religious Instruction, regards the year's achievement as the most successful since the work began. Over 200 additional schools have been opened for instruction since March last, and the number of instructors has materially increased. There are now fully 2300, of whom 875 are in the metropolitan area. One instructor in South Gippsland reports the deep interest taken by the parents, teachers and children in the Bible lessons given in the State Schools.

An almost miraculous change of wind has saved Palestine and Syria from a destructive visitation of locusts. For months past the Government has anticipated the spring plague, and elaborately prepared to combat the invasion. A vast swarming advance guard suddenly appeared near Petra, and as the wind was drifting steadily to Palestine the defence was immediately mobilised, including batteries of flame guns. Then the wind veered and turned the invaders in the direction of the most barren and rocky part of the desert, where they are condemned to die of starvation.

The Bishop of St. Arnaud is the first Bishop in the Church who has insisted on a faculty being necessary for the admission of the "Fiery Cross" into a church for twenty-four hours! The programme was therefore disbanded for the time being, and many (?) Churchpeople are very disappointed. The Bishop of Gippsland, feeling that forewarned is forearmed, has copied his Victorian brother, and before any move had been made to bring the Cross to his diocese announced that a faculty would be required for its introduction to each church, so complains a certain paper. "A.C.R." applauds the Bishops in their action, which is strictly legal.

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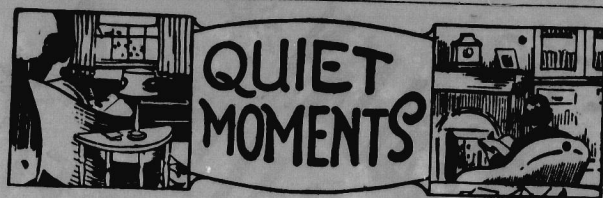
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THE END OF TIME.

It would be quite wrong to begin with the obvious text for this subject—Revelation 10: 6, "Time shall be no more," for that is not what the original means. The translation is faulty. The words rather should say: "Delay shall be no more." Time in the sense of pause, is meant. Time as a Portion of Eternal Life does come to an end all too soon for some busy mortals.

Time is an artificial measurement. Travellers to the East cannot altogether refrain from admiring the calm poise of mind, the imperturbable attitude towards temporary affairs, and the concentration of thought in religious concerns which characterise a large part of the lives of Eastern people. That is why they had no history, and no reliable record, such as the date of Gautama's birth, though he was one of the greatest teachers of India. For ages in the East there has been no Rushing, no Records even, for what do happenings amount to very often? What of the Cricket Score, King's Health, N.W. Indian crises, apart from their relationship to God? We read two newspapers every day, and what do we remember of importance in them? For Being is more than Doing. Marionettes can be made to dance and act. Character is greater than Activity.

Time is misleading. We think we are living when we run about at the rate of 60 miles an hour, to loaf and look round for something to do to fill in time. We talk of "killing time" when it is Time which is killing us. Time hardens. Its effect is as when the wax impression is left for a while to cool. Every second makes it less possible to amend the imprint. Time fixes even our faces. Time is destructive. It tempts us to avoid present action in hope that the future will prove easier. "Trust no future how'er pleasant" is the advice of the poet. One of the least popular of our hymns truly states the fact—

"Days and moments quickly flying,
Blend the living with the dead.
Soon shall you and I be lying
Each within our narrow bed."

Let us glorify Time. It is God's great gift to mankind. It is all we have to use. We must "act in the living present." It is our most valuable possession. To-morrow never comes. What are Wealth, Strength, Position, Influence, Title, if we have no time to use them in? They become as dust before the wind, and the place knows us no more. Time prepares us. It is "while we have time" we must do good unto all men. While we have time we may repent and renew. Time relates us to Eternity. It is so elastic. It stretches out and expands to the most distant vista in faith. Mortals can in a moment realise eternal values, as in grave crises and important decisions. We partake of the Divine character in our experience for "a thousand years is with the Lord as one day" (2 Peter 3: 8). The Medievalist sought the Elixir of Life which was to confer immortality on the partaker. Many searchers forfeited their

lives in the vain attempt to discover the secret. Our latest scientific research and hygienic regulations have increased the expectation of the normal human life from 30 years to 50. Man is ever striving after lengthened days. The power of religion is that it at once confers immortality by faith in the Eternal Lord.

But we must utilise Time. God did so use Time, that "in the fulness of the time" Christ was born (Galatians 4: 4). The Incarnation was not accidental, or happened when it did for no particular purpose. It was planned out, as all life is, if we only could believe it, without degenerating into fatalism. The Ancient of Days gives the date to the era, and so begins A.D. 1. God in History is another name for Religion. We must believe that God comes into our affairs in due order and in proper time, or the universe becomes one vast lunatic asylum. No wonder those who lose faith in Christ often go mad and bring the life God has given them to a summary conclusion. But we know that, because Christ came, God must have a Grand Climax at the end of all things. Thus to know God in time is to become fitted to enjoy His Presence for Eternity. The Psalm of Moses, the Man of God (90), too often omitted from that august yet simple order, said after the end of the churchman's life, punctuates with its impressive phrases the whole of life: "Lord, thou hast been our refuge from one generation to another."

"LOOK NOT AROUND THEE."

"Look not around thee, for I am thy God."—Isa. 12: 1 (R.V. Marg.).

Look not around thee for the help thou'rt needing.

There is One ready now and close at hand, Waiting to bless thee, and thy cry is heeding.

Be willing just to follow His command.

Look not around thee for a friend to guide thee

In things perplexing and beyond control, Just tell the Friend Who stands just close beside thee,

And all that heavy burden on Him roll.

Look not around thee. Other helpers fail thee

When most you need them; but He cannot fail.

However great the ill that doth assail thee, His strength is ever mighty to prevail.

Look not around thee. Just look up to Jesus,

He longs to help you at this very hour. From every care He can at once release us, If we will only trust His mighty power.

And peace shall come,—the peace past understanding

To take the place of dark foreboding fear. The storms of stress and worry cease at His commanding,

To all who call upon Him He is very near.

—Fairlie Thornton.

The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth.

—Ps. 145: 18.

"In the crisis of to-day we are witnessing the greatest war of intellect that has ever been waged since the birthday of the Nazarine."—Francis Landey Pratton, President (retired) Princeton.



Travel Talks.

(By Rev. R. B. Robinson.)

Since leaving Australia I have been in India, where I spent about a week and saw some of our C.M.S. work in Bombay, Hyderabad and Sholapur. In Hyderabad I stayed with Rev. F. C. and Mrs. Philip, and was delighted with what Mr. Philip and his colleagues are doing in the school and in other ways. He has associated with him, Mr. Rex, Hughesdon and Misses Beaver and Webster, all from Australia, and it was a privilege to have fellowship with them, and in some small way give them a word of cheer from the homeland.

Crossing from India to British East Africa on R.M.S. "Elora," I had the distinction of being the only white passenger and it was a very lonely trip. However, I got friendly with the officers and engineers, and they did their best to make things pleasant for me. The journey took 10 days, and on the Sunday we had service both morning and evening, there being seven of us at the former and five at the latter. The Indian doctor, a graduate of Edinburgh, and a Parsee, came to both services, in fact it was he who seemed keenest of all to come.

In Africa I confined my stay to Kenya. Owing to the shipping strike in Australia, Bishop Chambers was delayed and so I did not go to Tanganyika as I could not wire. At Nairobi I had a wonderful time with Canon and Mrs. Burns, and it was a great pleasure to meet the other Australian missionaries there, viz., Mr. and Mrs. Connolly, Miss Chavry Begbie, Miss Bartlett, and Rev. and Mrs. Short, of Westgate. I was able to visit the last named at the station. At St. Stephen's, Nairobi, where Canon Burns is in charge, there is a congregation of two thousand Africans every Sunday morning. The Sunday I was present I took part in the Holy Communion and there were 352 communicants. Meeting these African Christians in this way was something that touched my heart, and the inspiration of the service will be long with me. C.M.S. in Australia should be proud of Canon and Mrs. Burns, and the loyal and devoted band of missionaries with them.

The other C.M.S. centres I visited were Kabute, Westgate, Kukuhi, Wusi, and Mbale. At the last named I stayed with Archdeacon Maynard, of Victoria, and it was a delight to meet him and see something of an Australian whose presence and influence are widely felt in the mission field. I have motored from Nairobi to Mbale, a distance of about 300 miles, with Canon and Mrs. Burns, who spent their annual holiday with the Archdeacon. Our motor trip was all through the lion country, and this was particularly interesting to me as I had been reading again Colonel Paterson's book, "The Man Eaters of Tsonga," in which the author describes the building of the Uganda Railway and how at one period the construction was held up owing to man-eating lions devouring African and Indian workers. We passed through the well-known places, Tsonga and Voi, where the man-eaters did so much damage, and I spent one night on the Voi railway station. No lions crossed our path, but we were fortunate enough to see some giraffe, zebra, monkeys, ostriches, gazelle, and even a large baboon. On my return from Mbale to Voi, a distance of about 25 miles, I had the unique experience of travelling on a mono-wheel (a picture of which I am enclosing) propelled by four Africans.

At Mombasa I preached in the Hannington Memorial Cathedral, and was able to put in a plea for Tanganyika, and incidentally a word for Australia. In Mombasa I heard that Matthew Wellington, the last survivor of the African boys who carried Livingstone's body to the coast, now living at Freretown, nearby, and so when visiting Freretown I went in the search of him, guided by a young African who found him out for me. The old man, for he is now about 90 years of age, gave me a warm welcome and seemed interested to hear of my long journey from Australia. We talked for some time, and in saying good-bye, he said, "Please give my salaams to the people of Australia." I took his photograph, which I am enclosing. The Prince of Wales had

an interview with the old warrior a few days before I saw him, and when the Prince had gone he said, "I thought he was a grown-up man, but he is only a boy." My sojourn in Africa was full of interest to me, and I counted it a great privilege to see the Church in action in the mission field. Our missionaries need all the support and sympathy we can give them—they are doing a great and glorious work for the kingdom of Christ.

