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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, Sept. 27, 1928.

"O to wait and play and waver
Suits the souls who have no fire,
But it never leads a pilgrim
To the Land of Heart's Desire."

My dear girls and boys,

To-day instead of writing a letter I am going to tell you a story told by Mr. Samuel Morris to boys and girls in New Zealand.

In a strange town that was neither new nor old, and which was known far and wide by its peculiar name of "Sometime," there once lived and grew up a little boy. He was very much like other boys, but you might have known him anywhere because of his bright and smiling face, with eyes that tried to look straight at you, with just a suspicion of doubt in them. And his name, you could never forget it. He was known as Master Meant-to-do-it. The town in which he lived was a large one and had many inhabitants. Most of them seemed to get on very well and to be prosperous for a little while; then they either moved away or were forgotten as of no account.

Master Meant-to-do-it went to school and started well. He took up a great many subjects, and in every one of them he made a good beginning; but, alas! he very easily grew tired of his lessons, and could not keep on at his studies. His strong point was in making promises, always, of course, meaning to keep them. Day by day he went to school promising that this time he would work very hard. But it was so much easier to think of what he meant to do than to do it, and so the promises were never kept.

From a distant town his uncle arrived one day with his car, offering to take his nephew for a grand ride and picnic if the lessons of the day were done in time, and little Master Meant-to-do-it promised all would be ready. Punctually to the hour uncle arrived, but there was no motor ride that day; the boy had not kept his word. He did mean to, but somehow the time had gone quicker than his efforts. Uncle suggested that he should take his little nephew back with him to "Nowtown," but the little lad would not leave his playmates or give up his home, but promised quite gladly to come soon.

It was always the same, day after day he would make up his mind that to-morrow he would be able to do better. Then came Leap-Year. "Ah," said he, "now I shall succeed, for there is an extra day this year." But when the to-morrow on which he counted—February 29—arrived, he found it was still to-day.

He still stayed on in the town of Sometime, when many of his chums and schoolmates had moved to Nowtown, and became rich and happy. They would sometimes inquire about him for those who came that way and who knew his story. Then, with a

shake of the head they would say, "Poor Meant-to-do-it, his name should be changed to Mr. Might-have-been." We are now well into the middle of the season of Trinity—I wonder if you can tell me how many Sundays after Trinity there are.

I have had several very nice letters. Thank you for them. I love to get them.

I am, yours affectionately,

Aunt Mat

Answer to question in last issue:—
2 Corinthians xi. 26.

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

A POET'S PRAYER.

Let me do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place or tranquil room
Let me but find it in my heart to say,
When vagrant wishes beckon me astray:
"This is my work; my blessing not my doom;
Of all who live, I am the one by whom
This work can best be done in the right
way."

Then shall I see it not too great, nor small,
To suit my spirit, and to prove my powers;
Then shall I cheerful greet the labouring
hours,
And cheerful turn when the long shadows
fall

At eventide, to play and love and rest,
Because I know for me my work is best.
—Henry Van Dyke.

THE CHILD AND RELIGION.

(Continued from p. 4.)

Place of Public Worship.

On the other hand, if he were told that he could do two things for the Church, his second choice would be to improve the quality of the opportunities that are offered for public worship, especially for children and youth. Public worship is the second great religious educational enterprise. But what about the Church school? That is neither the first nor the second, but the third most important undertaking in religious education. Let no one think that this is a disparagement of the church school. On the contrary, placing it third rates its importance extremely high. To rank it next after family life and public worship is to give it honorable recognition. The church school has proved itself a mighty instrument for bringing souls to God. But it is an instrument; while family life and public worship are more truly described as ends in themselves. The church school might some day be superseded. On the other hand, without public worship, our religion is well-nigh inconceivable, and without religious families it is practically doomed.

It will be noticed that practically nothing has been said about the teacher, the child, the curriculum, or the equipment. All are vitally important, but the purpose of this article is to make a plea for more practical interest in the child and his religion on the part of the church. One of the saddest things which ever meets the eye of a leader in religious education is the complacency and satisfaction with which a parish will congratulate itself on having induced a Sunday school to carry on a form of education typical of the nineties. Let it be said, we can have ancient buildings, antiquated books and the teaching methods belonging to another age if we will; but there is one thing that the Lord forbids us to have, and that is ancient children. Every child is contemporary, is modern, is of this age; their experiences are those of this generation. This is a given factor in the problem of religious education, and it behoves us therefore to approach these children with the educational methods of their own time.

Adelaide Church Congress.

The AUSTRALIAN CHURCH RECORD

For Church of England People
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Adelaide Church Congress—Subjects and
Speakers.

Adelaide Synod Happenings.

Leader.—The Sydney Amendments.

Newcastle Cathedral—Dedication.

St. Andrew's Cathedral—Agreement Re-
jected.

Sydney Diocesan Synod—Brief Outline.

Word or Two—Items of the Hour.

Illustration—

The Bishop of Adelaide.
The Bishop of Egypt and the Sudan.
Rev. W. G. Hilliard.
St. Peter's Cathedral, Adelaide.
The Archbishop of Canterbury.

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The Jews in less than five years have transformed Palestine into a living, throbbing, beautiful little land—into the living land of Israel.

The remains of Dr. Theodore Herzl, the founder of the Zionist Movement, are to be taken from Vienna to Palestine and placed in the family tomb to be erected on Mt. Carmel.

There would be fewer nervous breakdowns, and fewer anxious, overburdened, fussy Christians, if we learnt not to allow small thoughts and worries to go round and round in our minds, keeping out better things.—Canon Streeter.

Speaking of the Assembly of the League of Nations, Lord Cushendon warmly supported the recommendations of the Committee favouring the em-

ployment of women police to prevent the white slave traffic, and protect the morals of young people.

We agree with a leader of the Church in the Old Land that there is abroad to-day much loose thinking, much loose phraseology and much parrot-like repetition of catch phrases. These become a vogue, pass for the truth and really hinder the investigation of truth.

A minister of one of the Nonconformist bodies recently made the unsolicited confession that they were "now almost to a man unitarians." This is the modernist attitude towards Christ. The Devil, "which deceiveth the whole world" (Rev. xii. 9) has "blinded their minds" (2 Cor. iv. 4).

ADELAIDE CHURCH CONGRESS. 17th to 24th October.

THIS PAPER WILL BE SPECIALLY
REPRESENTED AT THE CONGRESS.
It will furnish full reports of proceed-
ings.

FOUR EXTRA PAGES are supplied
this current issue relating to the Con-
gress, and next issue a similar increase
of size will be made, for the benefit of
our readers.

The Seventh Day Adventists, who this year opened a publicity bookstall at Keswick during the Convention week, were counteracted by the Lord's Day Observance Society. A booklet souvenir, dealing with the blessings of the Lord's Day, was issued by the Society and circulated amongst the thousands of visitors.

A Church School in Melbourne has received undeserved comment in the press in reference to conduct of people at a function over which the school authorities had no control and no responsibility. If it had been a Roman Catholic School which was affected it is safe to say the police report would not have been published.

While engaged in cutting a trench across the Strand between the Gladstone monument and St. Clement Danes Church, one of the busiest thoroughfares in London, workmen unearthed a number of human remains, the relics of the ancient churchyard. Parts of a skull and a jawbone were identified, and also fragments of limbs.

The N.Z. Church authorities have established a Missionary Museum in the old mission building at Kohimarama.

Already deep interest has been taken because of its sacred and pioneering associations. This will be added to, because the house will now display a unique collection of exhibits from Melanesia.

The British Government's report on the health of the Army for 1926, just issued, declares that: "The soldier of to-day having, to a very large extent, given up the consumption of alcohol, beer, and other intoxicating beverages, has replaced them with cocoa and coffee or other 'soft' drinks." This is a fact which deserves to be widely known.

One of the recommendations of the committee of experts to be taken for the preservation of St. Paul's Cathedral was that the drums of the dome should be encircled with metal hooping. The total length of the chain is approximately 450 feet, each bar being approximately 16ft. long, while the total weight is just under 30 tons.

"Compulsory arbitration has proved a failure, and unless there is a nationwide movement in favour of the open shop, as was the case in America after a series of acts of sabotage and murder, I cannot see much hope of permanent industrial peace in Australia," says Mr. M. P. Campbell, president of the Queensland Chamber of Manufacturers.

The Fascist Grand Council, with Signor Mussolini presiding, adopted a measure governing its constitution. The Council will be the supreme organ of the Fascist regime and Government, co-ordinating the activities of both, and sitting secretly. The members will include leaders of the Government and Fascist party, who will not be paid salaries. They will be immune from arrest and criminal proceedings, with the Council's consent. The meeting concluded with cheers for the Duce.

The Times correspondent at Constantinople reports that the Turkish Prime Minister (Mustapha Kemal) has returned to Angora, the capital, after a tour of Northern Turkey, the object of which was to instruct the population in the new alphabet. Kemal says he is highly satisfied with the progress made. Everybody in Turkey in a few years will be able to read and write. Orders have been issued that all correspondence throughout Turkey after October must be conducted in the new alphabet. The newspapers will be subsidised in the purchase of new printing machines. Turkey has adopted a Latinised alphabet of 23 letters, omitting Q, W and X.

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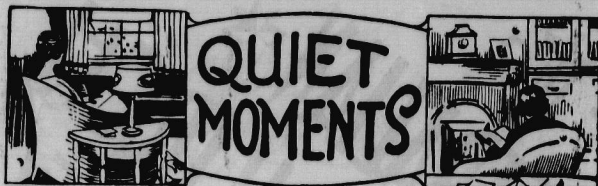
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The physical separation of Body from Spirit is both an age-long mystery and a life-long dread to many good people. No one can tell us quite what it is which finally causes life to cease, as we erroneously say. Really it should be spoken of as the separation, not the end of life. However, the mystery and the fear remain, save to those who look at this last act of human experience on this earth as but "the entrance to the life Elysian."

There is, and so often it is forgotten a much more awful separation for



QUIS SEPARABIT?

TRAVELLERS on the High Seas by P. & O. ships will have noticed that the company's motto, as above, appears printed on the menu and stationery. It is possible to find sermons in stones and in other unexpected places. And here is one.

The religious character of many British mercantile institutions is well-known, and is exemplified in the inscription on the Royal Exchange, "The earth is the Lord's and the fulness thereof." And here is another instance taken from St. Paul's words to the Roman Christians (8: 35) "Who shall separate?"

Early seamen were pious to a degree. They shared with farmers the distinction of providing fewer atheists than other callings did. This is because they worked near to Nature, and in constant close dependence upon it. To be near Nature is to be near Nature's God.

Much of our modern materialism is due to the mechanical conditions under which we live. God is far removed from our ken. We have interposed mechanical means between us and God. We have thus hid His Face from us. It is true but awful that man can so easily separate God from himself.

Separations in life are inevitable to human experience. Children leave the parental roof, as birds do the nest. Pioneers venture forth to new lands, and lay the foundation of empire. We too readily accept their acquisition, and too rarely credit them with the trial of parting from home and kin.

All states of life require just that simple faith so well expressed by Bishop Bickersteth—

"Peace, perfect peace, with loved ones far away?
In Jesu's keeping we are safe and they."

And as time works its toll there is yet more faith demanded of us to sing—

"Peace, perfect peace, Death shadowing us and ours?
Jesús has conquered Death and all its powers."

After all the greatest separation is not in Distance, nor in position in social status, which our little minds make so much of, nor in being misunderstood, which falls to the lot of everyone in time, and which makes a gulf between the oldest friends, and breeds suspicion between Labour and Capital, and often separate husband and wife, father and child, more widely than Death itself.

The physical separation of Body from Spirit is both an age-long mystery and a life-long dread to many good people. No one can tell us quite what it is which finally causes life to cease, as we erroneously say. Really it should be spoken of as the separation, not the end of life. However, the mystery and the fear remain, save to those who look at this last act of human experience on this earth as but "the entrance to the life Elysian."

There is, and so often it is forgotten a much more awful separation for

human contemplation as a possibility to be feared exceedingly. It is that final and absolute separation from God.

The doctrine of Hell is unpopular today, and is very seldom heard in the pulpit. The medieval conception of literal fire is discredited, and we learn to interpret the figurative statements of the Bible as referring to a terrible state of future punishment. No one takes any pleasure in speaking about Hell, whatever way it may be understood. But our Lord definitely taught of its existence in some form, which man has often distorted to base purpose. But the most awful fact of Hell remains after every possible interpretation, because it is the foundation fact of all relationships of life. All being is subject to disintegration and decay, by being resolved into its original component parts in time. Man will also thus be affected. Body and Soul must part, for a while, at least. But what and if that be the conscious and final separation of man from God? Is not that more awful than any pictorial fiery Hell of medieval times? Even the very children of God fear this. What, then, of those who have deliberately cut themselves off from all intercourse with the Divine in this present life?

There is only one thing which can separate man from his Maker, and that is Sin. "Your iniquities have separated between you and your God," cried Isaiah (59: 2). This is the incentive to Repentance, and this is the reason of the Christian hate of wrong in any shape or form.

There must have been some tremendous necessity, something of dire threat against the union between God and Man, to bring down the Son of God from Heaven. He is spoken of as the one God-Man, not merely as God and Man, for any of us are that. He came to be the Daysman betwixt erring man and the offended God, and He made At-one-ment, as it literally should be said in so many syllables. He abolished that which caused separation between the Father and His Child, and He assures us of the union of Body and Soul to be attained at the Resurrection of the Just. He also gives joyful assurance of that happy reunion of those long separated by Death, whom He will bring with Him when He comes with all His Holy Angels. He, further, will for ever unite his Elect to Himself, presenting to Himself His Glorious Church, perfect then through perfect union with Her Lord.

Luther's great hymn ends thus—

"May we in this our trial day
With faithful hearts Thy word obey,
And thus prepare to meet Thee."

OUR SPECIAL ISSUES.

This issue of the "Australian Church Record," as will be seen, is of a special character. The next issue will be in the same category. These extra pages will of necessity increase the cost of publication. Several friends have already sent us small sums wherewith to defray this cost of printing. We make this appeal confidently believing that there are other friends of the Evangelical cause who would like to share in this matter. Any contributions sent in to cover this increased cost of issue will be thankfully received and duly acknowledged. Send to "A.C. Record," 192 Castlereagh-st., Sydney.