Leaving Africa, I made my way on a French steamer to Port Said, and spent about a fortnight in Egypt and Palestine.

The day I spent with Dr. John Bateman, of Sydney, at Old Cairo Hospital, was a real privilege. What a place it is! And what a ministry of healing is being undertaken in the Name of Him Who laid His hands on the sick and healed them. Old Cairo Hospital is known right throughout Egypt and the influence of the place is inestimable. There are two Australians there, Dr. Bateman and Sister Munn, of Adelaide, and worthy representatives they are, too. I had a wonderful day with them and only wish that those who are interested in the institution could see what is actually going on. The name of Dr. Maynard Pain is still green, and I read on his memorial tablet in the hospital this inscription, which I pass on, "In saving the lives of the Egyptians, he spent, and at last lost his own." A worthy tribute indeed.

In Egypt I saw the work of several missionary societies amongst the Moslems, and was much impressed with the magnificent way they carried out their tasks amidst great difficulties. Egypt is no easy field, and the results appear to be small, but I firmly believe the reaping of faithful sowing will surely come. It was an inestimable privilege to meet and spend an afternoon with Dr. and Mrs. Zinemer. Dr. Zinemer is a delightful personality, loveable and humble, and tremendously keen on his job. We spent an afternoon together at Sakkarah, about 20 miles from Cairo, exploring some of the ruins. He has just written a book on the death of our Lord. Most of his other books are on the Moslem question. The afternoon I spent with the doctor he had his pockets full of parts of the New Testament in Arabic, and distributed them freely amongst Moslems.

In Palestine, I visited the usual places of interest, spending my one Sunday there at Nazareth. It was a glorious day and the words of Whittier's hymn came to me with tremendous force—

O Sabbath rest by Galilee,
O calm of hills above,
When Jesus knelt to share with thee
The silence of eternity,
Interpreted by love.

I was fortunate in Nazareth to be able to stay with Dr. Bathgate, of the Edinburgh Medical Mission, and a delightful time of fellowship we had. He is the best loved man in the district. Walking through Nazareth streets I came across some boys playing, and I thought how our Lord as a boy may have played somewhere nearby. I took a photo which I am making into a lantern slide. At Tiberias I met Dr. Torrence, who is carrying on in the place of his father. "A Galilee doctor" is the story of Dr. Torrence, senr., and a fascinating book it is. My sojourn at Jerusalem unfortunately was brief, as I received a wire telling of the earlier departure of the ship. Jerusalem, like so many places in the East, is spoiled by those who look upon visitors as legitimate prey.

At present I am on my way to Marseilles, and purpose going overland to London, where I should arrive on Thursday, 15th November. My stay in England will be a short one, and, God willing, I hope to be back in Melbourne at the end of January or the beginning of February. I've had enough travelling alone and will return as soon as I conveniently can.

Hope all goes well with "A.C.R." I am looking forward to some hard graft if my services are again required.

The Most Rev. Archbishop Riley has been re-appointed trustee of the Public Library, Museum and Art Gallery of Perth, W.A.

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GRIFFITHS TEAS



Woman.

Her Place in Scripture.

(By a Woman.)

NEWS has been received that not only has Scotland now its first woman minister, but that she has received a call to one of the largest churches of the Congregational denomination in Glasgow. She has had a distinguished career, and at the University gained honours in classics. She has shown exceptional powers as a preacher and is described as "a keen and able scholar, without a trace of pedantry, and practical ability in abundance with balanced humour."

What is a woman's place in Scripture? Let the Bible speak for itself.

Eve.—Adam was first formed, then Eve. But Adam was not deceived, the woman being deceived was in the transgression (1 Timothy 2: 13-14). Here, from the very beginning, is a powerful warning against women taking the lead. A beacon light at the very start of man's journey across the ocean of time. Instead of repelling Satan's advances and seeking protection she preferred to act independently, blind to the dangers. The tragic result speaks for itself.

Sarah.—A woman of strong personality, with a will and mind of her own—perhaps a masterful woman stands for the example of the holy women who trusted in God preferring to be in subjection (1 Peter 3: 5-6).

Deborah.—Had a unique position in Scripture—a prophetess—a married woman. She judged Israel. Scripture does not say it approved—it simply states a fact. Yet Deborah herself condemned the backwardness of the men. She summoned Barak to go against Sisera. She told him the Lord would deliver the enemy into his hands. But he would not go unless she went with him. She went, but told him the honour would not be his. Sisera would be sold to the hand of a woman. Should not Deborah's reply have shamed Barak? and did it not emphasise Deborah's real opinion?

What about the New Testament?

The Virgin Mary, highly favoured, blessed among women—her cousin Elisabeth—Anna, the aged widow of four score and four years, intent on God's service. Mary the sister of Lazarus, who sat at the Lord's feet and heard His word. She anointed Him for His burial, which act has never been more understood than to-day—Matt. 26: 13. She hath done what she could—Mark 14: 8. Mary Magdalene was accorded the high honour of carrying the first message of the Risen Lord to His disciples. "I ascend to my father and your father, to my God and your God"—John 20: 17. Then the women who ministered to Him of their substance. Public testimony seems to be missing in the lives of these women. All the authors chosen by God to write the Scriptures were men. There were twelve apostles and not one a woman. There were seventy sent out and not one a woman. There were seven men of good report chosen to serve tables—Acts 6: 3. The witnesses cited to prove the resurrection were all men, although Mary Magdalene was the first to see Him. Her exclusion from the list in 1 Cor. 15 seems strange if women were to be given a place of public testimony. Bishops were appointed in the early Church—all men. Deacons and elders—all men. There are two witnesses in Rev. 11 yet

to come during the tribulation period when the long-suffering of God ends and vengeance is taken "on them who know not God" (both men). Why? Why does God think it best for women to stay in the background? Because she is a special prey for the devil. God told Adam he was to take the lead and rule over Eve. Why? Not that he might be cruel as the heathen are, not that she might be degraded, but that he might protect, influence and help her. How many silly women are there, laden with sins, led away with divers desires—2 Tim. 3: 6. Led captive by evil men in the last days.

Jezebel.—A woman who stands for all that is wicked and treacherous, a woman in Revelation symbolised as ecclesiastical corruption, and religious depravity, deceived by Satan. The great majority of Spiritist mediums are women. Christ said a woman would put leaven into three measures of meal—Matt. 13: 33, i.e., Christianity was to be corrupted by religion brought in by women. Leaven in Scripture always stands for evil. (God asks for a sacrifice without leaven—Ex. 34: 25.) The dictionary says "leaven first elevates, then corrupts." All false religions do that. What is undermining Christianity to-day? False religions brought in by women. Spiritism—the Fox sisters brought this into the world. Theosophy—brought in by Madame Blavatsky, and now carried on by Mrs. Besant. Christian Science—Mrs. Eddy. Mrs. White was the inventor of Seventh Day Adventism. Satan finds it very easy to deceive a woman, her emotions being stronger than her thinking capacity. Does not Scripture say, "If any man thinketh himself to be spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord." "But if any man be ignorant, let him be ignorant"—1 Cor. 14: 37-38.

Then what can women do for Christ? Much indeed in happy service, but she must be under orders, not free for the wiles of the evil one. 'Tis Satan who suggests leadership to them. God says the man is the head of the woman, and the head of the man, Christ, and the head of Christ, God—1 Cor. 11: 3. Phoebe was a servant of the Church and a succourer of many. Lydia entertained the apostle Paul. Women laboured with Paul in the Gospel.

We are living in lawless days—'tis the spirit of the age. But as Christians, we must obey God, for to obey is better than sacrifice, and learn to be content in that state of life to which God has called them. Thus only will God be glorified.

"OUR GUIDE."

A New Year Greeting.

Though the new-year way be hidden, all the path untried,
We may walk in faith unshadowed, "He will be our Guide."

E'en should care and trouble meet us, deep distress betide,
Nought shall take away the promise, "He will be our Guide."

Roses sweet may shed their fragrance, flow'rs on ev'ry side,
Still alike in joy or sorrow, "He will be our Guide."

Speaking with regard to "The Church in relation to Public Life," Mr. A. C. Willis, M.L.C., criticised church members for not displaying a more active interest in politics and public affairs. He did not mean that the Church people should necessarily belong to any political party, but the State would be better for it if they gave more thought to the political and economic problems of the moment.

The C.E.M.S. State Conference.

The Church of England Men's Society's State Conference, held at Trinity Grammar School, Summer Hill, has been given fair publicity in the Sydney daily press. Representatives were present from every diocese, including the Primate, Bishops of Goulburn and Swansea and Brecon.

At the opening morning session, the Rev. W. G. Hilliard, president of the provincial council of the society, addressed the conference on "The Church: Her Worship." Touching upon the recent conflict between the Church and Parliament over the revised Prayer Book, Mr. Hilliard said that establishment was united to a great ideal, the ideal of the nation as a composite entity being based upon a religious foundation. It must be remembered that the National Church was both the Church of the Anglicans and the Church of the English people. As the Church of the Anglicans it was entitled to the same liberty of doctrine and doctrinal expression as was accorded to any voluntary association of like-minded people, free from Parliamentary control. When, however, it acted as the National Church of the English people, in such services as the Coronation, for example, it might be reasonable for Parliament, representing the nation, to insist that there should be nothing in such a service that would wound the religious susceptibilities of English people generally.

Archdeacon Davies, Principal of Moore Theological College, in a paper on "The Church: Her Historical Development," said that the Christian Church was never so widespread, so strong, so wealthy, and so influential as it was to-day. He did not ignore the fact that "much land remaineth yet to be possessed," and that the room for improvements was the largest room in the world, but when they compared the permanence and growth and vitality of the Christian Church with the history of nations and empires during the same 1900 years they could take courage as they faced the future.

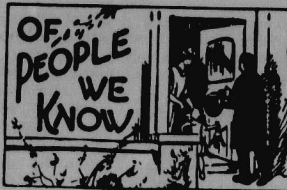
An address on "The Church: Its Appeal to Men" was given by Rev. R. B. S. Hammond at the evening session. Mr. Hammond said he felt that the real reason of the Church's lack of hold on men was the absence of a men's meeting of a distinctive religious character once a week. In his own church for the last 12 months, they had held a Bible Class for men, conducted by one who was not a teacher, and who was not qualified to be a teacher. Yet they had an average attendance of 80 each week, including some very keen business men—from bank managers downwards—all anxious to learn the Book. To-day the class had from 150 to 170 on the roll. Mr. Hammond also emphasised the necessity for having a regular weekly meeting. For over 25 years, he said, he had held a Wednesday night meeting. They started with an attendance of eight, and a particular count taken on the previous Wednesday night showed there were 237 present. They never advertised any attraction, no tea or coffee, or smoke concerts; the meeting only had its spiritual attraction in "the Book we call the Bible." Out of the bitterness of many failures and many mistakes, he had come to the conclusion that they must have something tremendously definite in religion; it was the vagueness that did not appeal.

Speaking on "The Church: In Relation to Youth," Mr. P. L. J. Kenny said that perhaps the greatest problem to-day was how to conserve the leakage between youth and the Church; and, perhaps, running a good second, was how to get recruits. Sometimes he thought a great deal of money was being wasted on church buildings when it could be expended on other buildings for the young in connection with the Church, in the erection of clubhouses and social rooms.

On the Sunday, Mr. Bevan, Bishop of Swansea and Brecon, Wales, addressed the special C.E.M.S. service in St. Andrew's Cathedral, and gave an inspiring message.

The report of the State social work showed that employment found for 8164 men, 565,836 meals served, and 103,793 beds provided since 1923. These figures, contained in the annual report of the Church of England Men's Society, reveal the humanitarian activities of the social service committee of the society.

Until recently the committee functioned at the Beehive Hostel, where all deserving applicants for relief received what hospitality the limited funds of the organisation were able to provide. As the hostel has been required by the Railway Department, it has been found necessary to seek other quarters, and a building at the corner of Riley and Reservoir Streets has now been acquired on lease, with the option of purchase. The purchase price is £2500, and members are hoping to secure sufficient funds shortly to enable them to buy the premises.



The Most Reverend the Primate and Mrs. Wright contemplate a visit to their daughter in New Zealand early in February.

The Rev. C. E. A. Reynolds, formerly curate of St. George's, Hobart, has been licensed as curate in the parish of Mortdale and Penshurst, Sydney.

The Rev. J. P. Owen, on leaving St. John's, Parramatta, to undertake the rectory of Picton, N.S.W., received several handsome presentations.

Dr. and Mrs. Matthews, of the C.M.S. China, have arrived in Sydney, while Miss E. M. Varley has returned to her field in China for a further term of service.

Mr. Charles Driver, of Victoria, has left for the New Guinea Mission, Papua, for service under the Bishop in connection with the Australian Board of Missions.

The death of Mrs. Lawson, widow of the late Dr. Lawson, of Rooty Hill, N.S.W., removes a keen churchwoman and public-minded citizen.

The Rev. F. Jones, curate at Enfield, will shortly proceed to the Bush Church Aid Mission at Croajalingalong, in East Gippsland, Victoria.

The Rev. W. Noel Rook, recently curate at St. Paul's, Chatswood, has volunteered for Bush Church Aid work, and is about to proceed to the Far-West Mission in the Diocese of Willochra.

The Rev. T. Jones, who has been trained at Ridley College, Melbourne, has been appointed to the Bush Church Aid Society's mission station at Bogabilla, on the Queensland border, Diocese of Armidale.

The Rev. Alan Whitehorn has been renewing old associations with Perth, W.A. For several years he was a teacher in the city. He preached in St. George's Cathedral on the Fourth Sunday in Advent.

The death is announced of Dr. R. A. Torrey, the well-known U.S.A. Presbyterian evangelist who conducted a series of missions in Australia, 20 years ago with Mr. Charles Alexander.

The Rev. F. E. Maynard, vicar of St. Peter's, Melbourne, and some time of All Saints, Wickham Terrace, Brisbane, returned to Melbourne recently by the s.s. "Orama," from a 12 months' visit to England.

The death of Mr. F. A. Elliott removes an ardent worker from the parish of Penrith, N.S.W. Mr. Elliott had lived for 50 years in this old town and took an active part in all movements concerning the progress of the district.

It has been the wish of the Primate and Bishops of Canada that the Bishop of Newcastle (Right Rev. Dr. Long) should visit Canada this year. Owing to pressure of work Dr. Long is unable to accede to the request this year.

Miss Croft, Matron of the Girls' Hostel at Forbes, has resigned after seven years of splendid service. This church hostel owes much to Miss Croft's devotion and capacity; the church authorities being very sorry at her departure.

Notification has been received by the Rev. J. H. Richardson that he has gained the degree of Bachelor of Divinity of the Melbourne College of Divinity. Mr. Richardson is vicar of St. Mark's Church, Sunshine, Victoria.

The Rev. H. E. Hayes, founder of Toc H in Australia, and formerly a missionary in the Sudan and Egypt, has returned to Melbourne after a visit to England and the Near East. He will spend three months in Victoria and then go to Rabaul as a missionary.

The death of Captain T. L. Grainger, in New Zealand, removes one who for several years was churchwarden of St. James' Church, King Street, Sydney. He was deeply attached to the church and took an active part in all its work until his removal to New Zealand in 1926.

English Notes.

(From our English Correspondent.)

Recently in the Mudgee Parish, the Bishop of Bathurst, in visiting Windeyer, had the privilege of meeting Mr. Hooper, the oldest churchwarden in the diocese. He is 95 years of age, and has been a churchwarden for over 60 years. He still comes regularly to church, and moreover walks two miles to get to it.

The Rev. J. S. Needham, Chairman of the Australian Board of Missions, has been travelling much of late. He has just returned from the Missionary Summer School at Toowoomba, and went off immediately to a similar School in Melbourne. The Sydney School follows next, while only a week or two ago he was in the Ballarat Diocese.

The Rev. R. Campbell Findlay, who was ordained on St. Thomas' Day in St. Paul's Cathedral, Melbourne, has been organiser for some years of the Crusaders' Union, a Bible class movement among young men, which has its headquarters in London, and several branches in Melbourne. Mr. Findlay has been appointed assistant curate at St. Augustine's, Moreland (Rev. C. H. Raymond, vicar).

The Rev. A. E. F. Young has been appointed vicar of St. Luke's Church, South Melbourne, in succession to Canon F. E. C. Crotty, who will shortly take charge of Holy Trinity Church, East Melbourne. Mr. Young has been associated with the Mission of St. James and St. John, Latrobe Street, for four years. During the absence of Canon Baglin in England this year, Mr. Young took his place at St. Thomas', Escondido.

Lady Gould, wife of Sir Albert Gould, Chancellor of the Diocese of Sydney, has passed to higher service. She formerly took a keen interest in many social movements, and her association with charitable affairs was maintained during her residence in Sydney, though lately she had retired from active work. The funeral moved from All Saints' Woolahra, the Most Rev. the Archbishop of Sydney and Rev. Canon Langley officiating.

Archdeacon Oakes, the venerable chaplain at Bathurst Gaol, N.S.W., has been presented by the Anglican inmates with an illuminated address on the occasion of his celebration of the golden jubilee of his ordination. The address stated: "During the 50 years in which you have been associated with this prison you have rendered most valued service to those with whom you have come in contact, and your many kindly acts and generous deeds will never be forgotten." Archdeacon Oakes said it was 50 years since he had first visited the old Bathurst Gaol, which stood where Macchattie Park now stands. He was appointed to his present position 26 years ago. Dr. Crotty, Bishop of Bathurst, was also present, and addressed the inmates.

The Rev. Canon Stanley Poole, M.A., of Prospect, Adelaide, has just been celebrating the diamond jubilee of his ordination. A graduate of St. John's College, Cambridge, in 1869, he was engaged as a master of St. Peter's College, Adelaide, the following year by Bishop Short, who was then visiting England. He was ordained in Adelaide and went to Robe, nominally as curate to the late Archdeacon Twopenny, who was stationed at Mount Gambier. The canon had charge of practically the South-East, except Mount Gambier. From Robe, his headquarters, he visited Kingston, Naracoorte, Penola, and other places, as well as the intervening sheep stations, doing those journeys on horseback. Canon Poole, who is in his 84th year, was for two years incumbent of St. John's Church, Strathalbyn. For the next twenty-one years he was incumbent of St. John's Church, Adelaide, and subsequently was vicar of St. Peter's Cathedral.