Play in Canterbury Cathedral.

The Committee of the National Church League has addressed the following to the Dean and Chapter of Canterbury:—

Very Reverend Sir and Reverend Sirs,—On behalf of the Executive Committee of the National Church League and by their direction we, whose names are undersigned, do hereby present to you our most grave and respectful remonstrance against the use of the nave of Canterbury Cathedral for the exhibition of a play. We submit that you are trustees of the Cathedral to preserve it for the purpose of Divine worship and to protect it from all profane and common uses. Having perused the play that was performed, we cannot regard it as an act of worship, and are of opinion that it misrepresents the sublime counsel of Almighty God in the Incarnation of His most Blessed Son and in the purpose of that Incarnation. We are grieved beyond measure that the theme presented to us with such sublime simplicity and dignity in the Gospel according to St. Luke should have been brought down to the level of ordinary dramatic representation.

Our objections go deeper than this particular play. We regard it as a most serious abuse that any church, and especially the mother Church of England, should return to pagan methods of imparting religious teaching. We can find no warrant for such methods in the New Testament. They may have served some purpose in a world that knew nothing of the realities of sin and salvation. But we are convinced that they must be repugnant to souls that have sounded the deepest religious experience of conviction of sin and of conversion to light, and from the power of Satan unto God, who naturally look to men in your position for spiritual guidance.

Already we grieve to learn that the example set in Canterbury Cathedral has been followed in another church, in which it is reported that Satan is staged as a comic character. It is a solemn duty, entrusted to you by God on behalf of His Church, to guard the faith of our fathers in days when the pursuit of pleasure and love of vain dis-

Clerics I Have Met.

The Slum Samaritan.

Never mind his name. He only represents a type. Besides, he would not thank me for mentioning it; for he hates the house-top. I met him first at a political meeting in a poor South London constituency where he delivered a straight message of hope and a better life to a packed hall of workers who had applauded a Labour candidate. Leaving the hall he lit his pipe at mine. Twenty yards down the road he quitted me for a couple of homeless wasters he spied at a street corner and whom he took straight away into an eel pie house for supper.

Next day I looked up his record in Cockford and Debrett. Second son of a peer, he had been brought up in the lap of luxury and had come straight from Cambridge to settlement work in the Bermondsey slums. The Sunday following the meeting, I went to his settlement hall, wishing to hear him preach or speak. He was not there. He had delegated his trust for that afternoon to a horny-handed blacksmith who told the assembled men of their sins in the language they best understood. The smith, after the meeting, took me round to my parson's hiding place, where, said the smith, he was due to "relieve guard."

Up two crazy flights of stairs, in a miserable back room, I found my aristocratic parson tending a dying man, too sick and maimed to be removed to hospital. The sufferer got his release that night, the smith watching at his bedside. Parson had been by him all day, ministering unto him, cheering him with words of hope, and tidying up the place. He said it was a tussle to abandon his friends at the settlement, even for one day, but the sufferer was completely friendless and he could not let him die alone in that den. I learnt later that the Parson paid for the funeral.

Youthful reporter-apprentice as I was in those days, I had occasion to follow closely the work of my parson for some years, until he departed for very similar, though even harder work, at Limehouse, the London

play are blinding the eyes of men to the realities of sin and judgment to come, and we plead with you not to turn the sublime Gospel record of the grace of God into a matter of play acting. You have deeply wounded the consciences of a multitude of Christian people, on whose behalf we pray you with all earnestness and with all respect to desist from this desecration of your cathedral, from misrepresentation of Holy Writ and from frivolous accommodation to that craze for amusement which is one of the most disquieting features of the present time.

We are, yours faithfully,
E. A. Knox, Bp., Chairman.
W. Guy Johnson, Secretary.

Actors' Church Union.

The twenty-ninth annual report of the Actors' Church Union is a record of quiet but steady progress in various directions. Judging from statements made by the Union's chaplains in London, the provinces, the Dominions, and on the Continent, there is no doubt that their services supply a great need and are deeply appreciated. A provincial chaplain writes: "I am always welcome 'behind.' This makes my visits easy and a real pleasure. I have been able to get into touch with many members of the profession week by week. . . . I do find that they appreciate very much a visit from the A.C.U. chaplain, and, what is more, they expect to see him." The report states that the Union has 984 members, 684 chaplains, 775 priest associates, 387 associates, and 1021 subscribers.

Church Army.

After evangelistic route marches of six to seven weeks, the eight bands of Church Army Crusaders which left Derby in June, have reached their destinations. Columns have been marching to Brighton, Morecambe, Lowestoft, Douglas, Margate, Blackpool and Cuthberts. A sisters' column was expected at Swansea on August 4. All parties will hold missions on the seashore for one or two months.

sailors' colony. Little by little I gleaned details of his life story. Quitting the University with highest honours, he had been impelled by a strong sense of duty and fraternity to labour for the spiritual and material welfare for those whose drab existence is in truth a struggle, in which many of them must succumb. His coronetted sire made him a handsome allowance, every stirrer of which went in helping lame dogs over stiles. Parson forced himself to subsist on his settlement stipend—about the equivalent of the wages of an unskilled navvy. I never met him in car or bus; but on more than one occasion I have seen him put poor old folk into such vehicles and prepay their fare.

Homeward bound at midnight from concert or meeting, I have met my parson piloting some tramp or outcast towards the nearest coffee stall. I have seen him at midnight meetings, organised for the reclamation of street walkers, face a yelling crowd of half-drunken women with an appeal to a better life that brought at least some to the penitent stool. Twice I have met him on the way to a local midwife's to secure that assistance for unmarried mothers-to-be to which a pitiless world often denies them the right. Never once have I heard him "talk shop" in the sense of sectarian persuasion, or suggest attendance at his settlement. But the objects of his solicitude went there all the same. He made them welcome at meeting, service, tea-party and smoking concert. His whole life was service and sacrifice, when it might have been ease and affluence. Who shall say it was any less of a success on that account?—Exchange.

What rest and satisfaction the heart finds when simply enjoying Christ! It is the consciousness of being under the shelter of His wing; not merely as sheltering one from what is outside, but still more, as assuring one of what His love is. The strong quail preserve you from what is outside, but the nearer you are to him the more you enjoy the down.

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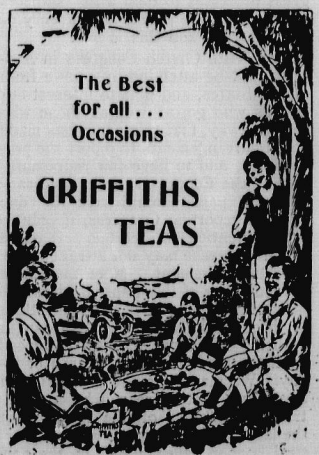
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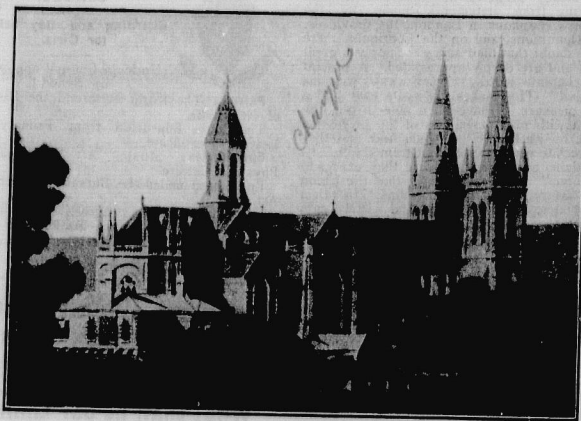
Support the Church's Evangelical Societies for Home and Foreign Missions



Church Congress, Adelaide

17th to 24th OCTOBER, 1928

THE First Church Congress was held in 1861 at Cambridge, and since there has been in England in one or other diocese a similar meeting every year, testifying to the acceptability of this form of gathering despite the charge (or possibly to give point to the allegation) that we do too much talking in these days, and too little work. Without discussing that tempting topic, it may be noted that Congress means a great deal of work, and very hard work, too, for those who are principally concerned, and it involves likewise some real labour on those who go, merely, as it may be said, to listen. For listening, listening intelligently, is much harder work than speaking, which most preachers, and congregations do not always bear in mind, or the result of sermons and of congress addresses would be enhanced.



THE CATHEDRAL OF ST. PETER, ADELAIDE.

Ever since the second Congress in England it has been customary for the Bishop of the diocese to preside. Hence it is that the Bishop of Adelaide, the Right Reverend Arthur Nutter Thomas, will have the hardest task of anyone in the Congress. No one will challenge his title there, though it was whispered not long ago that someone raised the perfectly valid objection in law that he had no legal power to subscribe himself "A Nutter Adelaide." However, this will not be a Congress topic, though it might be, as the Congress professes to deal with "subjects which affect the practical efficiency of the Church," and this is one.

The Tenth Church Congress in Australia will be attended by people from all the States, and it is to interest our friends who go, as well as those who remain away, that this paper has made special arrangements to report the proceedings, and to have fair representation at the Congress. It is necessary that this paper should have its due place in reporting Congress, if only to draw attention to certain features which otherwise may not attract notice or attain comment. More and more the existence of this paper is shown to be vital for the breadth and full setting of those truths which stand in danger of being minimised or even displaced from the thought of the Church of today. We may hope the need will not arise, and that there will be no Australian repetition of the incident at the last English Congress when a practical layman called a halt to the flow

of expression of doubt and peculiar thinking which characterises so many of the Church's leaders of thought today.

The First Australian Congress was held in Melbourne in 1882, and there have been eight held since then, quite enough, too, for this country. It is to be hoped that the Adelaide addition will justify itself by an infusion of reality and abandon to the supreme task of the Church, and enrich the mind and thought of the whole of Australia.

The profession of the framers of the scope and details of the agenda is in accord with this ideal, and they state their convictions thus:—"The world today is conscious of unsettlement and misgivings. It has been badly shaken, and while the new generations generally approve of the passing of some old



BISHOP OF ADELAIDE (since 1906).—Rt. Rev. Arthur Nutter Thomas, D.D.; d. 1894, p. 1895; Cam., 1st cl. Cl. Trip., 2nd cl. Th. Trip., pt. ii, M.A. '95; Dom. Chap. to Abp. of York, '95; c of Leeds '99; R. of Guisborough, '01.

hear what will be made of the subject "A Constitutional Episcopate," if only because we confess ourselves profoundly ignorant of what it can be. Dr. Micklem and the Rev. S. J. Houson are charged with this most vital topic regarding the future of Anglicanism in Australia, as we consider it.

The Primate is booked under the heading of "Short Service and Sermon," at the opening of the Congress. Does it mean the address is curtailed, also? The Presidential Address will, of course, come from the Bishop of Adelaide. Bishop Long will conduct a Men's Rally.

There is to be special music, as we should expect at a centre for long famed for super-excellence in choir work. Also an Ecclesiastical Art Exhibition will be held, which, if it follows others, will mostly be an advertisement of a peculiar style of pretty decoration at present in vogue. But this one adds historic interest in displaying pictures of old Adelaide churches and manuscript records of early days in Adelaide. Church Courts will be allotted, and among the Societies to be given space are the Church Missionary Society and the Bush Church Aid Society, the former being represented by the Rev. F. T. Thornburg, the latter by the Rev. S. J. Kirkby, the unofficial "bishop of the Never Never."

Sessions will be held in the Freemasons' Hall, North Terrace, the extra fixtures taking place in the Exhibition Building across the road. These extras include Tableaux, a Public Tea, and a Pageant. There will also be an Oratorio at the Cathedral, appropriately Schubert's "Song of Miriam." C.M.S. will hold a rally on the final day, and, of course, there will be an Anglo-Catholic Conference to set right any accidental Protestantism which may have crept into the proceedings. After all these there is a cricket match, "England v. South Australia," when some ashes will be disputed, and then everyone can return home, we trust with renewed zeal to work for the greater glory of God and the souls of men.

Full information as to reduced fares, terms of membership, and accommodation can be obtained from the diocesan secretaries whose names are appended.

Subjects and Speakers.

A brief review of the detailed list of topics may be of service to stimulate thought preparatory to the Congress, and may be of interest equally to those who have leisure to attend, and those who are too busily occupied to give up the time to be present. For everyone will have some concern in most of the items of the agenda.

THURSDAY, OCTOBER 18th.—

The Historic Jesus.

(Bishop Stephen; Archdeacon Jose, Adelaide.)

The first is well placed. If only we could live nearer to Jesus what a great deal of the shame and pride of church life would disappear. If only we could portray Jesus as an historic character, and not, as in part He is distorted by the creation of ecclesiastical imagination, what greater power would attend the preaching of the Word of God!

"Lord Jesus make thyself to me
A living bright reality."

This should be the prayer and the daily direction of every pious mind. Then, at least, would there be much more real devotion in Church-going, and much deeper joy in living the Christian life.

The Ever Living Lord.

(Bishop Crick, of Ballarat; Canon Hewgill, Adelaide.)

This is in sequence, springing from the former title. If it be true that Christ is Historic, and that He lives, then the conclusion must not be shirked that He will come again, in a really historic manner. May we hope to hear far more about the Return of the Historic Jesus to His real world than is usually vouchsafed in the welter of brilliant theorising of modern perplexities, invariably associated with Church Congresses!

FRIDAY, OCTOBER 19th.—

The Lord of All Good Life.
In the Life of the Ministry.

The Town Priest.

(Rev. W. G. A. Green, Melbourne.)

There is in some of the set subjects very little to be said that will be new, and therefore the task is the harder on those to whom has been allotted such a subject. But Pastoral Theology is ever fresh to the enthusiastic parson, and there are many little peeps behind the curtain which would be beneficial for the laity to have. It is surprising how grossly ignorant, and sometimes how very indifferent, many of our best people are to what the clergyman is endeavouring to do for them. For after all, it must be remembered, that unless the clergyman stands for his people he must inevitably fail. He is not a separate caste, but one of the Flock of Christ, himself needing as much as any man (should we not say more?) the grace of God. Sometimes it is the fault of the unbusinesslike ways of the clergy, sometimes it is their diffidence, or erratic assertion, which erects a barrier between them and the average man, who will candidly tell you he has no time for parsons,

because he cannot understand them. To open the heart, to show the vast need, to demonstrate a personal care for souls, these are the best ways of winning a staunch and loyal support even from laymen who are by no means given to undue regard for the outward observances of religion.

The Bush Missionary.

(Rev. S. J. Kirkby, of Bush Church Aid Society; Rev. C. L. Riley, Perth.)

A Constitutional Episcopate.

(Dr. Micklem, Sydney; Rev. S. J. Houson, Adelaide.)

In the Life of Australia.

Social and Industrial Relationships.

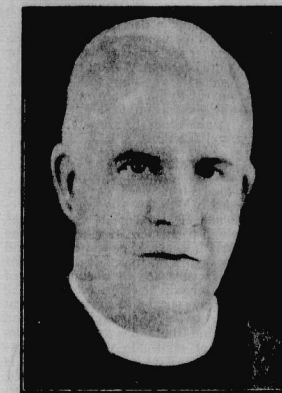
(Bishop Hart, of Wangaratta; Rev. H. N. Baker, Sydney.)

Here we shall get a modicum of "socialism," but as a royal speaker once said: "We are all socialists today." And so we are, in the Christian sense of the word, and it will not do any harm to get down to a clearer definition of the limits of socialistic life, the incidence of certain admitted maxims which should regulate human intercourse more than they do. In other words, to be better Christians on the public and business plane, as well as when we say our prayers.

Church Membership.

(Bishop Halse, Riverina; Rev. W. H. Irwin, Adelaide.)

This may raise more thorny thoughts than anticipated from its rather commonplace title. It certainly has implications. Let us hope that some wise suggestions will emanate to tend towards lessening that great bugbear of Anglicanism in Australia: Nominal Membership. It does make it hard for the clergy to have to visit, and generally take into account, and be ready to minister to, thousands of people who never darken the door of a church except at Weddings, Baptisms, or to attend the funeral of a friend. There was a time when a clergyman's visit did affect a family's churchgoing for a time at least. Nowadays it is taken for granted that he ought to call, and it seems to involve very little obligation to respond in the desired way. You can visit some people every week, and they will not think they ought to go to church, not even from the rather low motive of "returning the call"! But a graver difficulty lies in the fact that in these days of the tightening up of formal worship it is increasingly possible for people who go to church to mistake the outward observance for that change of heart without which all worship becomes so much hollow mockery. It is the mass of inertia in a congregation which makes it so hard to impress the modern mind, familiarised as it is with so much of the cant phraseology of the pulpit, and yet really so ignorant of the Word of God, owing to the neglect of Bible reading, and of Family Prayer. It is could be forced upon the conscience of people that every man is a Priest himself how much more successful would become the work of the priest in the church.



BISHOP OF EGYPT AND SUDAN (since 1920).—Rt. Rev. Llewellyn Henry Gwynne, D.D., LL.D., C.M.G., C.B.E.; d. 1886; p. 1888; F. V. of Em. Ch. Nottm. '92; C.M.S. Miss. in Sudan, '99; Archd. of Sudan, '05; Bp. of Khartoum, '08; Acting C.F. Khartoum, '02; T.C.F. '14-19; Depy. Chap-Gen. in France from '15.

Meanwhile "Let us Pray" for the Congress in the words of one of the official prayers set forth:—

"O God, Fountain of Light and Truth, in whose Name Thy servants will be gathered in Congress; give to Thy Church a new vision and a new charity, new wisdom and new understanding, that the eternal message of Thy Son, not confused by the tradition of men, may be hailed as the good news of the new age; through Him who maketh all things new, even Jesus Christ our Lord. Amen."

Diocesan Corresponding Secretaries.

Armidale.—Rev. C. A. Dickens, Th.L., Diocesan Registry, Armidale, N.S.W.

Bathurst.—Rev. Canon Holmes, M.A., Diocesan Registrar, Bathurst, N.S.W.

Ballarat.—Rev. W. E. Moorhouse, M.A., St. Aidan's College, Ballarat, Victoria.

Bendigo.—Very Rev. Dean Haultain, L.Th., the Deanery, Mackenzie Street, Bendigo, Victoria.

Brisbane.—Rev. J. T. Perry, Th.L., St. Mary's Rectory, Kangaroo Point, Brisbane, Queensland.

Bunbury.—Ven. Archdeacon Adams, M.A., The Rectory, Bunbury, W.A.

Carpentaria.—Rev. W. H. MacFarlane, Th.L., Bishop's House, Thursday Island, Queensland.

Gippsland.—Rev. Canon Thornton, M.A., Sale, Victoria.

Goulburn.—R. T. Wyatt, Esq., P.O. Box 38, Goulburn, N.S.W.

Grafton.—Rev. Canon Ware Th.L., The Vicarage, Grafton, N.S.W.

Kalgoorlie.—Ven. Archdeacon Brewis, The Rectory, Kalgoorlie, W.A.

Melbourne.—Rev. George Green, B.A., St. Martin's Vicarage, Hawksburn, Victoria.

Newcastle.—Ven. Archdeacon Woodd, B.A., Diocesan Registry, Newcastle, N.S.W.

North Queensland.—C. E. Smith, Esq., Diocesan Registry, Townsville, Q.

Perth.—Rev. C. L. Riley, M.A., West Perth, W.A.

Riverina.—Rev. J. H. A. Chauvel, M.A., The Rectory, Broken Hill, N.S.W.

Rockhampton.—Rev. H. S. Hannaford, B.A., St. Paul's Rectory, Rockhampton, Q.

St. Arnaud.—Rev. Canon Macmichael, Th.L., The Vicarage, St. Arnaud, Victoria.

Sydney.—Rev. E. F. N. Cash, B.D., Christ Church, North Sydney, N.S.W.

Tasmania.—Rev. Canon Blackwood, M.A., Holy Trinity Rectory, Hobart, Tasmania.

Wangaratta.—Rev. Canon Wray, C.M.G., The Vicarage, Wangaratta, Victoria.

Willochra.—Rev. H. A. Williams, Th.L., The Rectory, Jamestown, S.A.

SATURDAY, OCTOBER 20th.—

In the Life of the Church Family.

(Canon Blackwood, Tasmania; Deaconess Minna Johnson, Melbourne; Rev. J. J. Booth, Geelong; Archdeacon Moyes, Adelaide.)

This is suggestive, and it brings in work among children and youth in general. Where is Family Church-going? And why does father leave it to mother and children to render recognition to Almighty God, Who is even more of a necessity to father with his responsibilities than to others who are more sheltered than he is from the stress and storms of life?

MONDAY, OCTOBER 22nd.—

In Science and the Arts.**The New Outlook in Science.**

(Rev. A. De Pledge Sykes, Adelaide; Mr. A. G. Price, Adelaide.)

Of course, science is an ambiguous word, and while we know scientists who adopt the reverent attitude of a Newton or a Kelvin, there are others who absolutely regard religion and scientific facts as existing in watertight compartments and having no relationship with each other. It is to show the eternal unity, and the identity of the First Cause of each, that we pursue our enquiries in both studies. And just so far as we discover and believe in this unification so are our minds at rest and we say:

"God's in His heaven; All's well on earth."

The Contribution of the Arts.

(Bishop Radford, Goulburn; Rev. H. E. Inger, Adelaide.)

We have long passed out the extreme Puritanical vogue of regarding beauty and knowledge as antagonistic to the true worship of God, and yet it is as clear as ever that it is fatally easy for the human mind to worship the creature more than the Creator, and to do so often in unconsciousness of error. The Church has impressed music into the service of God, and sometimes has paid too great a price for its assistance. Better far the crude untuned expression of an earnest congregation than the paid song of a band of people who only open their mouths to praise God when and as they are paid! Our stained-glass windows, our carved stone, and our Gothic churches, not to mention the practised oratory of the pulpit, or the reverent reading at the Lectern, and even Caxton's craft, are among the evidences of the true service which art renders to religion.

In the Life of the Nations.

(Bishop Gwynne; Rev. J. S. Needham, of A.B.M.; Bishop Long, Newcastle; Rev. F. T. Thornburg, C.M.S., Melbourne.)

This should be of appeal to every nationalist as to every missionary enthusiast. But it is one of those departments which illustrate most accurately that "the Kingdom of God cometh not with observation." For though much may be said of the world-wide influence of Christianity it is difficult to trace its action at the time. It is also hard to say just how much the League of Nations is a Christian concept, for

example, and just how far we are entitled to bear arms as a nation. Indeed the basic question comes to the top as to the relationship of the Christian through the ballot-box, and in similar ways, with the national movements of the day. Perhaps it will be discussed whether Prohibition of Intoxicating Liquor is Christian or not. Certainly, it will be admitted that there is much more need for the recognition of religion in the public life of Australia than prevails where the politician is so fearfully afraid of offending a certain section of the community who are not a majority either. Above all will come the effect upon civilisations of the great missionary movement which characterised the Evangelical revival of the past century, and which has done so much to break down national barriers and to teach men of varied races to respect each other as equal in the sight of God. Abolish fear and distrust, then the peace of the world is assured. Only Christian teaching can bring this instalment of millennial happiness.

TUESDAY, OCTOBER 23rd.—

In the Life of National and Regional Churches.

(Bishop Gwynne; Dean Haultain, Bendigo; Bishop Crotty, Bathurst; Rev. J. Hardingham, Port Pirie.)

This, the final heading, implicates the discussion of organised religion, and it would be germane to treat of the modern trend from the churches among non-Roman Catholic people. Also we could discuss the fancy efforts being made to gain the attendance of people. Meretricious tactics incur a penalty which is speedily felt as a Nemesis. Likewise, a church may gain a reputation as the Church of England has in part, and without desert, as we may think, in being rather fond of show, official and ritualistic, and not quite too keen about real spiritual enterprise.

To turn to the text. It is the presence of the Lord of the Church in the heart of the believer, and not so much in the church building or in any form or ceremony, which is required to be cultivated to-day, that the influence of God's people may be more abundantly manifest, and what God evidently wants more, the faithful and steadfast witness to the truth once for all delivered to the saints, may be unmistakably displayed.

WEDNESDAY, OCTOBER 24th, provides a Devotional Service at the Cathedral conducted by Bishop Gwynne in the morning.

At the Adelaide Synod.**Proposed New Constitution.**

In his pastoral address, the Bishop of Adelaide explained clearly the Sydney Amendments to the proposed Church Constitution, and indicated that he was in favour of accepting them with regret. A series of resolutions along this line was submitted to Synod by Archdeacon Jose, as follows:—

That this Synod consents to the inclusion in the Constitution Bill to be presented to Parliament of a schedule containing the Declarations stipulated by the Diocese of Sydney. The Synod gives its consent with reluctance, as it is satisfied with the Constitution as agreed upon in General Synod, and has no fear that the powers there given will be used unreasonably or for partisan purposes. The Synod would welcome the voluntary withdrawal by the Diocese of Sydney of stipulation "e" (tribunals), so that we may begin Australian Church life under our new Constitution, united in mutual trust and good fellowship.

Considerable opposition developed to these proposals and finally a decision on the matter was deferred to next year, in the hope that the November meeting of Bishops might find a way out, or Sydney voluntarily withdraw her proposals relating to tribunals. The suspicions of Sydney were much deprecated, but the opposition to her proposed safeguards would seem to show that there is some ground for those suspicions.

Patronage.

In 1884 a model trust deed was adopted, by which the parish had the sole right of election to a benefice. In 1906 a change was made whereby a committee of patronage was formed, consisting of seven parochial and four diocesan representatives. Till this year it was taken for granted that a majority of this committee should decide who should be nominated for the parish. Certain circumstances having arisen, the solicitor of Synod gave his opinion that the patronage committee could not nominate unless it was unanimous. The effect of this opinion is that the Bishop, who is chairman of the patronage committee, can be sure of securing for himself the nomination to any parish coming under the model trust deed—most of the senior parishes do not. All he has to do is to refuse to accept any candidate but his own and at the end of six months the appointment lapses to him, the patronage committee having failed to be unanimous. To rectify this impossible position, a measure was introduced by Canon Bleby. The Bishop stated that he opposed the measure, but the opinion of both lay and clerical members of Synod seems practically unanimous in favour of it. Some clauses were deferred to next year to be re-drafted.

Public Morals.

Our Attorney-General has introduced into the Legislative Assembly a Bill to provide for additional grounds for divorce. A resolution in opposition to the Bill was moved by the youthful Archdeacon of Adelaide, Ven. J. S. Moyes, in a masterly and eloquent speech, and carried unanimously. On the motion of Rev. R. H. Pearman, the Synod disapproved of organised Sunday games—a notable change in opinion. The mover described how when there came to his parish new people, who played games and organised picnics on Sunday, it was thought to be sufficient explanation to say, "Oh, they are Church of England people, you know." Our Church is getting a keener conscience on social questions, yet much remains to be done. In commenting privately on the remark of somebody or other at a Reunion Conference, that the Church of England was a Bridge-Church, a lay member of Synod pointed out that the extent to which Church finance depends in some parishes upon bridge parties, shows that we merit the title of Bridge-Church in another sense.

Sunday Recreation.

Addressing the Synod, Rev. R. M. Pearman, of Adelaide, said:—

"Sunday recreation was exercising the public mind, and he believed that it could be fortified by the expressed decision of the Church. Sunday had come down to them as a holy day, and not as the holiday it was becoming so rapidly. It was unfortunate that individual priests seemed to be fighting a lone battle to preserve the sanctity of Sunday. It was idle to close their eyes to the growing secularisation of Sunday. A secular Sunday gave no physical advantage, because industry was so organised to-day that there was time enough during the week for recreation. Most members of Synod knew that it was being taught that if people attended an early morning service they might do as they pleased for the remainder of Sunday. He protested against that contention, and said that until religious teaching permeated human life throughout the week the Church should not slacken its hold on its people on Sundays. He was not advocating a Puritan Sunday, or seeking a condemnation of any one; all he desired was the opinion of the Church on organised Sunday sport."

It is significant that the recent meeting of the International Missionary Council at Jerusalem renounced the protection of armed forces for the lives and property of missionaries, giving as one of the reasons "because the use or threat of armed forces gravely hinders the Christian message."