Leicester Diocese is making history. It is well on the way towards a solution of the vexed question of Religious Education in Schools. Devotionally, it has solved the problem. Anglicans and Free Churchmen are united in the use of Prayers and Hymns daily in the schools. These Prayers and Hymns are so full of teaching that a common ground in "the Common Faith" has been found, and a true basis has been agreed on for a common and united syllabus of religious instruction. Two points should specially be mentioned. First, the Prayers are in liturgical form (contributed too by both Anglicans and Free Churchmen), which fact has made a world of difference. Teachers and scholars both look and ask for these Prayers. The spirit of devotion is unmistakably present! In the second place, all the tunes (printed in the official Hymn Book) have been approved after a hard and searching test by the children themselves. Some striking facts were brought out in this period of testing. We are inclined to talk about "well-known" hymns. It was found that the common basis of "well-known hymns" amounted to six. Further, it was discovered what severe and capable critics children were of good music, and to the credit of the children again, tunes, which were considered "too difficult" for all by adults, were accepted with enthusiasm.

The practical effects have been seen both on teachers and pupils. Parents, too, have manifested great interest. An agnostic, who objected naturally to his child joining in the service, was invited by the H.M. to come to the school himself. He openly confessed that "there was something in it," and asked that his boy should "join in" by all means! The Rev. Canon Briggs (L.E.A.), the moving spirit, hopes shortly that the syllabus itself will be an accomplished fact. In this diocese also the Bishop has initiated a special fund for the growing spiritual needs. The Bishops of Winchester and Bristol are to speak on behalf of this fund at a mass meeting on November 20.

In connection with this movement, the Rev. Canon Francis R. C. Payne, O.B.E., has been appointed Diocesan Missioner, and is resigning the benefice of Knighton, Leicester, to take up this special work.

Derby Diocese is pressing forward vigorously with missionary work. A most successful pageant has just been held, November 4 to 7. Practically every parish in the City of Derby took part. The young people's enthusiasm in their work was evident.

On November 22 Derby will hold its first missionary festival. The Rev. A. P. Hayes, formerly Archdeacon of Calgary, the Rev. R. M. Gibson, V. of Peterborough, Bishop Abraham, formerly Suffragan Bishop of Derby (Derby separated from Southwell only last year) will speak. The first named speakers will present the fifth report in the Cathedral. Bishop Abraham will deal with "Impressions of York Convention," thus bringing the sixth report in a preliminary way before the diocese. In the evening there will be a great public meeting, presided over by the Bishop of Derby. "The Spiritual Responsibilities of Empire" will be the theme. The Right Hon. J. H. Thomas, M.P., the Mayor and Mayor-elect of Derby, and the Rev. N. Haviland, of the Far-West Mission, Willochra, will address the meeting.

The York Convention has been held. It was a triumph of organisation both for the Missionary Council of the National Assembly and also for York. About 2500 delegates were present. The general opinion is that a wrong method was adopted the first day. The various conductors aimed too much at crowding in facts and leaving far too little time for devotion, especially as the sixth report was to be presented devotionally. The second day, however, who shall describe it? Let these words of the inspired writer proclaim it, "The Lord is (and was) in His Holy Temple; Let all the earth keep silence before Him."

The BLACK is as good as The TAN

"KIWI" BOOT POLISHES

The acknowledged Standard of Quality



To labour at the work we are fit for is the chief source of life's happiness.

The greater men are, the humbler they are, because they can conceive of a greatness beyond attainment.—Elizabeth Gibson.
"The night cometh when no man can work," Christ's own word.

JANUARY.

20th—2nd Sunday after Epiphany.

This is the invocation of good government. We should be grateful for good worldly government, such as we enjoy in the Empire, knowing that it all comes from God, Who is the Supreme Ruler. The first miracle in Cana showed Christ as Ruler of that and every feast, and as the Lord of Creation, turning water suddenly into wine.

22nd—First Reformed Prayer Book, 1549.

23rd—Wednesday. Order to Destroy images in England, 1641.

24th—Thursday. Naval fight off Dogger Bank, 1915.

25th—Friday. Conversion of St. Paul. Let us have it in remembrance and be keener than ever in our propagation of the Gospel abroad.

26th—Saturday. Australia Day. God bless our land, and God save the King.

27th—Septuagesima Sunday. We begin preparation for Lent. The subject matter of Collect and Lessons show this. We begin by confessing our sinfulness.

29th—Tuesday. 39 Articles subscribed, 1563.

30th—Wednesday. Charles I. beheaded, 1649.

31st—Thursday. Stone "altars" condemned by Court of Arches, 1845.
Next issue of this paper.



WHAT 1929 PORTENDS.

It takes a very wise and inspired person to foretell events with certainty of fulfilment. It demands no tremendous gift of an occult kind to prognosticate what is likely to occur as a normal sequence of existing affairs. But it calls for a wise man to make such outlook and the necessary decision which would follow. Our faith is strengthened when we learn that God plans His world and that He knows the end from the beginning. Our part is to watch and work, rather than to know.

To "survey mankind from China to Peru" will accentuate the growing impression that the Church in her missionary capacity has reached the Cross Roads. She now faces a crisis of administration, when she must decide on a new course, or perhaps undo much of her valuable witness to Christ. To borrow a rather discredited phrase from another connection, there must be "whole-hearted inclusion" of the native element in the autonomy of the rising churches of the East. This expression of fresh life will transcend the limits of our Western experiences, such as our own Anglicanism presents. There is little attraction in some of our characteristics, which appeal to us because we are what we are by birth and training, but which for the same reason fail to interest others. Already the Roman Church, as ever awake to phases of life and growth, has created a native episcopate. In this she has gone ahead of Protestant Missions,

though the Church of England has had a native episcopate to a small extent. It may be a question how far Rome will confer self-government, for her bishops are only the Pope's curates. A full realisation of racial independence will be demanded sooner or later.

To continue comment on Rome, because she is a world-wide power, we note that last year saw the end to her dominance in Mexico which deprived the people of means of education. This is why there was such uprising. The Mexican discovered that Rome, which had the power for three hundred years, had not used it to impart that needful knowledge required in the competition which ever nation feels to-day. Rome has saved her face and ordered her priests to abstain from interference in politics. This news of the triumph of democracy is carefully excluded from the public press, whose art is, as Lord Northcliffe well admitted, "to Press and to Suppress." Spain and Portugal are in different stages of the same cleavage. And we wonder how long Rome will be able to "head off" education the way she tries to do in Protestant countries, where she has to compete with enlightened methods of education. Perhaps this year will see some of those startling changes in the Roman world which are long overdue if people are to develop as they should in this advanced part of the Christian era.

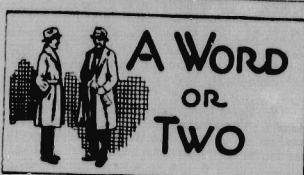
When we regard our own communion we speculate as to what will be the outcome of the present intolerable position. That is to say, it is impossible to conceive that the latent Protestantism, which must characterise the majority of members of the Church, can continue to bear with the continuous encroachment of power and influence of teaching and practice more Roman than Anglican. The new appointments in England on the Episcopal Bench do not promise relief. In Australia we hope and pray that our people will rise to express themselves in no uncertain fashion, for though the vast majority of dioceses are in possession of extremists, our people have not changed in their basic beliefs. English people are proverbially long-suffering, but in time make decided stand.

Apart from the "odium theologicum" there is one great weakness which is hindering our Church in Australia as elsewhere. We are too heavily "roofed." Our organisation increases, but not our effective membership. If half the ability, time, money and energy associated with the official side of the Church could be poured out on our parishes in some grand crusade of spiritual endeavour matters might be rectified.

Church attendance has not kept pace with the natural increase of population, and it seems also as if there is less religious knowledge among the laity than was customary a decade or two ago. There is not enough teaching done, or we should not be in so deplorable a position as we are regarding effective opposition to manifestly new and untrue teachings. Thus the call of this New Year is to increased evangelical effort, and to more earnest prayer that the Church may prove herself faithful in the stress and trial which await her. We must be more devoted in our Bible Reading, and keener to get more general knowledge of religious questions that every person may be able to give an answer to him that asketh, a reason of the hope that is in him. How many evangelicals, not excluding some clergy, fail to appreciate the need of a strong church paper devoted to the presenta-

tion of aspects and items of news, carefully excluded from other papers, which make fair show of being broad, and yet thus show they are not in reality so.

We enter 1929 then with feelings of greater dependence upon the One Who ruleth over all, and to Whom we may commit ourselves as unto One Who has proclaimed Himself in the ages past as the God and Father of His people.



Australia Day.

WE Australians are very proud of our new country, but we often imagine that the present generation is the chief agent in its success, forgetting the necessary contribution of the remote and comparative few who laid the foundations, and who are now so far removed from us in time that we have lost sight of the sterling pioneers, who did most to extend the Empire in the land of the Southern Cross. It is when we go out-back, and everywhere, especially every clergyman, should have some first-hand acquaintance with the primitive conditions which beset the frontier man, that we recognise what great demands were imposed upon those who made roads and railways possible. True, many of our bush dwellers now enjoy happier conditions, through the extension of motor as well as rail, which, with the telephone and wireless, conspire to bring people nearer to the common interests of life. It is a fine objective to make life in remote parts so that people will cease this unhealthy rush to our cities. We should not be so proud of the Babylons we have built. They are the despair of the Church, for the larger the city the less people in comparison who attend places of worship. Australia Day might be made more effective in our common citizenship if in some way it could aid church attendance. What Australia wants above all else is a much stronger identification with the basic character of the religion which has built up the Empire, and on which every true national development hangs.

Septuagesima.