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

"A Victorian Friend," 4/.



The Rev. A. E. J. Ross, M.A., Rector of St. Giles' Church, Greenwich, Sydney, has been granted leave of absence, so that he may pay a visit to Great Britain.

It is interesting to note that Mr. J. W. Bavin, son of Mr. T. R. Bavin, State Premier of N.S.W., has been appointed Crown Prosecutor at the country sessions to be held at Bathurst.

The Rev. J. E. Stannage, rector of St. John's, Bairnsdale, Gippsland, will visit England early next year. The Rev. A. Wilson, formerly vicar of Clunes, in the Ballarat diocese, will be locum tenens.

The Rev. S. H. Denman, Rector of St. Bede's, Drummoyne, has been unanimously elected Hon. Clerical Secretary of the Synod of the Diocese of Sydney, vice Rev. Canon Claydon, who has resigned, after seventeen years' tenure of office.

The Most Reverend the Archbishop of Sydney has entered upon the twentieth year of his episcopate. This attainment was announced in the recent Synod and called forth expressions of warm personal regard and deep appreciation of his Grace's labours.

The Rev. P. W. Stephenson, C.M.S. Commissioner, has taken up temporary abode in Melbourne. He is still nominally Canon and Professor, his Archbishop refusing to do more than hold over his resignation for a year in case (?) we do not treat him well!

The death of Mrs. Barre Johnston removes a well-known resident of Mosman, Sydney. Her husband, Mr. J. Barre Johnston, was for many years a member of the Synod of the Diocese of Sydney. Mrs. Barre Johnston took an active part in various noble causes.

The Venerable Archdeacon Boyce took a prominent part in the meeting called in Sydney to see what steps should be taken to celebrate the bicentenary of Captain Cook's birth on October 27. The Archdeacon suggested special church services in every town and centre.

The death of Mr. J. J. Noller removes one who for more than half a century was associated with St. John's Church, Parramatta. He held office in the Church and for many years was the devoted S.S. Superintendent. In fact, he erected the fine parish hall making it efficient for S.S. purposes.

It is interesting to note that Mr. E. C. Rigby, for so many years a stalwart champion of the C.E.M.S. in Melbourne, is a candidate for the East Yarra seat in the Victorian Legislative Council. Mr. Rigby is a lay canon and member of the Synod of Melbourne.

Before sailing for Tanganyika as a C.M.S. missionary, Miss Louie Wilmot was ordained deaconess by the Bishop of St. Arnaud. Deaconess Wilmot was subsequently fawelled from St. Matthias' Church, Richmond, Melbourne, where she had laboured for a period.

The Rev. W. A. Curzon-Siggers, of the Diocese of Dunedin, N.Z., who, before his ordination was a Barrister-at-Law, has been appointed lecturer in International Law at the Otago University. This is the first time such an appointment has been made at N.Z.'s University.

Miss Tobin, a missionary of N.Z., who has been working in South China under the auspices of the Church of England Zenana Mission, has been captured by bandits and taken to Kweilin. The Rev. C. J. Blanchard, the well-known C.M.S. Secretary in Hong-kong, has left Canton for Kweilin to try and effect a release of Miss Tobin.

To bid farewell to Sister Dorothy Genders, who will shortly leave for Western Australia, Mrs. E. A. Thomas entertained a number of Sydney Mothers' Union workers at her home in Fuller's Road, Chatswood, on September 24. Mrs. Hey Sharp presented the guest of honour with an ebony-handled umbrella and ivory pencil.

The Right Rev. the Bishop of Goulburn addressed the Synod of the Diocese of Sydney, on Tuesday, October 2, relative to the proposed erection of the Cathedral at Canberra. The bishop's remarks were of a cogent and telling nature, a vote of thanks being accorded him through the Most Reverend the President.

Miss Margery Potts, Head of the Kindergarten at the Church of England Grammar School for Girls, Sydney, was farewelled at the School by the staff, pupils and parents on September 28, on the eve of her sailing by the P. & O. steamer "Cathay" for Rangoon, Burma. She hopes to return in February and will then resume her duties.

Probate has been granted of the will of the late Mr. W. M. Vindin, a leading Churchman of the Diocese of Sydney. He bequeathed £100 to the Churchwardens of St. James' Church, Turramurra, towards the erection of a new building, £100 to the Council of Abbot'sleigh Girls' School, Wahroonga, £50 to the Council of the Girls' Church of England School at Chatswood, N.S.W.

The Bishop of Ballarat, Dr. Crick, was tendered a complimentary social on September 13 to mark the first anniversary of his appointment. There was a large and representative attendance. Archdeacon Best presided and eulogistic references were made to the bishop's work and leadership. The bishop made a happy and inspiring response.

The Rev. S. B. R. Corbin has been licensed as assistant curate to the Rev. J. J. Anderson at Waipiro Bay, N.Z. Mr. Corbin is a New Zealander, having been born in Hastings. He received his training for the ministry at Burgh Theological College, and was ordained deacon by the Bishop of Lichfield, serving his first curacy at Rushall, in the diocese of Lichfield.

The sudden "home-call" of Mr. Eli Moreman removes a faithful and devoted worker from the diocese of Sydney. For many years he was a member of the Lay Readers' Association and also a synodman. He was greatly attached to St. Paul's Redfern, and did yeoman service on behalf of the Rose Hill Street Mission Room. The Ven. Archdeacon Boyce has borne testimony to Mr. Moreman's zealous and whole-hearted devotion to the cause of Christ.

The Diocese of St. Arnaud has suffered great loss in the death of Mr. H. Tayson, of Inglewood, Vic. The Bishop says, "He was a great churchman and took a deep and practical interest in the affairs of the Church, both in diocese and parish. He was a member of Synod, and of the Board of Finance, as well as of the Board of Electors. We shall miss his wise counsel and kindly presence, and offer our deepest sympathy to those to whom his loss means so much."

Mr. J. M. Hickson, who was in Australia several years ago leading a mission of spiritual healing, has been for six months resting and recuperating in New Zealand. The Waiapu Church Gazette remarks, "We hope that he will shortly be fully restored to health and strength for the further prosecution of the great work to which God has called him. It may interest our readers to know that Mr. Hickson was born in Australia, and that his grandfather served as a Major in the Maori War."

A sketch of the life of the late Godfrey Buckland, of Hunter's Hill, Sydney, in whose memory the Buckland Memorial Home for Boys at Carlingford was presented to the Church of England, has been prepared by his mother. This was enclosed in a wallet and placed in the library of the home on Sunday, 23rd September. The Hunter's Hill committee of the Church Homes, of which Mrs. Buckland is the president, has had a successful year, having presented the sum of £209 17s. to the Church of England Homes Building Fund last year.

St. John's Church, Ballarat, is the poorer, and the diocese is a loser in the death of Fred Foster. It is not given to many men to work in a parish through so lengthy a period. He began work in St. John's parish under the late Canon Carmichael in the nineties, and only ceased the splendid service he rendered in the brief sickness which ended in his death. If ever a C.E.M.S. Roll of Honour is completed in the diocese, his name should stand at the top. His life and service spells out one word in large letters—FIDELITY. We extend to his sons and daughters the sympathy of our readers who knew him.

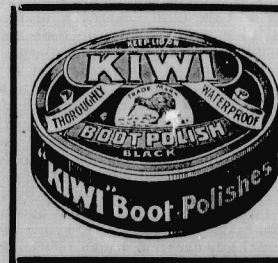
Archdeacon Morgan-Payler has been welcomed back to Australia after a visit to England. He will act as Archdeacon of the Murray. "His title," says the Ballarat "Chronicle," "is rather extensive, as the River Murray abuts on the borders of five dioceses, and runs through another. A title that would have been really popular to a large number of residents of the north would have been Archdeacon of Mildura. Still he will be Mildura's Archdeacon; and in him the people of the north will have a man, a gentleman, a man who loves his church before himself, and a scholar." His archdeaconry is in the Diocese of St. Arnaud.

The death of Deaconess Marion Ada Carter has taken place at the Tolaga Bay mission house, New Zealand, at the age of 68 years. The late deaconess was very well known in Church of England circles in New South Wales. About 30 years ago she arrived in this State from Wiltshire, England, where she was born. For a time she resided with her brother, Mr. H. J. Carter, of Barker College, Wahroonga. She subsequently became principal of the Church of England Hostel for Girls, at Stanmore. Afterwards she joined a Church of England school at Herberston, Queensland. About two years ago the late deaconess Carter was engaged in the mission work among the Maoris.

Mr. Gerald P. Peachell, the newly-appointed conductor of the Royal Philharmonic Society, is to arrive in Sydney on November 7. Mr. Peachell, who is 40 years of age, and son of the late Mr. G. J. Peachell, for 25 years headmaster of the Royal Grammar School, High Wycombe, Bucks, received his training at the Guildhall School of Music, and enjoyed an additional advantage in the tuition gained in two years spent with the late Sir Frederick Bridge, his uncle, during his term of office as organist at Westminster Abbey, and in a further two years with Dr. J. C. Bridge, then organist at Chester Cathedral, and now director of Trinity College of Music, London. He has been organist and choirmaster of several English parish churches and latterly was assistant music master at Winchester College.

SYDNEY UNIVERSITY MEMORIAL HYMN.

A message has been received at the Sydney University from Mr. Sydney H. Nicholson, of London, who had recently the degree of Doctor of Music conferred on him by the Archbishop of Canterbury, to the effect that he will be glad to allow his music for "St. Edward's Sequence" to be used as the War Memorial hymn of the University, although it has been hitherto unpublished, and has been exclusively the property of Westminster Abbey. In granting this concession, Mr. Nicholson expresses his appreciation of the War Memorial hymn and his gratification at becoming associated again with Sydney University with the foundation of which, his father was so intimately associated, while he himself had his Christian name from it. Mr. Nicholson recently gave up his duties as organist and Master of Choristers at Westminster Abbey to become head of the new school of English Church music, under the presidency of the Archbishop of York.

**The Famous KIWI Boot Polish**

BEST FOR ALL
FOOTWEAR

Polishes: Black, Tan, Patent Leather
Stain Polishes: Light Tan, Dark Tan,
Nigger Brown, Ox Blood, Brown



But bear to-day what'er to-day may bring:
'Tis the one way to make to-morrow sing.
—Richard Le Gallienne.

"Exhort one another daily, while it is called to-day."—St. Paul.

OCTOBER.

14th—19th Sunday after Trinity. Without God, neither is He pleased, or man happy. He is pleased with human service, and consistent life, which is the highest service.

16th—Latimer and Ridley burned at Oxford, 1555.

18th—St. Luke. Special prayer for Medical Missions. Edict of Nantes revoked, 1685.

20th—Battles of Dargai, 1897; Glencoe, 1899.

21st—20th Sunday after Trinity. "Ready both in body and soul." What more can any mortal offer. Readiness is greater than Sacrifice, as Love is greater than Service. Yet the former assures the latter.

23rd—Massacre of 40,000 Protestants in Ireland, 1641.

25th—Our next issue.



THE SYDNEY AMENDMENTS.

THE new "Constitution of the Church of England in Australia" is a document of which the Australian Church may be proud. In form and content it compares more than favourably with such recent constitutions as that of the Welsh Church. It is a "monument of legislative capacity," but that is not to say that it is perfect and should not be amended before receiving parliamentary sanction. When the circumstances of the Convention of 1926 are recalled we cannot wonder if the document should need further revision. For it had no revision by the Assembly which gave it birth. There was no third-reading review, but just a hurried rectification of specific points at the instance of the movers in a very attenuated house. The Convention never saw its handiwork complete. It existed in a printed document, full of excisions, amendments, whole new chapters in typewritten form, and some matter which was only in the hands of leaders in the debate. The wonder is that a document so produced is now found to be at least admirable in form and balance. For that the Church will never forget its immeasurable debt to Bishop Long, Professor Peden, Mr. Minton Taylor and others.

These facts of its origin did call for most careful review when the Draft—it was legally nothing more—came down to the dioceses for their consideration. Yet for the most part Synods have been content to take the document with a blind credulity, most pleasing no doubt to those whose one desire seems to have been to get the whole thing through per saltum. One Synod did its work of faith so quickly that it was impossible for the members to have seen the full text of the Constitution they unanimously adopted. The story of other acceptances would make humorous writing if the matter were not of such vital and lasting concern. We do not doubt the legal value of such Synodical decisions, we only point

out that the approval of every diocese so far, save that of the Diocese of Sydney, is of little value as an argument that Sydney should accept the unanimous judgment of the Church—for of popular judgment there has been very little.

It is to the lasting credit of the mother diocese that she not only exercised her right, but paid the Constitution the respect it deserved by submitting it to a searching analysis. What Sydney has done any other diocese might have done, for the diocese is the "fons et origo" of the authority which created the draft, and now is needed to give it some legal status before presentation to the civil legislature. We only know of one voice raised in protest against the mode of procedure adopted, whereby Synods were told, "You must either accept or reject, we can have no amendments, and it is unthinkable that you should reject." Such procedure was really a high-handed challenge to the liberties of the Synods concerned, and though the objector did not proceed with a possible amendment he successfully showed that amendments were possible, and, indeed, any other action that a Synod in the sovereign exercise of its powers might choose to take. Sydney has proved that amendments are possible by making them, and very unwillingly the bishops have to face up to the results of procedure which "authority" has said could not be.

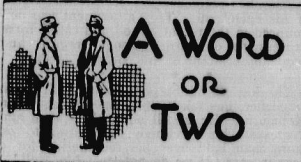
The amendments proposed by Sydney Diocese are expressed in legal form, in which assent is given to the new Constitution subject to the proviso that such assent shall not take effect till in the Act of Parliament of New South Wales, and of at least four other States of the Commonwealth, declarations, safeguards, and provisions to the number of seven, as set forth, are inserted. It was always intended that the Constitution should itself be legalised as a schedule attached to an enabling Act of Parliament. Sydney does not ask that the Constitution be reopened, but that in the Act of Parliament legalising the Constitution certain amendments should be imposed as it were from without. The method is clumsy and unusual, but amendments are obviously proposed in this way to save asking the other dioceses which have already given their assent to reopen the corpus of the Constitution. But the document will be re-opened de facto for the amendments and all concerned with internal provisions. It may be better for the Convention to meet again and embody such amendments as it approves in the Constitution, or the Bishops at their next meeting may agree to ask their respective dioceses to approve certain amendments, and that such be included in the Constitution. After all, a Convention can only propose. It is the diocese alone can give any semblance of legal sanction.

The Sydney amendments may be classed under three headings. The fundamental affirmations of standards of faith and doctrine are to be made more sure, and the term "character of this church" made to mean "doctrine and principles." Then the powers given to General Synod of self-amendment are to be largely curtailed. These are now very wide, and do need reconsideration. The third group of amendments touch the unfettered jurisdiction of the supreme tribunal. This is the only question of vital principle raised. Sydney diocese wishes to reserve to itself the right to "exclude from appeal (from Sydney Diocese) to the supreme tribunal any question it may by special ordinance of the Synod so reserve."

There are many who do not share Sydney's point of view who are content to trust the future under the Constitution as it is. But if further amendments are to be made they will be willing to accept these amendments rather than attempt to coerce the mother diocese, or move to inaugurate the new constitution without Sydney. We regard some amendments as making assurance doubly sure. If the assurances are real no one can object to underlining a word here and a clause there.

To many outside Sydney it seems an advantage to insist that amendments to a document created by the dioceses should require the separate and independent assent of those dioceses. To those who regard the limitation of the supreme tribunal as a blot, we would say, better a blot of this kind than a schism at the beginning of our united fellowship. After all, Sydney is entitled to say what she will have for herself.

We may be thankful that for the most part she is prepared to come all the way with the rest of the Church in Australia.



Episcopal Penitence.

VERY often this paper has been blamed for criticising the actions of bishops and archbishops, too, at times. Indeed, owing to this some people have been prejudiced against the paper. But where is that British boast of free comment unless there is at least one church paper which is encouraged to be independent in its attitude? Are bishops beyond criticism? One of the very grave dangers of the episcopate is that the bishop generally tends to gather round himself persons who fail to present the real state of affairs, or to reflect the true thought of the average man of the Church. Bishops often imagine all is well because there is always a large congregation when they are visiting, for you, your Englishman, in Church or State, "dearly loves a lord." We do not thus write in the slightest lack of reverence for office, or to speak evil of dignities, but merely because someone must, if only for the good of the episcopate itself, say what things really are. And now, though rather belatedly, comes a confession from the English episcopate in the formal statement of their decisions relating to Prayer Book revision. The cables report the bishops as saying, "In view of the whole situation the bishop frankly recognise that they are not without a share of the blame in the difficulties which have arisen in recent years. . . . Let us accept the admission with grateful minds, and in ungrudging admiration for the outspoken confession. Nor do we like to add, 'We told you so,' except that we should be happy if some people withdrew what they have said against this paper for its outspoken stand on behalf of what it considered right, even in opposition to the episcopate."

Law and Order.

VERY often we live in days when "lawlessness abounds, and the love of the many waxes cold." But this state only makes more valuable and

HONOURING THE ARCH-BISHOP OF CANTERBURY.



THE ARCHBISHOP OF CANTERBURY.

The proposal to present the Archbishop of Canterbury and Mrs. Davidson with a tribute of affection and esteem is evoking ready response from members of all classes and all Churches. The Free Church tributes are quite remarkable. The Wesleyan Conference, by standing vote, decided to send to the Archbishop a letter congratulating him on his long service and expressing appreciation of his work. In proposing this, Dr. Barber said that the beautiful spirit in which Dr. Davidson had done his work and the wisdom with which he had been endowed were such that the whole Catholic Church rejoiced to express its feeling for him.

Perhaps the Archbishop's greatest service to his Church and to the cause of religion is that his life and work are as perfect an exemplification of the Christian spirit as is possible to human beings.



THE REV. W. G. HILLIARD, M.A., Rector of St. Clement's, Marrickville, Sydney, who is to be the new Headmaster of Trinity Grammar School, Sydney. Mr. Hilliard's acceptance of the post has been hailed with much satisfaction in Sydney. He comes to the important task with exceptional qualifications and a ministry of rich service. The school is expected to make still greater headway under his guidance.

urgent the steadfast character and life of those who live for that ideal City which hath foundations whose builder and maker is God. Granted that very many of the maxims of the Communist are good, and that a deal of the modern trouble is caused by our past indifference to social right, it still remains that there is arrayed against our Commonwealth a force which does not make for righteousness, and which seeks to exploit many well-intentioned people, and to sweep them and us into the besom of destruction. We have great faith, however, in the calmness of the British. The most brilliant instance of this God-given and latent power came out in the Old Land during the great strike. What in any other land might have ended in red revolution was but an episode in the social order, or disorder, rather. A prominent Eastern native merchant recently expressed to a fellow traveller what had impressed him most in the various contrasts among the peoples of the world. He cited the British crowd as being so much more quiet than any other he had seen. It springs not from any sad and melancholy strain begot of centuries of oppression, but from that deep and ingrained sureness that all is well with a people who have the Lord for their God. It is this almost imperceptible result of past religion in the general community which justifies our Protestantism, and witnesses to the real purpose of God in the Nation. Incidentally, it makes it possible for us to carry through amid much disorder, caused by aliens or by alien influence, and thus to arrive in God's good time, as we are sure we shall, at a happier state in the concerns of Labour and Capital.

Disorder in the State.

WHILE the witness of the organised Church is sadly weakened on account of lawlessness within, it is the more urgent that the faithful, who contend for discipline in both Church and State, should not only maintain a constant example of submission to authority, but should also work and pray for the upholding of the hands of our public administrators in

this grave and critical time. We have nothing to say against unions, but much in reprobation of turning unionism against the common good. It amounts to another despotism when this is done. Those responsible should not only weigh this aspect very seriously, but they might consider that their cause ultimately depends upon public approval. We are not a people who can possibly be dominated, thank God, either in a Roman sense in religion, or in a Bolshevik way in State affairs. We are a free people, and neither aristocracy of the old nor of this new order will be tolerated for long among us. This much may be said in the name of religion about the present disastrous strife within our Commonwealth, for it amounts to a schism in the body politic. And, there may be added a word or two of sympathy for the innocent sufferers, the women and children in especial, with a prayer for the triumph of right in the end.

Calling A Halt.

MANY people will appreciate and applaud the action and the words of Mr. Self, a well-known London business man, who created what was described as a sensation at the Modern Churchmen's Conference. He said, "the business man does not know where he stands . . . are agast at the language of your papers. The hearts of men in the business world are full of hunger and desire for religion." He will not be alone in his protest. One of the reasons for the lessening appeal of the modern pulpit is that it dealt too much with theories, and abstractions, and doubts, and is far from that positive and joyous evangel which has built up the church in the ages past. A Melbourne business man recently expressed the state of so many people to-day amid the conflict between right and wrong within the Church itself. He then stated that he was a bewildered layman in a bewildered Synod. The bewildered state has been increased by the subsequent failure of what that particular Synod affirmed in such undue haste. It can repent at leisure now, and we hope

join with those who are trying to give definite lead to the lay mind upon those truths which cannot alter, and which are the sole hope of our Christianity and of our civilisation also. Let us be done with experimentalism, either in matters of faith or of liturgical procedure.

Day of Prayer for Students.

Sunday, October 21, has been designated for universal observance as a day of prayer for the World Student Christian Federation. Under the leadership of Dr. John R. Mott, this movement has addressed itself to the task of leading students to Christ. With the world trying aloud for leaders of character, both in religious life and community affairs, the responsibility placed on the young shoulders of student officers of such a movement is heavy, and it is fitting that the Churches should devote a day to prayer on behalf of their work. To combat the materialist philosophy of an industrial age, to season the scepticism of the scientist with a reverence for righteousness, and to inspire the trained thinker and professional man with a burning desire to elevate his fellow-men is a gigantic task. Yet it must be done, as it is being done, by Christian Students themselves. Success in such a movement demands youth, vigour, and intimate knowledge of the student point of view. These the student workers of our own Australian Student Christian Movement have, but they ask, on the Day of Prayer, for that encouragement and remembrance from the Church of God which will strengthen their hand, and confirm them further in their devotion.

In our Australian Universities, in the Teachers' Colleges, in schools and colleges, this work is going on, through the medium of study circles, addresses and week-end conferences, but its success appears as a mere mite besides its potentialities. Our Churches are asked to pray for this work throughout Australia, and also for the wider field of the World Federation. Special prayer is asked for the general committee of the Federation which will meet in December at Mysore, India. Four representatives will go from the Australian movement to share the deliberations of the general committee. Interspersed with important business session will be a series of studies on "Christ in the life of His Followers."

"We pray too little face to face with God each day. Looking back at the end I suspect there will be great grief for our sins of omission—omission to get from God what we might have had by praying."—Andrew Bonar.

Sydney Diocesan Synod.

The Archbishop's Charge.

The second session of the 21st Synod of the Diocese of Sydney met on Tuesday, October 2, the Most Reverend the Archbishop presiding. Earlier in the day there was an administration of Holy Communion, Canon W. L. Langley preaching an inspiring and uplifting message. His words came as a great challenge to the Church to be up and doing in this day of the world's need and hunger.

The attendance was not quite as large as usual, but expectancy was in the air, as the Archbishop rose to give his charge. It was a vigorous and telling utterance. He began by referring to his absence abroad last year, his joy at presiding at Synod again, and then went on to give a recital of his experiences overseas, of his glimpses into mission work in Ceylon, Egypt and Palestine, of the inspiration it was to stay in the Holy Land and scenes reminiscent of our Lord's life and ministry.

Board of Education.

The Archbishop appealed to the parishes to support more liberally the Board of Education.

"We have adopted the principle of secular education in our State schools," he said, "and I see no reason to depart from it, provided we use the opportunities that are given us in regard to religious instruction. But what can a hard-worked parish clergyman do with four or five schools in his parish, with attendances ranging up to 1500? How can he possibly cope with a High School as well, if that is suddenly planted down in his parish? We need one or two additional men, trained teachers, equal to the task, for High School work, but that involves money. Yet it is impossible to over-estimate the importance of religious education in the building up of the social life of the community." (Applause.)

Lausanne and Unity.

Referring to the Lausanne Conference, at which he was one of their Australian representatives, the Archbishop said that the conference was not held to construct a new united church, but to do pioneer work, the outcome of which might some day end in a true reunion of Christendom. Viewed in that light, the Lausanne Conference was a great success. A declaration had been laid for good and for God.

Church Finance.

During his visit to New Zealand he had attended church services at which collectors had been abolished in favour of the envelope system. He recommended to the churches of the diocese the system of envelope collections, for he believed that with courage and hope, and a reasonable estimate of the better side of human nature, they should find salvation in this method from many of the churches' financial problems.

Dr. Wright said he regretted that there was a falling off in the support by the members of the Church of home mission work. In 1918 the home mission auxiliaries raised £1168, and in 1928 the total had decreased to £436. These things ought not to be, as the need for advancing work proportionate to their growing population was very great.

Decline of Honesty in Public Life.

The Archbishop then made reference to the decline of honesty in public life.

"We have been startled to discover lately," he said, "tokens that the sense of honour is blunted, and the obligations of common honesty are disregarded with lack of conscience in certain sections of our life. But the most serious feature, to my mind, is not the existence of graft and duplicity in individual cases, but the apparent acquiescence in this lamentable condition of things by public opinion. The conscience of the people does not seem to have been aroused. The normal attitude of many minds seems to be that honesty is the best policy, and they are likely to be found out. (Hear, hear, and applause.) We have been warned by the Apostle that the love of money is the root of all evil. The temptation to get-rich-quick at any cost is a singularly infectious. The spectacle of ill-gotten gains unpunished, evading shame, spreads the poison, and it is a menace to the welfare of our society, when this poison attacks the young."

Diocesan Progress.

Referring to the ordinary diocesan work, he said that they had every reason to go forward with good courage. Since 1909 the parishes had increased by 50 per cent., and the list of clergy had increased proportionately. Their buildings of churches, schools, and rectories were vastly improved. The

Moore Theological College was vigorous and efficient, though still hampered by limited income, but at last it was beginning to receive from Church people the attention that its importance demanded. The organisation of most parishes was better, and the laity had a truer sense of their duty adequately to support the clergy; although he would like to see more frequent use of the Easter offering for the benefit of the clergy.

During the course of his remarks the Archbishop referred in gracious terms to the Archbishop of Canterbury, whose long episcopate was coming to a close, and said that the Anglican communion throughout the world owed more than it knew to his wise guidance during many years. Speaking as a result of his visit to America, he said that he realised now more than even the importance of its close personal touch with the United States. Australian and American ideals were very similar for the peace and uplift of the world, and friendship was the great cement of the human family, and there were in America countless hearts that were truly friendly to Australia.

Subsequent Business.

The usual reports were then received and direction given with regard to them.

Important resolutions were passed (1) regarding the nomination, reception and after-care of Church of England migrants; (2) the work of Moore College, congratulating the College on its 72 years of labour and commending it to the generous support of church people; (3) the combined campaign for missions, and for the vigorous, prayerful prosecution of its aim in the diocese. Ordinances constituting St. Barnabas', Chatswood, as a parish, granting a constitution to Trinity Grammar School, and giving authority to raise certain moneys by way of mortgage of land known as St. Philip's Glebe, and the sale or mortgage of other land known as the Bishopthorpe estate, were passed. It was a somewhat short synod but a very profitable one.

St. Andrew's Cathedral.

Agreement Rejected by Cabinet.

The N.S.W. Premier (Mr. Bavin) has advised the Archbishop of Sydney that the Cabinet has very closely considered the question of the agreement entered into by the previous Government with the Church of England authorities for the removal of St. Andrew's Cathedral to the Mint and District Court sites, and the representations which had been made to the Government by the authorities on the subject.

In view of the fact that the agreement provides for the expenditure of a very large amount of public money, and also for its ratification by Parliament, the present Government felt that it was under a definite obligation to go fully into the question of the merits of the agreement. Having reviewed the whole agreement in its relation to the public interests and after the most exhaustive consideration, the Government came to the conclusion that as the site of St. Andrew's Cathedral is not required by the Government for any public purpose it was unable to adopt the agreement or to submit it to Parliament for ratification.