THE harsh nomenclature of the three Sundays prior to Lent (simply Latin numbers) serves as a rough reminder of the coming season of Penitence. It is to be for ever regretted that Australia is compelled to observe Lent just when it is least suitable through climatic and social conditions. Herein we are at the antipodes, indeed. After the enervating summer, and the relaxation of the holidays, it is extremely difficult to gain from the average person that regard for Lent which should be accorded it, if the full benefit of such observance is to be obtained. This is why, for instance, there must be some weddings in Lent. And while not a word should be said to minimise the due regard for a solemn season, yet it is impossible to withhold sympathy from people who are adversely conditioned. It is all very well for others to criticise. But circumstances alter cases, and demand special direction. Fortunately, the Church has laid down no stringent lines. This should not, however, be interpreted by each one that licence

is permitted to abolish Lent to all practical purposes. It is devoutly to be hoped that this coming Lent will mean something more than listening to a special course of sermons, and abstaining from sugar in our tea. Lent should mean deeper desire for consistency in action, and may well include more intense wish to participate in the extension of the Kingdom of Christ throughout the world.

Compulsory Training.

AGAIN this question is being raised by a certain denomination, which rightly takes objection to what it fears may ensue in the inculcation of a warlike spirit in the community. But surely, there are benefits which outweigh the disadvantages? It is not all bad that our youth should be trained in such a way that there will be deepened in the community a regard for obedience and for those in authority. It is one of the needs of Young Australia. He is so very self-reliant (a good trait, certainly, in its proper limits), that there is too little reverence, and the loss to the nationhood is not small. We are assured that the arrangements for religious services and chaplains' contact are such as can be wished under the circumstances, and that generally there is a fine opportunity for the Churches to get into touch with the young life just when it ships away from our ordinary parochial machinery. It does not seem that among British, who are a militant, but not a military people, there will be any due impetus imparted of a bellicose character such as would be foreign to our religion. Defence methods are proved to be the best preventive of war. At least, this is the sentiment which actuates our rulers, and, we trust, permeates all ranks of our social being.

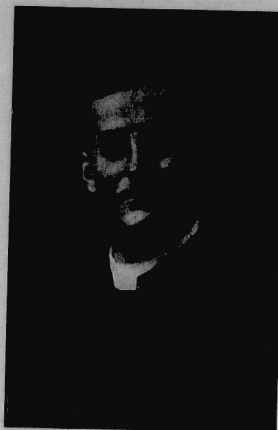
The Bishop of Central Tanganyika.

Enthronement in his Diocese.

The past week has witnessed the fulfilment of the hopes and dreams of the Tanganyika Mission of the Church of England and the answering of the prayers of many years.

The Bishop of Central Tanganyika, Dr. G. A. Chambers, arrived at Dar-es-Salaam on October 28, and was accompanied by Mrs. Chambers and ten new missionaries. En route to Dodoma he was joined at the various railway stations by missionaries who accompanied him to Dodoma, where he was met by the Bishop of Mombasa and Rev. J. H. Briggs, the secretary of the Mission. The scene of arrival was unprecedented in the history of the Mission, when all the recruits and older missionaries met, amid luggage and motor cars. The whole party left for Mvumi, a mission station some 25 miles away, where the annual conference and the enthronement of the bishop were to be held.

With the Bishop of Mombasa and his wife and daughter had come Canon and Mrs. Burns, and Rev. J. Verbi, to represent the C.M.S. of Nairobi. A large crowd of native Christians were waiting at Mvumi to welcome their new bishop, and he was able to see at a glance how keen had been the anticipation of his return, in that no effort had been spared to make everything in perfect order on the station. The natives had finished their new church, a really magnificent building, with solid stone built walls, and plastered within and without. The roof was built in the native style, being supported by numerous wooden posts, and covered outside with earth. This new church had been largely paid for by the contributions of the natives themselves—both in money and labour. A Bishop's Throne had been made by the natives under the direction of Mr. Forsgate, a new recruit, and the church was well furnished with forms and chancel stalls. Some 400 native Christians came to the service and represented every part of the new diocese. The procession of clergy, headed by the Bishop of Mombasa, waited at the south door to admit the new bishop. Bishop Chambers was accompanied by his Chaplain, Rev. R. Banks, and Rev. J. H.



Death of the Archbishop of Melbourne

THE sudden death of the Most Rev. Harrington Lees, D.D., Archbishop of Melbourne, on Thursday, January 10, due to heart failure, following upon an attack of influenza, has come as a great shock to the Australian public. On learning of the Archbishop's deeply lamented death the Primate said:—

"I am shocked and grieved beyond measure to learn of the news of the death of the Archbishop of Melbourne. The Archbishop was a man whose friendship I deeply valued. He was also a leader of the Church, whom we can ill spare.

"During the years he has been in Australia," continued Dr. Wright, "he has endeared himself to all who knew him. He was a preacher who drew large crowds, and also a master of the spiritual life, and his counsels were sought far outside the limits of his own Church.

Our Church in Sydney will mourn with our fellow-churchman in Melbourne in this unexpected sorrow and our sympathies will, in especial, go out to his young wife in her overwhelming bereavement."

The day before his death Archbishop Lees visited the C.M.S. Summer School at Seaford, Victoria, and gave an encouraging message.

Briggs as Archdeacon-elect. In answer to his knock, the Bishop of Mombasa admitted him, and after an examination of the Letters of Consecration, the whole procession reversed order and proceeded to the chancel. Here a solemn service of enthronement followed and after the signing of the oath the Bishop of Mombasa conducted the new bishop to his throne, and inducted him into the real and corporal possession of the Episcopal See of the Diocese of Central Tanganyika. The whole service was conducted in the vernacular—Cigogo—and the bishop's address was interpreted by Rev. J. H. Briggs. Immediately after the enthronement, to the joy of all who have known him, the Rev. J. H. Briggs was officially announced as Archdeacon of Dodoma. In a short service of appointment, the Bishop commended him to his new office and dignity.

The Holy Communion Service which followed, will long remain in the minds of those who were there. The utmost harmony between black and white members of the same family, was felt as the Bishop administered the Sacrament both in Cigogo and English.

The following day a native Church Council was held, at which the African representatives discussed the problems and finances of their own particular district churches. During their stay at Mvumi both Bishop Heyward and Canon Burns gave most helpful addresses in the devotional hour.

For the Europeans at Dodoma, the whole of the proceedings of the Enthronement

The late Archbishop Lees was appointed Archbishop of Melbourne on August 14, 1921. He was consecrated at St. Paul's, London, in November, 1921, and was enthroned in his cathedral on February 15, 1922. From the time of his arrival in Melbourne his magnetic personality and outstanding ability as ecclesiastical administrator made him a real leader of the Church of England in Victoria.

Dr. Harrington Lees, who graduated at Cambridge in 1892, was a foundation scholar of St. John's College, and obtained second-class honours in the Theological Tripos. He was ordained to the curacy of St. Mary's, Reading, in 1893. He was chaplain at Turin from 1895-1897, curate of Childwall, Lancashire, 1897-1900, and vicar of St. John's, Kenilworth, in 1900. After seven years' work in that historic Warwickshire town, he went to the important charge of Christ Church, Beckenham, where he had an influential congregation of London business men. During his 12 years' incumbency there large sums of money were raised for foreign missions, of which Dr. Lees was always an enthusiastic supporter. Early in 1919 Dr. Lees was appointed vicar of Swansea, the largest parish in Wales.

Born on March 17, 1870, Dr. Lees was the eldest son of the late Mr. W. Lees, of Lancashire. He was educated at the Ley's School, Cambridge. Dr. Lees was the author of a number of widely read religious and theological works, and he was a keen student of papyrus discoveries.

His first wife was the daughter of the Rev. J. M. Cranswick, D.D. He married her at Southport, England, in 1895, and she died at Bishops Court, Melbourne, on January 26, 1927. The late Mrs. Lees came to Melbourne with her husband in February, 1922. Canon E. C. Cranswick, of Sydney, is her brother, and Bishop Cranswick, of Gippsland, her nephew. While on a holiday and health trip to England Dr. Lees married for the second time on April 19 last, his wife being Miss Joanna Mary Linnell, elder daughter of Mr. and Mrs. Herbert Linnell, of Beckenham, Kent. Mrs. Lees sailed for Australia with her husband by the "Maloja" on September 21. She has already shown a keen interest in church work, and was a charming hostess at Bishops Court.

were repeated in English. This was held at the Bona or Court House, thus making another link between the Church and State, who, together, share the responsibility of the spiritual and moral uplift of the African. Both in his address to the Africans and to the Europeans, the Bishop stressed the call to service and vigorous co-operation in the work of the Kingdom of God.

Following the services of enthronement was the annual conference of missionaries at Mvumi. The recommendations of the conference were referred to the executive committee for confirmation and approval.

A conference of educational missionaries was held one day, at which points of interest to all branches of education were discussed.

The conference was overjoyed that Mrs. Chambers was able to accompany the bishop, and at the end of the week at Mvumi they will leave on a tour of visitation to all the stations in the mission, beginning at Kongwa, where the bishop hopes to make his headquarters for the time being.

Mr. Frank E. Johnstone, organist at St. Andrew's Church, Summer Hill, has been appointed organist and choir-master at All Saints' Cathedral, Bathurst. He is a graduate in pianoforte and general musicianship of the State Conservatorium, and was at one time deputy organist at St. Andrew's Cathedral, Sydney, where he was trained as a choir boy and tenor soloist.



NEW SOUTH WALES.

SYDNEY.

Church of England Homes.