With regard to a suggestion that the Government (whatever its view as to the merits of the proposal) was in honour bound to submit the agreement to Parliament for decision, Mr. Bavin pointed out that the bill to ratify the agreement would necessarily have to be introduced as a Government measure, and that it would be in the highest degree anomalous for members of the Government to advise the rejection of a Government measure, as in the circumstances they would be bound to do.

Reference in Synod.

The announcement of the Government's decision made to the Synod evoked many cries of "Oh, oh," and "Shame," and a number of faint "Hear, hear."

The Standing Committee made the following reference to the matter:—

"Your committee are reluctant to think that any Government would disregard an agreement entered into by the Premier of the State on behalf of His Majesty the King when the other party thereto representing the Church has fulfilled the stipulations which had been agreed to by the head of the Government. The mere fact of a change of administration should not be allowed to prejudice the contract entered into by the head of a previous Government. It is true the Premier of the present Government required to be authoritatively informed of the real position of the matter when he stated that he was not aware of the whole of the circumstances and desired that information."

Archbishop's Criticism.

The Archbishop said the last Government made an offer of the Mint site, together with certain financial considerations, and the then Premier, in the name of the King, agreed that this proposal should be submitted to Parliament for its ratification, the authorities of the Church also agreeing to submit the agreement to Synod for acceptance. Synod had done its part by ratifying the agreement.

"I venture to make a reference to past history. We received an original grant, conceived upon a statesmanlike scale by Governor Macquarie as a site for what he called the Metropolitan Church. A very large section of that original grant was taken away from us under the regime of Governor Bourke, and is now occupied by other buildings which hide and destroy the beautiful western end of our Cathedral. We never received any compensation for this loss, the effect of which had been increasingly felt as the city has grown. In addition to this, we have constantly been threatened with various other diminutions of our already constricted land. The last State Government was not unmindful of these experiences of ours in the past, and considered that it was a righteous thing to have this before them when offering to provide a new site for our Cathedral."

"The present value of our existing site is a large one. In fact, one of the opponents of the removal of the Cathedral estimated the value of the site at a larger figure than the cash value that was offered to us when a cash sum was named by the Crown in addition to the proposed new site. As regards this new site, the beautification of our lovely city cannot be left out of consideration when reflecting upon it. I was informed when Sir Bertram Mackennal was in the city he spoke with emotion of the splendid addition that it would be to our city amenities to have the new Cathedral thus placed upon the skyline. I can see no reason why the Government should not honour the formal agreement by submitting the matter to the decision of Parliament in accordance with the agreement. The Government was never asked to adopt it as a Government measure, but only to submit it to Parliament. Synod, as stated, has performed its part of the contract by accepting the terms through the means of an ordinance."

The Synod ultimately passed the following resolution:—

"This Synod is convinced that in the interests of the community and for the future needs of the Church, effect should be given to the agreement entered into by the last Government with reference to St. Andrew's Cathedral with such suspension of its operation, as may be required by financial consideration."

"The Synod strongly urges the Government to reconsider the matter and authorises the Standing Committee and Cathedral Chapter to appoint a committee to take such steps as may further the objects of this resolution."

The Indispensable Means of Grace.

"Of this life and work of Jesus Christ) the New Testament gives us the record and the interpretation, telling us also how the ascended Lord carried on His work through His Holy Spirit inspiring the Church and its ministry. The Old Testament is the necessary preliminary to the New, enabling us to trace this unique movement of revelation from its beginning to its completion. The Bible is true for us an indispensable means of grace, open and accessible to all Christians, to be studied in the light of the best scholarship, to be withheld even from the humblest only to their irretrievable and inexcusable loss. No public ministry of the Word, no private prayer, no sacramental grace, can take its place in the cultivation of the spiritual life, precious in their own way as each of these may be. One of the surest signs of decadence in the Church, as it is one of its most efficient causes, is the neglect of the classical documents of our religion."—Professor A. S. Peake, D.D., in his Presidential Address to the National Free Church Council, March, 1928.

An infidel farmer wrote to the editor of a newspaper saying that he had ploughed his field on Sunday, that he had harrowed it on Sunday, and that he had planted his corn on Sunday and that he had cultivated and harvested the crop on Sunday, and that no penalty had been visited upon him because of it. The editor printed the statement of the infidel in his paper, and added this significant note, "God does not always settle in October."



NEW SOUTH WALES.

SYDNEY.

Carlisleford Homes.

The first annual sports day of the Carlisleford Homes was an unqualified success. Many old friends of the Homes gathered, clergy and too many stewards and enthusiastic women helpers. The various races, together with the championships, were run off in fine style. Meantime excellent repasts were served. It was nothing less than a gala day at the institution, there never being a dull moment.

St. Barnabas', Chatswood.

The Archbishop dedicated the new parish Church of St. Barnabas, Chatswood, on September 22. There was a large gathering. The new church is situated at the corner of Macquarie St. and William St., and will accommodate 350 worshippers. There are three memorial windows, to the memory of Philip and Mary Newland, Edward and Emily Adams (the parents of the present rector, the Rev. C. E. Adams), and of George Lyon Ryder.

Sunday, September 30 followed with special services, Archdeacon Davies, Canons H. S. Begbie and W. L. Langley being the preachers.

Bowral and Sport.

The C.E.M.S. Acts.

The matter of Sunday sport came on for discussion at the last meeting of the Bowral Municipal Council, when a letter was received from the Bowral Church of England Men's Society protesting against the playing of football in Centennial Park on a recent Sunday. The council decided that the Bowral Soccer Club be notified that it had committed a breach of the ordinances and warned against similar action in future.

Fellowship of Mons.

The colours of the New South Wales Fellowship of Mons were consecrated by Fr. Micklem at St. James' Church King St., on Sunday, September 30, and after the ceremony the standard was deposited in the church crypt. About 40 members of the fellowship attended the service, including the president (Major Sanford Morgan), and the vice-president (Colonel Clarke). Mr. Arthur Evans, V.C., was the standard-bearer.

Prior to his sermon Dr. Micklem expressed the hope that the relations between the Fellowship and the Church, which had begun so happily, would continue for their mutual benefit.

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Women's Christian Temperance Union.

The W.C.T.U. has been in session in Sydney during the past few days, many matters of moment came under consideration. Regarding the excessive mortality in motherhood, the following resolution was carried:

"Being impressed with the excessive mortality and morbidity amongst mothers, and observing that these have been on the increase in recent years, and believing, as we do, that a sound motherhood is vitally important for the State and the Commonwealth generally, and further, being informed by competent medical testimony that these diseases and disabilities are large preventable, this convention urges the Government to concentrate its attention on causes and prevention, and to put in action every available means for the remedy, with all possible expedition."

The conference suggested the following procedure: Extending the period and raising the standard of training in obstetrics of the rising medical profession; extending the training and improving the status of midwifery in every way.

It was advocated that training in public hospitals should not require the payment of fees by the trainees, and that there should be a vigorous campaign of education among women on the duty and sacredness of motherhood.

St. James' Church Safe Looted.

Whilst the verger was temporarily absent recently a thief robbed the safe at St. James' Church, King Street, Sydney.

About £30 was stolen, which included cheques worth about £18. Later in the day police recovered the cheques, so that the thief secured about £12.

The robbery occurred about noon, and was due to many related circumstances. In the first place it appears that the safe had not been locked securely. Secondly, the door of one of the entrances was left ajar, and lastly—most unusual circumstance of all—a thief was ready to take advantage of the unusual opportunity presenting itself to him.

When the verger returned after a short absence he noticed that the safe was open, and, feeling sure that the church warden had left a small bag containing money in the safe, he made inquiries which verified his fears, and the theft was later reported to the police. During the afternoon the bag and the missing cheques, but not the money, was found at Woolloomooloo, where they had been thrown away.

Bishop Radford Visits Sydney.

Canberra Cathedral.

Dr. Radford, Bishop of Goulburn, addressed the Sydney Diocesan Synod last week, and

sought support for the building of a Cathedral at Canberra.

For the Church of England in Australia, he said, there was a problem of ecclesiastical policy in regard to Canberra, and a responsibility of corporate churchmanship. The capital city of the Commonwealth should be the centre of a diocese bearing the name of the city. It would not be necessary to wait for an endowment if the dioceses of Australia would provide a stipend for the first period of years. The Federal Government had rightly assumed that the Churches would desire to make their own distinctive contribution to the greatness of the capital city. A commanding site had been reserved by the Federal Government for an Anglican Cathedral, not far from Parliament House. The conditions of the lease require early erection, and no temporary building would be permitted. Three eminent architects had six out of forty competing designs, and the architects who submitted these were now at work on final designs. The proposed cathedral was a call for a distinct offering from the whole Church of England in Australia. He suggested that the name of the new Cathedral should be St. Mark's. St. Mark's Day was Anzac Day—and what more appropriate inspiration could there be for a Cathedral which would be not only diocesan, but national. (Applause.)

BATHURST.

All Saints' College Old Boys' Reunion.

The annual Old Boys' Reunion celebrations took place at All Saints' College last week.

The festivities commenced at 10 a.m. on Saturday, September 29, with a cricket match between the Old Boys and the present pupils. A fete was held in the afternoon in the College grounds, to which all Bathurstians were cordially invited. Proceeds from the fete were devoted to the Sports Oval.

Special Services were held at the College Chapel on Sunday at 8 a.m. and 10 a.m., which was open to friends of Old Boys and present boys.

The annual sports meeting was held on Monday at the College. Several events for Old Boys being included on the programme.

Proceedings terminated on the Monday night with the Old Boys' Reunion Dinner, which took place at the College at 7 p.m.

As in other years, many prominent Old Boys from all parts of the State attended the celebrations, which were among the most successful yet held.

GOULBURN.

Gundagai Home Mission Festival.

The Gundagai Home Mission Festival opened at Christ Church, Jugiong—a daughter Church of the Parish. The preacher was the Rev. C. S. Robertson, who said:—"Nineteen hundred years ago the Divine Son of God came to this earth and gathered to Himself a small band of twelve men. He walked the streets of the towns and the countryside of an obscure nation in the East, a nation almost unnoticed and unknown. Thirty-three years later He was crucified and a little band of one hundred and twenty men and women were left to preach the Gospel and to extend His Kingdom. The secret of the strength of that great kingdom has been the missionary zeal of its members. Each man must realise that he is an essential unit with a definite part to play. Its future depends very largely upon the enthusiasm of its members." He asked the people of Jugiong to realise their opportunities to join with their brethren throughout the world in building up with renewed vigour the life of the great Church to which they belong.

At the public rally the Rev. F. W. Rennie spoke of "The Witness of the Church," the Registrar of its Worship, and the Organising Secretary of its Work.

Mr. Rennie claimed for the Church that her witness had run right through our nation's history. It had given us our national unity and constitutional liberty, as also it had given personal freedom. That witness had inspired our greatest benevolent and philanthropic ventures and was the original foundation of all our education in all its branches. Her witness had brought about the emancipation of women. That witness was still needed to uphold the sanctity of the marriage tie, and to maintain the home life of the nation.

The Rev. C. S. Robertson said that all organised religion was inspired with the idea of service. One of the greatest weaknesses of our branch of the Catholic Church lay in the fact that parents did not help their lads to find their vocation in Holy Orders. People look upon religion as an extra. Yet the task of extending the Kingdom of God was the biggest job facing every man. He spoke of

what the diocese had done, was doing, and hoped to do.

Mr. Wyatt spoke of the meaning of worship, its difficulties, its necessity and its nature. Describing its neglect, he spoke of the average congregation as composed of four families, the Stillises, the Nowanagens, the Ustoles, and the Neverwases. He stressed the necessity of teaching that the worshipping life must be a communicant life. If we worship God in the way in which He has commanded, then He can and will use for His glory and in His service.

Coolack then became the centre of the Festival, a notable feature being the Children's Rally. Open air services and a procession of witness marked the celebration, the final rally taking place at Gundagai. Here the Organising Secretary of the Home Mission Fund appealed for the support and work of all churchpeople for all tasks which confront the Church with a remarkable freshness. He regretted the absence of those Churchmen who lacked the vision to perceive any merit in unfamiliar methods. More especially, he deplored the prejudice or conservatism that had precluded full use being made of Miss Akehurst's experience in the Sunday School.

The Festival made a deep impression on the minds of the community, an impression which was not confined to our own people, but which was disclosed in the kindly references, messages and help received from many not usually drawn to Church work and from sympathisers in other denominations.

C.E.M.S.

The diocesan C.E.M.S. Committee had before it the whole question of the working of the C.E.M.S. in this diocese. Its chief recommendations were as follows:—

That it is considered that a sustained and vigorous life for the Society would be greatly stimulated if it had before it a large and inspiring programme.

That this object might be secured by giving to the Society (apart from the local needs of the parish) the responsibility (a) of assisting in the missionary programme of the Church; (b) of working for the creation of Church institutions such as Children's Homes and Orphanages at certain centres in the diocese, and other forms of social service.

That some form of dignified and suitable ritual should be authorised for use at branch meetings and that Archdeacon Pike be asked to bring forward some suggestions to the next meeting.

General Matters.

The Diocesan Council dealt with a long agenda in a comparatively short time. Two land ordinances were passed, one authorising the mortgaging of a site for the erection of a hall at Braddon in the Federal Capital Territory, and one permitting an advantageous exchange of lands at Windellama. Small grants in special circumstances were made. The Diocesan Council approved of the proposals to vest St. Margaret's Hostel, Stanmore, in the Newcastle Trustees for the benefit of the country dioceses of the province. Further consideration of the Sydney amendments to the Constitution was postponed.

Canberra Church Trust.

Anomalies resulting from the observance of New South Wales legislation in the Federal capital territory in connection with the establishment of Anglican Church trust funds at Canberra have been removed by an ordinance published in a special issue of the Commonwealth "Gazette." The Church of England Property Trust Diocese of Goulburn has been created a "corporate body of trustees."

VICTORIA.

MELBOURNE.

The Synod.