The securing of public co-operation in the progressive work of the Church Homes at Glebe Point and Carlingford has made much headway in Sydney during the past year. Auxiliaries have been formed in Randwick, Longueville and Northwood—making 17 centres in the diocese deeply interested in this important work. It is hoped that the added impetus which the movement will receive as a result of attracting the assistance of so many more energetic workers will help the appeal being made to raise £8000 in the new home for girls. Already about £2500 is in hand towards this objective, and the committee anticipates that the foundation-stone of the new building at Carlingford will be laid some time in March. Whatever happens, the committee is committed to go forward with this work, so that the girls of the Glebe may be removed to Carlingford with the least possible delay. About forty girls are already in residence in the homes at Carlingford, which were until recently occupied by the boys, and which were entirely renovated after they had been vacated.

The Order of St. John of Jerusalem.

The presence in Sydney of the British Delegates of the Order of St. John synchronised with a parade of the St. John Ambulance Brigade in St. Andrew's Cathedral on December 30. It was attended by about one hundred members of the order. The women members, in their snow-white uniforms, and the men in their uniforms of navy blue with white trappings presented a dignified spectacle as they filed into the Cathedral, where the sermon was preached by the Archbishop of Sydney. The parade, which was attended by Sir John Hewitt and Mrs. L. Atkinson, was in charge of Colonel H. R. C. Poate (Assistant Commissioner).

In paying a tribute to the order and its empire-wide organisation, Dr. Wright said that not the least important of the branches were those in Australia. The progress of the association during the last 40 years, he said, made a beautiful story. Its members had given inestimable service to the nation, and in the Great War 2000 of them had placed their services at the disposal of the country. Many of these nurses, while serving in hospitals of France and other war zones, had fruitful experiences. The association carried on its magnificent work in times of peace as well as in war, and whether its members were paid or unpaid the result was the same. The help they had

had from the ambulance when the sick and feeble were taken to the churches during the Hickson mission would never be forgotten.

St. John's Church, Darlinghurst, School.

Hitherto St. John's Church, Darlinghurst, has carried on a very successful primary school. In future it will undertake secondary education. The school has magnificent buildings and an equally fine record.

In introducing the Chief Justice of New South Wales (Sir Philip Street) at the 79th annual presentation of prizes at St. John's Parochial School, Darlinghurst, the rector of the parish (Rev. C. A. Lucas) remarked that the new headmaster (Mr. A. L. Robertson) had suggested that the school should undertake secondary education, that the name should be changed to St. John's Grammar School, and that the fees shall be slightly increased. The suggestion had been approved of by the committee.

Sir Philip Street said that the school was now in its 80th year, but instead of showing any sign of senility, it was stronger than ever. It was gratifying to know that the school was adapting itself to modern conditions and requirements, and was going to give a complete course of primary and secondary education up to the standard of the Intermediate Certificate.

BATHURST.

The Church To-day—What of the Future?

Address by the Bishop.

Preaching at the Watch-night service in All Saints' Cathedral, Bathurst, the Bishop (Right Rev. Dr. Crotty) gave his New Year's message. The text he took was from Psalm 104: 3, "He maketh the clouds his chariot: He walketh on the wings of the wind." The Bishop said the greatest New Year's gift the world could have to-day was a fresh vision of God. The danger that threatened Australia to-day was the dismissal of the thought of God. That was the secret of their crumbling morals, which was not unrelated to their half empty churches, but they had to learn that the important thing was not whether God existed, but what sort of a God He was. It was here his text might help them. The greatest obstacles to faith were the tragedies that crashed through their own and other people's lives. It was the message of the text that God did not send these things. Rather was it true that when they came he used them as a chariot and came on them to men. He did not make the tank that crushed your kiddie's body. He did not make the bullet that numbed his brain to death. It would help them to face the storms and darkness of life if they thought of God like that.

"Think of the world," said the Bishop, "and what is happening in the world to-day. Is it not something more than the passing of the old that we are witnessing? Out of it all is not something new and beautiful going to be born; is there no Charlioteer that rides these storms? May it not be that God to-day is shaking the things that may be shaken, that the things which are not shaken may remain."

"Think of the Church to-day. Despised, neglected, flung out into the wilderness as men would say, to die, a hopeless survival, an antique ruin. May it not be again that God is suffering her to go out into the wilderness that she may find her soul again. My own firm belief is, so far as the church is concerned, that this is not the hour of her death, but the moment of her resurrection."

The Bishop's Movements.

The Bishop of Bathurst has given himself wholeheartedly to the constant visitation of his huge diocese since his consecration. Writing with regard to his December visitations he says:—

"We had a busy and fruitful day on December 4th, at our meetings of the Bishop-in-Council, and for the remainder of that week I was busy in the parishes of Kandos, Rylstone and Mudgee. I gave Confirmation at Running Stream, in the Kandos parish, on Thursday, December 6, where a large gathering from Running Stream and Ilford met first of all at a family meal in the local hall, and afterwards in the Church for the Confirmation service. Confirmation followed in the evening at Kandos, and again the next evening at Rylstone; and on Saturday I pushed on to Kildare, looking in on the Lue and Havilah Churches on my way. These are both very good examples of how really beautiful a small country church may be. The Lue people are to be congratulated on their efforts to get their little church, which is now nearly paid for. The Havilah building is, of course, a much more pretentious structure, and must surely be one of the most beautiful of the smaller country churches in the State."

"At Mudgee we had a busy day with Confirmations in the morning, a visit to Windyey in the afternoon, and Evensong in the parish church at night. At Windyey is a beautiful old stone church, one of the oldest in the diocese."

Ordination.

On Sunday, December 23, in All Saints' Cathedral, Messrs. W. C. Arnold, V. Butters, P. C. Nelson, R. G. R. Perry-Gore, and L. D. Steinhäuser, were ordained to the diaconate, and the Revs. F. Bromley and G. C. Nightingale were ordained to the priesthood. The Right Rev. the Bishop Coadjutor was the preacher.

COULBURN.

Canberra Cathedral.

Many matters came before the Bishops at their recent meeting in Sydney, including Canberra's new Cathedral, and arrangements were made for the laying of the foundation stone of what will be known as the Cathedral of St. Mark, at a date as near as possible to Anzac Day of 1929. The Bishop of Coulburn is in charge of preliminary efforts with regard to the initial stages of this important task, now facing the Australian Church. He will make an appeal to Australia for the sum of £30,000 to build the first section of our national Cathedral.

VICTORIA.

MELBOURNE.

Christmas at St. Paul's Cathedral.

A large congregation joining in the singing of Christmas music at St. Paul's Cathedral on Christmas morning. Holy Communion was celebrated by the Archbishop, assisted by several clergy, and several hundred communicants participated. The service was sung to a setting by C. V. Stanford in E flat. One of its most impressive features was the singing by the choir in procession of the hymn "O come all ye faithful." The Archbishop preached from the text, "She shall bring forth a Son, and thou shalt call His name Jesus, for He shall save His people." He said that there they had the history of a birth, a reason for a name, and the promise of a mission. The history of the birth had always been acclaimed as beautiful in literary and poetic beauty, yet had been challenged in the realms of biology. Into that he would not now go further than to say that it could not be truly said to be contrary to nature, since science was well acquainted with parthenogenesis. Nor was it contrary to reason, only unknown in experience out-

side this. But this was attested as experience, and accredited by a physician-historian—St. Luke. Still Christmas was no time for controversy.

There was next the reason for the name. At least 10 contemporaries were called Jesus. But this name was above every name, because this Man was above every man. He called Himself the Bread of Life, and Bethlehem, the House of Bread, had been the soul's food-store for all the world.

There was the pledge of a mission. It was a simple fact that sin lessened as Jesus grew more widely known and served. Sin survived in spite of Him, yet its dwindling power attested His certainly coming victory of love and life.

Bronze Cross Illuminated.

Erected as a memorial to the late Mr. Edwin Phillips, a bronze cross on the Flinders Street frontage of St. Paul's Cathedral was illuminated for the first time on a recent Saturday evening. The cross, which was designed by Mr. John Barry, the architect for the Cathedral spires, is a plain, hollow bronze fixture, with a dark-coloured plate-glass front covering the electric light globes. The cross measures 9ft. 6in. from top to bottom, and replaces a temporary wooden structure of approximately the same size. The cross has been designed and erected under the terms of a bequest made by Mr. Phillips.

Holy Trinity, Hampton.

New Church Dedicated.

The Archbishop dedicated the new brick church recently erected in Thomas Street, Hampton. The new building, which will be known as Holy Trinity Church, is a brick structure, and follows the old English Gothic style of architecture. It will replace a wooden church, which will now be used as a school hall. Including furnishings, the new church cost £4500. Several gifts of church furniture were received from parishioners.

The Recent Ordination.

Rev. Dr. Law's Sermon.

Preaching at the recent Advent Ordination in St. Paul's Cathedral, Melbourne, the Rev. Dr. Law said:—

"The sermon at an ordination service is a small thing compared with the commission given and the oaths taken for an office which is the grandest calling to which frail man can be set apart." Addressing the candidates he said, "You may forget the sermon, but you must never allow the commission and oaths to fade from your memory except at your peril."

"We must give due regard to what other people think and say. Our first impressions of the Gospel were based on what some relative or friend imparted to us as their definite belief. How else could we form judgments of conduct and belief? However individually inclined a man may be he cannot live as an isolated being in morals and religion, and at the same time live a happy and useful life. We must establish contact with common thought. But, after paying due reference to popular opinion, let it be remembered that 'the fear of man bringeth a snare.' Obsequiousness, sycophancy, and servility lead to hypocrisy and spiritual suicide. It is better to lower the flag altogether than to debase the standard of the message. We may reach down in sympathy, but we must not preach down in surrender. It is preferable to be branded a crank than to be so correct that we find ourselves beyond human redemption. The world, the Church, and God need clergy who do not obey any voice save the voice of God. We are delegates only of God himself. Some people say how foolish it is for young men to enter the ministry where the 'plums' are few and far between. You may easily make more money, but none better elsewhere. No need we fear what men think for man cannot see very far. Man's opinion changes at every decade, or every year like Paris fashions, and Christ does not expect the impossible from us, but He does demand the fullest abandon to His cause. The weakest ministry may be invincible in faith. The man most criticised by the world may be the most invincible."