His Grace the Archbishop has consented to the date of Synod being altered from Nov. 19 to 12, owing to the former date conflicting with meetings of the Bishops and A.B.M. in Sydney.

Home Mission Fund.

It appears that the expenditure of the Melbourne Home Mission Fund is far beyond the income. This is to be remedied. The Vicar General has addressed the following letter to the Diocese:—

In a letter of appeal to the clergy for the Home Mission Fund, Archdeacon Herring has stated that in three years there has been an increase of expenditure over income of £9,384 8s. 7d. Now this is the grave concern of the whole Church; and remember that the Church is not the clergy merely, it

is you also, one and all, who are members of the Church.

I exhort you with my whole heart to collect this sum of over £9,000 as soon as ever you can by a new and searching appeal for the Home Mission Fund to every Church family in every parish in the diocese. Church officers, all adult organisations and Sunday School scholars should be organised for an exhaustive visitation of the diocese with the cards and leaflets. The Home Mission Fund is the life-blood of the diocese. No Church can advance without constant and increasing supplies to meet the calls of old work and new ventures. Of course we realise the need of economy; but to economise at the expense of the clergy would be neither fair nor kind.

British and Foreign Bible Society.

Satisfactory progress was reported by delegates from many centres in Victoria in regard to the work of the British and Foreign Bible Society, at the half-yearly meeting. The Bishop of Bendigo (the Rt. Rev. Donald Baker) presided over a large attendance.

The reports presented by the secretary (Mr. E. J. Gosbell) indicates that there was much improvement in the finances, and increasingly large numbers of copies of the Scriptures were being distributed.

A plan for interesting the children of Australia in the children of other lands, principally China, Japan, and the Pacific Islands, was submitted by Mr. A. T. Thompson. It was proposed that school children should form groups and send gifts of Scriptures to groups of children in Korea, China, Japan, India, and the islands, with photographs and messages of peace and goodwill.

Sunday School Association.

The annual meeting of the Melbourne Diocesan S.S. Association was held in the Chapter House, Cathedral Buildings, on September 24th. At the devotional session at 7.15 p.m., the Very Rev. the Dean gave an address on "The Vision of the Teacher." An inspiring and instructive business meeting then followed. The annual report and statement of accounts were presented, Miss Wallis, of the Teachers' Training College, giving an address on "Modern Developments in the Education of the young child," the Rev. C. H. Murray on "The opening and closing worship of the Sunday School."

Railway Liquor Advertisements.

A large and representative deputation, organised by the Victorian Prohibition League, of which Rev. Dr. A. Law is the President, waited upon the Railway Commissioners in order to protest against the continuance of liquor advertisements upon railway property. From the Commissioner's reply it seems as if the deputation was effective of good results.

Melbourne News.

There has been a happy sequel to the loss by Bishop Chambers of £40 from his wallet. A generous and sympathetic layman in this Diocese has replaced the loss and sent the Bishop on his way rejoicing. Victoria hopes to be in a position soon to further rejoice the Bishop's heart by sending out to him a married doctor. There is every indication that we shall have the honour of supplying Tanganyika with its first medical man, and we thank God for this valuable offer of service.

The work of healing and preaching can go hand in hand, and will no doubt do much to win the confidence of a primitive people, and will literally carry out our Master's "marching orders." "Preach the Kingdom of God and heal the sick." We understand that the Rev. J. S. Drought has accepted the parish of Queenscliffe and will be inducted soon after his arrival from England this month. He has had a long holiday and we welcome him back to the ranks of Diocesan clergy.

The Home Mission Fund is in a serious state just now, and unless a most generous response is made, there are to be economies made in the grants for the education of vicarage children. It seems rather hard that the start should be made with the defenceless clergy; could we not economise on Diocesan Motor Cars and Headquarters' expenses first?

A social gathering of a very pleasant kind was held at the Chapter House, on 28th September, to meet Rev. P. W. and Mrs. Stephenson. The General Committee of C.M.S. and the Women's Missionary Council were the guests of Mr. and Mrs. Buntine.

"Melbourne's Gloomy Sunday" evidently exercise some people. Sunday trains are increasingly being run in Victoria, and some effort is being made to approach the Chief Commissioner of Railways. Mr. Clapp recently gave encouragement to a large deputation protesting against haring liquor advertisements upon railway bridges.

The "Living Pictures" produced by C.M.S. were very greatly enjoyed in the Chapter

House. They represented the Home Base activities of Melbourne, and the characters were admirably sustained. Miss Sophie Dixon was chiefly responsible for the production.

BALLARAT.

The Bishop as "Bishop Crusader."

The Bishop of Ballarat has been in the Melbourne Diocese as "Bishop Crusader" on behalf of the Combined Campaign for Missions. He has addressed his diocese on the matter as follows:—

"I am writing from Melbourne, where I am acting as 'Bishop Crusader' in connection with the Combined Campaign for Missions and it is to this subject, with particular reference to our own Diocese, that I wish to devote this letter.

"The World Call, which originated in England, found its Australian response in the Combined Campaign, and in the Presentation last St. Andrew's-tide of the book, 'Answer, Australia!' to every Diocese in the Commonwealth. It is essential that the enthusiasm then engendered should not be allowed to be dissipated by neglect to follow up the first impulse. Our Diocesan Missionary Association is therefore arranging for a Diocesan Missionary fortnight, to be observed throughout the Diocese from December 2nd to 16th inclusive. There will be a special leader appointed for each Rural Deanery, who will devote himself exclusively to his particular sphere. Everything depends, of course, under God, upon the co-operation of the Clergy and Laity of the Diocese, and I am fully confident that for this we shall not look in vain. I therefore call upon all our Churchpeople to mark the coming three months as an occasion of regular and earnest prayer that this fortnight may be the means of a real and lasting revival in our missionary zeal and enthusiasm. I ask all our Clergy to tell their congregations without delay of this great enterprise of faith that is being contemplated, and to enlist their sympathy, support, and prayers. Suggestions for Intercession will be found at the end of this letter, and it is my very earnest desire that they may be used regularly, in public worship as well as in private. Supplies of these intercessions, in card form, will be available almost as soon as this letter is in print, and can be obtained by Clergy and others on application to the Diocesan Registry, Cathedral Buildings.

The fortnight will, please God, be first, the culmination of genuine prayerful preparation, and secondly the beginning of a sustained newness of effort and love. Prayer is never easy, and the task before us is immense—but it can be done, and will be done, in the power of the Living Lord."

Board of Finance.

At the annual meeting of the Board of Finance, grants totalling £4230 were made. These grants covered stipends, clergy training, assistance in building schools and pensions.

BENDIGO.

St. Paul's.

The Rev. Dr. Griffith, the new Rector of St. Paul's, Bendigo, has begun a monthly parish paper entitled "St. Paul's Chimes." Its motto is: "Hats off to the Past! Coats off to the Future!" He entitles his Church "the Church with the Open Door," and hence in keeping with it the church is open daily for rest and prayer—8 a.m. till 6.30 p.m. The paper is replete with parish news, special attention being drawn to the duplex system of church finance. Evidently the parish is out for go-ahead activities. We welcome very cordially "St. Paul's Chimes."

ST. ARNAUD.

Church at Woorineen.

The children of the Diocese of Ballarat have raised sufficient money wherewith to erect a Church in the Woorineen Soldiers' Settlement, near Swan Hill, in the Diocese of St. Arnaud. The erection of the Church has begun, and the local authorities are appealing for furnishings.

SOUTH AUSTRALIA.

ADELAIDE.

The Church Congress.

The Adelaide Church Congress will be held October 17-24. The official handbook has reached us. It is well illustrated and contains all information as to the subjects of the Congress, the arrangements, plans, pageants, committees, list of hymns and the Daily Office and much other useful matter. The Congress has been well thought out—due provision has been made for all.

QUEENSLAND.

NORTH QUEENSLAND.

The Church Schools.

The Bishop of North Queensland says:—

"On my visit to the South I find that the heads of the big firms treat our schools with increasing consideration every year. There was a time when they said, 'We must help you so far as we can.' Such work is the only hope for North Queensland, morally, socially, and politically; we hope you are not too late, we wish you had done this 30 years ago.' Now they say, 'We think you are in time, the work is making its mark.' I report to them the important distinctions which our boys and girls are gaining in the Universities and they say, 'That is good.' Then I show them the report of the Church Schools League, and they say, 'That is better still, your people mean business, they are raising the money, we must help again, and please report to us next year.' Now, these are business men in the best sense. They are facing national responsibilities, not only in commerce, and I value their moral as well as their financial support. They are very much influenced by the effort of the League. They see that our people are taking the matter seriously."

WEST AUSTRALIA.

PERTH.

Forestry Conference.

Churchmen naturally are deeply interested in the future and progress of Western Australia. Great developments are awaiting virgin fields in the State. Lately we have had forestry experts from India, Canada, and Great Britain conferring in Perth.

Lord Clinton, who presided at the conference, praised the work done in the forests and the type of workman employed.

Sir Peter Clutterbuck, timber adviser to the High Commissioner for India and leader of the Indian delegation, said it was almost incredible that such wonderful organisation could have been built up in nine years. "It is clearly brought out that the goal of a sustained yield is what is being aimed at," he said, "and indications are that this will be reached in a very short time. Our inspection of the jarrah and karri areas will never be forgotten. We saw magnificent samples of virgin forests. People who have not experienced it can hardly realise that there are 400 tons of mill logs to the acre, and that single trees, averaging 250 feet in height and about 20 feet in girth, could be felled and stacked within a fairly short time. The whole tour was unforgettable, and never likely to be surpassed in any part of the world."

"I am frankly amazed at the progress made since my departure from Western Australia," was the comment of the Inspector-General of Forests (Mr. C. E. Lane-Poole), who said that in five years the main provisions of the Forestry Acts in regard to the regeneration of jarrah forests had been carried out. Under the State Conservator (Mr. S. L. Keesell) "cut-out" areas were being so treated that a crop of the best species of timber would grow again. Western Australia was now possessed of the largest number of highly-trained foresters in the Commonwealth.

NEW ZEALAND.

The Board of Missions.

A Record Income.

The Board's income for the past financial year was £1,000 higher than the previous year, which was the highest previously recorded. Exclusive of amounts given to the Maori Mission, the total missionary contributions (including sums appropriated by donors for special purposes outside the Board's Budget) amounted to £20,072, made up as follows: Auckland, £3,653; Christchurch, £3,963; Dunedin, £1,655; Nelson, £1,902; Waiapu, £2,707; Waikato, £830; Wellington, £3,985; Non-Parechial, £1,977.

Receipts for Various Missions.

The net income for the year just ended was £22,144. The amounts paid over to the co-ordinated missions were as follows: Melanesia, £10,063; New Zealand Church Missionary Society, £5,989; Polynesia, £1,058; North China (S.P.G.), £554; Jerusalem and the East, £574; Local Chinese Mission, £435; Non-co-ordinated missions received £255, of which the largest totals were £143 for Dornakal, and £61 for the Church Mission to the Jews. All such contributors are

forwarded to the respective missions without any deduction for expenses.

Children's Offerings.

The Children's Lenten Offering scheme, which was commenced five years ago, has steadily grown until for last Lent it exceeded £550. Christchurch headed the Diocesan totals with £233. The Samuel Marsden Collegiate School in Wellington, with £28, sent in the highest amount of any school, and All Saints', Palmerston North, with £18, headed the list of Sunday Schools.

Two Heroic Women.

Epic of East Africa.

An African woman of Bandawe, on the shores of Lake Nyasa, Nyasaland, British Central East Africa, went down to the shores of the lake to draw water. She pushed aside the tall reeds, stooped down, and began to fill her water pot. But she never filled it. A pair of huge jaws rose suddenly from the water, and seized her arm near the shoulder and sharp teeth bit and crunched through flesh and bone. A few seconds later a woman was standing on the bank in agony, while a crocodile swam across the shadows. In its mouth was a woman's arm.

The daughter of the injured woman, knowing the place where her mother had gone for water, had followed her. As she came near she heard a commotion among the reeds; then she saw the crocodile making off with the arm, and she jumped to the conclusion that it was carrying off her mother. Though she was without a weapon, the young woman plunged in at once to the rescue.

The crocodile, on being attacked, immediately dropped the arm and seized the girl. The unequal struggle would have lasted only a few seconds, but the mother had quickly taken in the situation. One-armed, bleeding to death, and with no weapon in her hand, she rushed into the river to rescue her daughter. The crocodile was easily more than a match for both and inflicted terrible injuries; but the noise brought out the villagers, who beat it with poles until it let go its victims and escaped.

The rescued mother and daughter, each suffering from dangerous wounds about the body, were taken with all speed to the Bandawe Mission Hospital, where the Christian doctor did all in his power, but he was unable to save them. Within two days of their admission the African mother and daughter died for each other.

A Wireless Appeal.

Rev. H. E. Warren's Need.

There is no lonelier Mission Station than Groote Eylandt, away there in the Gulf of Carpentaria, on Australia's northern coast. The Rev. H. E. Warren is the gallant C.M.S. Missionary there—and no more valiant and faithful servant of Christ amongst Aborigines could be found! He gets a mail once in six months—that is, when the southern steamers connect! Should they fail to connect with the Groote Eylandt lugger, then he has to wait twelve months for news and stores. When he was last down south, he received a wireless set, which, to our knowledge, proved a God-send to him in his isolation, and incidentally proved of evidential value to the aborigines as they "listened-in" to services broadcast from Melbourne Cathedral and elsewhere. Even the lepers on the station rejoiced to listen-in. But now that set, which is old and antiquated, has gone wrong. It has been sent down to the Rev. J. F. Chapple, St. Thomas' Rectory, Rozelle, Sydney, for expert overhauling and repair. The old "bus" however, is too far gone. It cannot be repaired. A new one is required. It will take £20 to provide a set that is good enough to do what Mr. Warren needs. Mr. Chapple is exceedingly anxious to equip Mr. Warren with an efficient wireless set. Admirers of Mr. Warren's heroic and efficient missionary service, sympathisers with him and his aborigines in their lonely isolation, together with any others who would like to subscribe and who know the joys of wireless, are asked to send amounts to the Rev. J. F. Chapple, at the address given above, and he will thankfully acknowledge the same, and report in due course.