The Late Miss Henrietta Jennings.

A long life of fine service was brought to a close on Christmas Day by the sudden death of Miss Henrietta Eliza Jennings, of St. Kilda, Victoria. Miss Jennings, who was aged 84 years, was born in Tasmania. For 50 years she was a member of the St. Kilda Ladies' Benevolent Society, and for a long time she was president. She was one of the founders of the Queen's Fund, and she helped to establish the Girls' Friendly Society (Church of England) in Melbourne. To the time of her death she was a helper and contributor to the Melanesian Mission and



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the Australian Inland Mission. For 60 years Miss Jennings walked once a week to the Brighton Road State School, where she gave a scripture lesson. For some time she was a member of the Women's Hospital committee, and during the war she did much sewing for the Red Cross.

CIPPSLAND.

A Generous Friend of the Diocese.

Once again Mr. John Mills has shown himself a generous friend to our Diocese. Some five years ago we borrowed from Mr. Mills a sum of money for the erection of a Registrar's House on long and easy terms of repayment. Mr. Mills has now, of his own accord and without any solicitation, made a present to the diocese of the balance of the money and interest owing, and so has relieved our finances of a series of half-yearly payments which would have extended on to the year 1945. This is a very welcome help, and means that we have now a revenue producing property, free of all liability, a welcome and much needed addition to our diocesan endowment.

BENDIGO.

Recently the death occurred of the Rev. G. W. Runtz, vicar of Milamo, after an operation for trouble caused by war wounds and gas. The diocese lost a faithful minister and energetic worker for the kingdom of Christ.

To fill the vacancy caused at Pyramid Hill by the removal of the Rev. W. Clinch to Ballarat diocese, the Rev. S. Muxworthy, of Newcastle, has been appointed by the Bishop, and Newstead is to be filled by the Rev. H. H. Hain, curate of St. Stephen's, Richmond.

On St. Thomas' Day, at the pro-Cathedral, the following ordinations were carried out by the Bishop of Bendigo:—Deacons: Messrs. Chas. R. Miles, Stafford Stanley Viney and Harold S. Kidner, the last named for the Bishop of Tanganyika; Priests: Rev. E. G. Laverick, of Sebastian, and Rev. Wm. Austin, O.B.E., curate of St. Paul's, Bendigo.

QUEENSLAND.

BRISBANE.

The Archbishop's Holiday.

The Archbishop of Brisbane, Dr. Sharp, in his notes for January, writes: "I propose to be away from the diocese (in New South Wales and Victoria) from December 31 to January 24. Then I shall attend the Church of England Men's Society Conference on January 26, 27 and 28, and the clergy summer school at Coolangubra from January 29 to February 1."

Christmas Services.

There were excellent attendances at all services throughout the diocese on Christmas Day, when all collections were devoted to the Clergy Superannuation Fund.

In many parishes the number of communicants was the largest on record. Though on many instances choristers were away holiday-making, yet the Christmas music and hymns were very heartily rendered. Family Communion Services were arranged in several parishes at 9.30 a.m., and were largely availed of.

ROCKHAMPTON.

Reduction of Diocesan Debt.

The Bishop of the diocese is pressing forward his endeavour to liquidate the debt of £30,000 on the diocese. Two-thirds of this debt was caused in connection with the establishment of a diocesan education scheme to meet the urgent need of buildings for Church schools. The Bishop has already collected £17,000 in the city of Rockhampton as a preliminary to launching a campaign throughout the diocese, which covers an area of 223,000 square miles.

NORTH QUEENSLAND.

The Bishop writes in the "Northern Churchman" as follows:—

"Things turn out better than there is any reason for us to think they will, because we are not the victims of unkind fate, but the Children of God, who has told us not to take anxious thought for to-morrow, for to-morrow is His responsibility, so long as we make an honest use of to-day."

SOUTH AUSTRALIA.

ADELAIDE.

Ordinations at the Cathedral.

An impressive service was held in St. Peter's Cathedral on St. Thomas' Day, when the Bishop of Adelaide (Right Rev. Dr. Thomas) ordained three deacons to the priesthood and six candidates as deacons. One of the new deacons is for service in the diocese of Willochra. This is the largest number ever ordained at one service by Dr. Thomas.

The Bishop and clergy entered by the western door and moved to the chancel in procession, headed by a cross-bearer.

Canon Hewgill, who preached the sermon, based his remarks on the text, "And now, behold I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there." (Acts 20, verse 22). He pointed out that the life of a Christian minister, to all outward appearances, was a married life. But there were inward ties of the spirit by which, if he was faithful to his calling, he was bound to the service of Christ. This placed him under the strictest discipline, and required from him ready obedience to his unseen Lord.

Those ordained were:—To the priesthood, Revs. H. E. G. Shepherd (curate of Unley), H. B. Wilson (curate of Hindmarsh), and W. G. Thompson (curate of Woodville); to the diaconate, Revs. G. K. Walton (curate, Port Adelaide), E. A. Burden (curate at Unley), G. Cornish (curate, Mount Gambier), J. H. Cawte (who will assist the Rev. A. J. K. Baker, of Quorn, in the Diocese of Willochra), G. C. H. Mellowship (Waltham), and E. G. Radcliff (a blind candidate, who won distinction at the recent examinations, curate to Hindmarsh).

Dedication of Caravan.

The dedication of the caravan secured for work in the outlying districts of the diocese, took place after Holy Communion at 7.30 a.m. on January 10. The Bishop of Adelaide conducted the dedication, which was followed by a breakfast at the Girls' Friendly Society's rooms at North Adelaide. Later in the day the caravan started on its first trip which includes the Clare and Burra districts.

TASMANIA.

Ordination.

Two deacons were ordained at the ordination service in St. David's Cathedral, Hobart, on St. Thomas' Day. The candidates for ordination were Messrs. Reginald Charles Brown and Sydney Charles Brammall, B.A., both of St. Wilfrid's College, Cressy.

The Rev. H. C. Brammall preached the occasional sermon and said that there came a time in the life of every young man when he had to choose his vocation in life, and in such a choice he was frequently influenced by selfish motives, and such considerations as to what income he would derive from his profession, or the position he would occupy in society. These two young men had chosen their life's work worthily, and in one case at least that choice had been made in early childhood. They had heard the call of the Master just as truly as had the apostles on the shores of Galilee. They were severing their connection with the world as far as any question of obtaining a livelihood was concerned. God was dependent upon man for the fulfilment of His purposes, and there was a great responsibility upon those who were called upon to do His work.

The Late Miss Isabel Garrett.

The death of the late Miss Isabel Garrett removes a noted personality from the life of Hobart. With her death passes the last of the ladies who, during the last century, conducted the Ladies' Grammar School at Hobart, then one of the best-known educational institutions for girls in the Southern Hemisphere. There were five Misses Garrett, and the last two survivors of the group, Misses Fanny and Matilda Garrett, died only within the last few years, Miss Isabel being the last. These ladies had a great influence in moulding the characters of the last generation of women, not only in Tasmania, but in the other States and New Zealand. There were boarders from all the States at the Grammar School, and many from New Zealand, for it was the school of the highest standing in Australasia at that time, and its pupils are now scattered far and wide. It was closed in the nineties. The Misses Garrett were the daughters of the late Mr. Alfred Garrett, and were for many years regular worshippers at St. George's Church, Hobart. They were keenly interested in the work of the S.P.C.A.



ST. JOHN'S CHURCH, CAMPSIE, DESTROYED BY FIRE.

The late Rev. Reginald James Tuck.

In a note from a friend who was at Werrimul when Reginald Tuck lost his life by drowning in the River Murray, we learn that he, with another, was caught in a swift moving current. Both battled against the stream to the point of exhaustion. Noting that Tuck was weakening under the struggle, the companion endeavoured to help him, but Tuck pushed him off with the words, "Save yourself, you are a married man. I'm done." So did a truly great soul give his last thought to others and not to himself. A magnificently Christian close to his life!

The funeral service took place at Holy Trinity Church, Wentworth Falls, on Monday, December 31, the body having been brought across from Werrimul. The Rev. G. C. Glanville, of Moore College, took the prayers, the Rev. Canon Mori read the Lesson from I Cor. xx., and the Rev. S. J. Kirkby, of the Bush Church Aid Society, gave an address. A large number of friends in Wentworth Falls and from Sydney were present. Included among the clergy were Revs. Stephen Taylor, H. McWilliam, W. Siddons, H. E. Taylor, R. J. Hewett, F. Jones, A. H. Edwards, G. Williamson, W. Stanger, A. N. Barwick.

At the graveside the service was taken by Rev. S. J. Kirkby. There was no gloom or blackness of unrelieved grief. A noble soul was with God; his weary body was given rest. The golden sunshine but spoke of the brightness of the Father's presence; and the cool wind that ruffled the trees of His temporary mercies. All came away from that flower-covered grave praising and thanking God for His servant's departure in the true faith and fear of His Holy Name.



St. John's Church, Campsie.
Destroyed by Fire.

The Rector, Rev. W. H. Croft, writes further:—

We have lost everything, all the sanctuary fittings, organ, big oak pulpit, choir stalls, soldiers and parishioners' memorials; 22 classes of girls and their teachers of the upper school are without proper accommodation, and forced to crowd into the boys' school where they are 16 classes of boys. No church has been burnt down in Sydney Diocese for 30 years. It is the blackest Xmas we have had to face.

About £140 was subscribed in half an hour at a hurriedly called meeting of parishioners. This £140 could head the list. We are perplexed on every side, as St. Paul expressed it, but not despairing.

My churchwardens and people would be most grateful for any assistance that can be rendered in our terrible distress.

New Societies.

Mr. D. Dorrington writes:—

We hear a great deal these days about the lack of the Church. Is it not time that churchpeople realised that a multiplicity of organisations does not improve matters? We have so many already that need pruning or cutting down, and yet new ones come into being! There are always good reasons given for these new movements, too! But what of the old ones? Recently in Victoria there has been started a "League of Youth" movement, "Splendid!" someone says. Yes! But what of the various parochial organisations? Are they so flourishing that there is ground for something new? If not, are they just to drag on with the help of a few faithful folk?

Forbid that I should quarrel with any organisation which aims at the spreading of the Glorious Light, but perhaps the large number of organisations of the church are almost a stumbling block.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

T. A. Strudwick, Esq., Chatswood, 12/-.
Miss Loughrey, Orong-rd., Toorak, 11/-.
Rev. Pitt Owen, Arncliffe, 10/6.



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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, January 17, 1929.

"Thou shalt love thy neighbour as thyself."

My dear girls and boys,

Once upon a time a mouse started out to seek his fortune. The first thing he came to was a tall tree, up which he climbed, and at the top he found many large nuts. "Here is food," he said, "if I can only get inside." He soon gnawed through the rough husk, but then came to the hard bark of the nut. "Perseverance will overcome all difficulties," he said; and soon he found a small soft place in the bark, and he quickly pushed his way through it, and there before him lay a most delicious feast of milk and sweet white cocoa-nut meat.

Now this mouse might have hurried out and told his friends and neighbours of the feast he had found, enough for all for many days, or he might have stood in the hole and handed out meat to his friends, who could carry it to other mice who lived at a distance. But our mouse did neither of these things. He said, "Charity begins at home," and "Look out for number one," and "First come, first served," and some other proverbs that he had been careful to remember, and these taught him that he would enjoy himself most by keeping quiet and eating it all himself. So he stayed inside the nut, and ate, and ate, till he had eaten it all up; and then he said, "I will go out and find another nut." But, alas! when he would go outside, he could not possibly squeeze through the hole, he had grown so big; and he could not gnaw the hard shell, so he had to stay inside till he died. And when the cocoa-nut gatherers came, they found one nut too light to be good, and on cracking it open, lo! it was the tomb of the unfortunate mouse.

This is a true tale. It is quite a common thing for nut-gatherers to

find empty nuts with nothing inside but a dead mouse. This is the way the poor things get there.

When you read this you'll think "What a stupid little animal"; and so he was. But let us all mind we are none of us like him in this New Year just begun for us. Selfishness is such a horrid fault, and we all of us have to fight against it in some way or other. We know that Jesus Himself said, "Thou shalt love thy neighbour as thyself," and if we do that we can't be selfish. He was talking to a lawyer. You'll find the story in the 22nd chapter of St. Matthew. Will you read it for me?

I am, yours affectionately,

Aunt Mat

Answer to question in last issue:—
St. Matthew xxvii. 20.

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

MOVE ON.

The stars come out, and the stars go in,
And the rivers ebb and flow,
The flowers grow up, and the flowers die down,
And the breezes come and go.

The earth goes round, and the world goes on,
And so must you and I,
For the things that will not grow and move,
Are the only things that die.

The waves flow on, but the rock stands still
Till it crumbles into dust.
And the mind that will not live and learn,
Is a mind that goes to rust.
—Exchange.

The Best Investment for the New Year!

HELP the work of THE BUSH CHURCH AID SOCIETY

away towards the interior of Australia
THE DIVIDENDS are not pounds, shillings and pence, but—
CHRISTIAN CHARACTER and STURDY CHURCHMANSHIP.

Appeal is made especially for the new Children's Hostel to be built at Mungindi, on the Queensland Border. The motto is "Keep our own children for our own Church!"

\$500 Required.

Remember also the Aeroplane Ministry, the Bush Mission Hospitals, Mission Vans, and far-extending work of the B.C.A. Padres.

Grateful acknowledgement will be made of all gifts.

Organising Missioner:
Rev. S. J. Kirkby,
St. Andrew's Cathedral,
George Street, Sydney.

Victorian Deputationist:
Rev. K. B. J. Smith,
St. Paul's Cathedral,
Swanson Street, Melbourne.

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Vol. XV. 29. [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper]

JANUARY 31, 1929.

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



Bishop of Melanesia Rescues a Native Woman.

C.M.S. Summer Schools.

Leader—"An Ancestral Problem."

Letter—"The Church's 141st Anniversary.
The Ven. Archdeacon Boyce.

Quiet Moments.—A New Life.

Rev. S. J. Kirkby addresses the Millions Club.

Romanism and the Bible.

The Aborigines.

The Late Archbishop Lees.

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General Editorial Communications: The Editor of "The Australian Church Record," and all news items: C/o St. John's Vicarage, Toorak, Melbourne, Victoria.

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VICTORIA—Melbourne, Diocesan Book Depot, Miss M. D. Vance, Brookville Road, Toorak, or care of B.C.A. Office, St. Paul's Cathedral, Bendigo, Rev. W. M. Madgwick, Eaglehawk.

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Please report at once any irregularity in delivery or change of address.



Hubert Opperman, the crack Australian cyclist, proclaims himself a prohibitionist.

"The oldest and greatest friendly society in the world is the Church. It is also the greatest travellers' aid society."

Cheltenham, Victoria, Benevolent Home inmates made a collection among themselves for B. and F. Bible Society in gratitude for the Government increase in their pension allowance.

By reading three chapters daily, and five on Sunday, and dividing the 119th Psalm into 11 sections of 16 verses each, one can complete the reading of the Bible in twelve months.

According to the constitution the headship of the Salvation Army in-

volves autocratic control over assets estimated at between £20,000,000 and £30,000,000, and the leadership of millions of people.

C.M.S. returns for 1928, N.S.W. £21,988, Victoria £18,780. The former is the largest on record, the latter is £4280 in excess of the previous year. A.B.M. for 1928 amounted to £8810 for Victoria, an increase of £833 on the previous year.

The Soviet authorities have closed a church in an industrial district near Moscow, and have converted it into a cinema theatre because the local Communists stated that the church was having an undesirable influence on the workers.

For the first time the colporteur of St. Stefano, Italy, was allowed to enter the prison used for the worst-known cases of criminals, nameless men who are cut off from all civilisation. He was able to distribute over 2000 portions and the books were accepted with great joy.

As a set-off to the people's general disregard of the Soviet's order not to observe Christmas, the newspaper "Izvestia" has opened a fund to provide the Red army with a new aeroplane, to be called "Anti-Christ." Only the ungodly and irreligious are invited to subscribe.

Sensation has been caused by the Bishop of London, who has issued a circular letter to the 160 incumbents in his diocese to whom he had given permission to have continuous Reservation. Probably one-half of these 160 incumbents owe their present appointments to Dr. Winnington-Ingram.

Dr. Henson says: "The loss of national status would for many churchmen be a wounding experience, but establishment has ceased to be an object of regard for the majority. Disestablishment does not stand alone. It goes with the sinister and terrifying prospect of disendowment."

The extreme character of the services held in London on All Souls' Day included a Requiem Mass, and "Pontifical Vespers of the Blessed Sacrament." During the service of "Devotions" the entire congregation was led in acts of adoration towards the Reserved Elements.

Three packs of cards were made for each man, woman and child in America last year. Furthermore, ten times as many cards are manufactured in the world to-day as were turned out twenty

years ago. Cards were invented by Jacquemin Gringonneur to amuse Charles VI., the insane King of France, in 1392.

"The Protestant Truth Society enters emphatic protest against the decision of the Central Board of Finance of the Church of England authorising the publication of the twice rejected Prayer Book. It is idle to pretend that such issue is for mere academic discussion. The Bishops by their wilful defiance of Parliament are heading the Church for disaster."

I am beginning to think that the Bolsheviks are much keener about spreading their ideas than the average member of the Church of England. The Bolsheviks can always get money and people to spread their ideas. The Bishop of Kootenay, when visiting Eastern Canada, discovered a paper with a list of Bolshevik centres all across Western Canada and British Columbia for getting hold of school children.

Christian schools in Turkey are well aware that the Government reserves the right to close them down if they attempt to convert Turkish children from Mohammedanism to Christianity. The Times correspondent at Constantinople now announces that the Turkish educational authorities have closed down a French girls' school of Our Lady of Zion at Smyrna because three teachers, who carried on religious propaganda last year, were not dismissed.

The Rev. J. Cairns, vicar of Chevening, Kent, says: "Don't build unnecessary church buildings; rather subsidise a motor bus. I have done so," he adds. "Now on Sunday evenings a large, very crowded motor bus comes along and nearly trebles the congregation." The rector of Brettenham, Norfolk, has purchased an omnibus and drives worshippers to and from church, not stopping to change out of his cassock. He charges a penny each way.

One of the Finns, aged eleven, wrote to the editor of the paper to ask "How this foolish idea of God arose?" The editor replied that it was a myth made up years ago by the bosses to frighten the people into obeying them—they were told, if they did not, God would punish them! We could not help admiring the courage with which the Canadian and British children continued to read their Bible lessons in spite of the ridicule of the Finn and Russian children, who told them "There is no God, and when you die you are put in a hole and that is the end of you!"