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Newcastle Cathedral.

Dedication of the Crossing and Nave.

The dedication of the crossing and nave, memorial windows, and pulpit canopy of the Newcastle Cathedral was carried out on Saturday, 29th September, in the presence of a vast congregation, which included the Acting Mayor and Aldermen and other leading citizens.

The Dedication.

The choir having passed to their places, the Dean and chapter standing within the chancel, and the registrar and wardens standing without, the Dean presented to the Bishop of the Diocese a petition for the dedication of the crossing and the nave as completed.

The hallowing then followed, and at its conclusion the Bishop and his attendants proceeded to the crossing and nave for the dedication, the Bishop performing the ceremony in the words: "By virtue of our sacred office in the Church of God we do now dedicate to His glory the additions to this Cathedral Church to be for ever set apart from all common and profane uses. In the name of the Father and of the Son and of the Holy Ghost. Amen." "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen."

The procession, to hymnal singing, moved to the great west window given by Mrs. Hudson Berkeley in memory of her husband. The Bishop of the diocese requested the Bishop of Bathurst to dedicate the window in memory of Hudson Berkeley, one-time warden of the cathedral, and a generous benefactor.

The procession then moved to the south aisle, where Mr. C. A. Brown, on behalf of the members of synod of the diocese of Newcastle, requested the Bishop of the diocese to dedicate the window in memory of Henry Croaker (his father-in-law), who had been a member of synod for 43 years.

After the dedication of this window the procession moved by the centre aisle to the pulpit, where the Dean requested the Bishop of the diocese to dedicate the canopy above the pulpit, given by Mr. and Mrs. St. Vincent Heyes, to commemorate the lighting of the first lamps of Toc II, Australia.

The procession then moved to the south ambulatory, where the Rev. K. S. C. Single requested the Bishop to dedicate the window in memory of John Kirkland, his father-in-law, a one-time rector of Singleton, and vice-dean of the Newcastle Cathedral.

The progress of the procession was throughout accompanied by hymnal singing. As the dedicating procession returned by the Tyrrrell Chapel and north ambulatory, the beautiful hymn, "Peace, Perfect Peace," was sung.

The Thanksgiving.

Another impressive part of the service was the thanksgiving by the Bishop of the diocese, the responses being sung by the choir in the words "Alleluia! The Lord is in His holy temple, Alleluia. The Lord is here to bless. Alleluia! Amen," which had been specially set to music by Mr. T. H. Massey for the occasion. After the Lord's Prayer and the singing of the praise hymn, the choir and congregation joined in the singing of "City of God, How Broad and far Outspread Thy Walls Sublime."

The Sermon.

The Rt. Rev. Dr. H. Crotty, Bishop of Bathurst, took for the text of his sermon: "And I, John, saw the Holy City, new Jerusalem, coming down out of Heaven from God. And I saw no temple therein. And His servants shall serve Him. And they shall see His face. And His name shall be on their foreheads."—Revelation 21 and 22 (portions).

The Bishop said it was strange that the prophet should see heaven as a city, and even stranger that he should picture it as a city that did not have a church. "To us," he continued, "this vision of a churchless city is the more arresting, who gather here to dedicate new portions of a house of God whose walls have been upraised by men and women, who have built up these walls because they saw in them a gesture of faith, a witness for religion, an epitome of heaven; who saw the vision of a growing city, and because they loved it and glimpsed its better life, planned to upraise upon its highest hill a symbol of the Infinite. How strange for us, who gather here to bless these walls, to contemplate that when John penned his picture of the heavenly city, he set no temple there.

"They must learn, said the Bishop, what John was meaning when he painted heaven as a city. It was a new vision in the thought and language of religion. Men had always seen heaven as a garden, or a

place of rest. It had been left for John to pierce down to that other truth and make the focus of the world's unrest the dwelling-place of deity. And he was right. Christ was not a Christ of deserts, but of men, and where man lived at his intensest, at his highest and his lowest, at his worst and at his best, was just where Christ wanted His Cross to be uplifted. The religion that took up its stand outside the human complex focussed in the city might be religion of a kind, but it was not Christianity. To make bad cities good and good ones better was not the least task of faith to-day, for to-day the city was strategic, and he who made the city made the world. The country would always be the fortress of religion, but whether religion was going to be possible or doomed in this young land depended on what our cities were. Men did not doubt that there was religion in the churches. What they wanted to see it in the streets. What they wanted to see was a city where religion had broken through the walls which held it, and overflowed into the city's life, drenching its homes and workshops with its cleansing faiths and purities.

John saw the dawn of a new social order, of earthly forms enshrining heavenly verities, and behind the imagery of the heavenly city with its walls of jasper and its streets of gold was the truth that Christ must come in our cities, if He were to come at all. And so John made his heaven civic, that we might learn to make our cities heavenly here. To lead that enterprise, to nurture that ideal, was surely not the least function of a great cathedral. But there was a deeper truth, the depths of which they had to plumb, before they dare to offer up this mighty building as the foretaste and the instrument of heaven. "I saw no temple therein." They must not miss the challenge of that luminous oneness. They could not do without their churches. The products which their churches were developing were those most needed by the city. The forces that would redeem the city would always be found in the main in the same struggling and imperfect Christian Church. Christ knew He could not do without a Church. The gospels tell us that He had nowhere to lay His head. And so He sought a rock, and on that rock He built a fortress, which He called His Church. It was just that fortress that the Christian spirit needed to-day. But fortresses were only needed while the issue was in doubt. They could all be scrapped when the final victory had come. And John's great reminder was that the ideal of a new Jerusalem was not a building made with hands, but a God-inhabited society. The very city must become a church. They were to realise the temporariness of a church, and then go and build one. Only as they built let them be conscious of the city at their doors, and conscious of the chance to build its walls a little nearer heaven, before they passed that way for ever.

And then there was John's closing note. Here was the reconciliation of his shining paradox: "They shall see His face. His name shall be on their foreheads." John paints wit, consummate artistry his pictorial and dramatic view of heaven, and then breaks off upon a new and deeper note of inwardness. He shows a heaven that must be in the hearts of men, before ever we can build a heavenly city. Civics and ceremonies both must find their reconciliation in a higher unity. "They shall see His face." Men and women were to be brought within these walls and shown His face, that they might go forth to-morrow and see that Face on every man of toll within their workshops, on every bed of pain within their hospitals, on every child that loitered in the street. And His name was to be written here upon their foreheads, that it might go out and be made flesh within their mental lives.

"Who is sufficient for these things?" concluded the Bishop. "Not you, nor I. That great window yonder which we have just dedicated is a symbol of the beauty of our failure and the weakness of our strength. Its very beauty comes forth from the heart of failure; failure to let the white ray through. It is ever thus."

Conclusion of Ceremonies.

The Ascription of Praise.

All honour and praise, dominion and might,

To Thee, Three in One, Eternally be,
Who pouring around us Thy glorious light,
Dost call us from darkness Thy glory to see,

was first sung by the choir, and then by the choir and congregation.

Beethoven's "Hallelujah Chorus" was then rendered by the choir, who, in their full strength, gave the mighty and majestic composition a worthy conception, the glorious strains of the organ, played by Mr. T. H. Massey, giving it a perfect setting.

The service concluded with a Solemn Remembrance, the Blessing, and the National Anthem.



The late Eli Moreman.

The Rev. W. Corner writes:—

The writer would ask for a few lines in which to express the greatest appreciation of the excellent work and character of this faithful servant of his Lord and Master. It was immediately after his work for God, in loved employ in one of the Churches here that he was suddenly called from glorious work to higher service and greater reward. One could not be present at the triumphal burial service without being glad that such a man as Eli Moreman had been preaching the Gospel in our Churches, and from his own experience proclaiming its unsearchable riches. He spoke as one who knew, and there are many who are very grateful for his earnest and loyal work. His widow and the sons and daughters will have an enduring memory that will give them much humble pride and profound thankfulness.

In this Column the Editor wishes to address Himself more personally to his friends, the Readers of the Paper.

The Editor writes to say:—

I have received from a friend, who duly signed his name, a letter in which he attacks the statement which the Editor makes, that Mr. Baldwin's advocacy of the Bible, at the great B. & F. Bible Society meeting in London, at which the Editor was privileged to be present, was of doubtful value, as probably being only a "political utterance." My correspondent, whose letter is too long for insertion, also raises the rather threadbare argument about the Great War, with which we are all familiar. He further raises the question of certain contents of the Holy Book, and that his action may be of service to any other people, who meet similar objections, I take this way of replying to my friend, as I shall be glad to do to any who care thus to address me.—Editor, "A.C.R."

Dear Sir,—Your letter of 11th. requires much more reply than I can give in a letter of ordinary length, and I do not know that you wish me to furnish you with such an adequate reply as is really necessitated by the manner in which your argument is presented. Let me briefly say that I would rather talk over the questions with you than attempt a curtailed answer. Also, I am ignorant of the report you mentioned, and am not aware of the manner of its setting, for, as you know, newspaper reports omit necessarily much which belongs to the general question. However, Mr. Baldwin did make a splendid presentation of the case for reading the Bible, and I think we who know must acquit him of any ulterior design in so doing. May I say that your statement about the Great War and trusting in the Bible does not appeal to me very much. Surely, we who are in the world have to live according to the conditions of life around us, and War was one. I will only ask how much more awful War would be without the influences of the Bible, if it is so bad despite the knowledge of God's Word? Does not the same Bible foretell Wars? And to me there are many things worse than War. May I further say that we do not "close our eyes" to what you call "foolish stories." We recognise that there have been, and are still, grades in the receptivity of human beings, and God speaks to the foolish by certain means lower than He does to others, and to each as he can accept. As to your saying we never refer to such stories in sermons, I can only ask you how often you go to Church to tell this, for I know preachers who do from time to time explain why such lower kind of writing is found among the priceless contents of the Greatest Book.

Hospital Sunday Collections.

Rev. R. B. S. Hammond writes:—

A movement is on foot to inaugurate a Hospital Sunday Fund in N.S.W., and I hope the Clergy will give some consideration to my reasons for opposing this movement.

Firstly, it is a duplicate appeal. The Church-going people are appealed to when the general public are appealed to, and there seems to me no justification for double-banking in their case—no other section is

treated in this way. Secondly, the Church people have a definite responsibility for their own Hospitals, such as St. Luke's (Anglican), Memorial Hospital, Waverley (Methodist), and St. Vincent's (Roman Catholic). They give, of course, to other Hospitals, but there is no justification for appealing to them specifically as a unit for such other hospitals. Thirdly, every Church is definitely responsible for Children's Homes and other specific charities, and, consequently, already carrying charitable burdens beyond those carried by any other section of the community. Fourthly, such a move would result in duplicating organisations, as the Churches would claim and seek the gifts now obtained by the Saturday Fund, and deplete that Fund to swell their own Sunday gifts. Fifthly, there is a growing feeling that the Hospital is no longer exclusively serving the purpose that once gave it an irresistible appeal to the humane and the generous. It is common knowledge that many who are comfortably off now use hospitals once exclusively devoted to those unable to afford medical care.

The first business of the hospital is to put pressure on the patients who can afford to pay and not to permit them to be the object of charity.

If one-third of the hospital was available to paying patients and the other wards were free to those without means, such an appeal as is now contemplated would be unnecessary.

I know, as do all the clergy, the splendid work the hospitals are doing, but we also know how often they are imposed upon. I do not believe we are helping them by falling in with this proposal.

Holy Trinity Grammar School League of Friends.

Mr. A. D. Johnston writes:—

In your last issue but one of the "Record" a paragraph states that Mrs. Hall is president, and Miss Minton Taylor the hon. secretary of the Trinity Grammar School League of Friends. This is incorrect. These two ladies are the officials of a women's committee formed recently to organise a fête in November next.

The Executive Committee of the League of Friends has asked me to inform you that Mr. J. A. Young is the president, Mrs. E. A. Wherrett and Mr. E. T. Meldrum the hon. secretaries, and Mr. A. D. Johnston the hon. treasurer, and they will be glad if you will make the necessary correction in the next issue.

"Rohilla," Gordon-st., Petersham, 4/10/28.

Combined Campaign of Missions.

St. Andrew's-tide Preparations.

The central committee for the Combined Campaign for Missions is stressing the importance of early preparation for the keeping of St. Andrew's-tide this year. In view of the great missionary tasks facing the Church in Australia and Tasmania, and remembering what the faithful witness of St. Andrew's-tide has meant to the life of the Church during the last 60 years, it is felt that the Church ought to aim at more than something on Sunday, and on Service of Intercession on or about St. Andrew's Day. The aim should be a week of observance.

Preparation should come through the Rural Deaneries, and then through the Parochial Clergy.

Preparation.

1. Rural Deaneries should face the situation and prepare for the keeping of St. Andrew's-tide as a week of prayer, not merely Missionary, but a **Devotional Call to the life of the Parish.**
2. A course of simple sermons on **Private Prayer.**
3. A **Study Circle on Prayer.**
4. A Campaign of **Prayer Meetings in houses.**
5. A weekly gathering in Church or School-room to practice praying together.
6. Church open half an hour each week for Corporate Prayer, preparatory to the week of prayer.

St. Andrew's-tide Observance.

1. A Week of Observance, e.g., a Missionary or Teaching Mission.
2. A Quiet Day where possible, e.g., the Vigil of St. Andrew's Day.
3. Special celebrations of Holy Communion.
4. Advent Sunday—Special Celebration for Missions. Children's Service in the afternoon.

5. Use of "Prayer Corners" in Church.
6. Use of Children's Corners in Church; Missionary Pictures.
7. Use of Service of Intercession.
8. Missionary Sale.
9. All to be regarded not as a special effort for this year, but the beginning of an annual effort.

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YOUNG RECORDERS.

Aims.

1. Write regularly to Aunt Mat.
2. Read the paper right through.
3. Interest the others at home.
4. Get a new subscriber.

Toorak Vicarage, Oct. 11, 1928.

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

—F. W. Harvey.

My dear girls and boys,

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

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

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

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

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

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

I am, yours affectionately,

Aunt Mat

THE DAILY MIRACLE.

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

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

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

—Exchange.

Pioneering.

In Mandated Territories.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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