

tion, the world in ferment, political, social, moral and spiritual. Faithfully the author deals with the peril of broadmindedness, the forces at work against Christ, the Tractarian Movement, worldliness in the Church, the position of Evangelicals and Protestantism to-day, ending on the grave present-day need, namely, the Living Christ and His Word. Men are needed with a passion for souls, their minds steeped in the Word of God, going forth preaching the Word everywhere in the power of the Holy Spirit, and shunning all human props.

There is an excellent bibliography. It is a book to read again and again. It challenges earnest souls to heart examination and a more faithful witness. We heartily recommend it.

"The Way of the Cross," by H. E. Guilleband, M.A., published by the Inter-Varsity Fellowship, from whom our copy has come. English price, 2/6.

This is a volume we cordially recommend. It is written in a clear, convincing style. The author is a conservative Christian; he brooks no difficulties. He is exceedingly well-informed and in many fine passages warms the heart of every humble seeker after God and His way of salvation. There is no doubt that the Cross is the supreme revelation of the sinfulness of sin and the infinite love of God. For the Bible Christian there is only one Gospel, "Jesus Christ and Him crucified." The volume begins by forcibly and unerringly dealing with the many and varied squeamish objections to salvation through the Blood. Then, in two parts, the author (Part 1) answers the question, Is a substitutionary Atonement Christian? handling such aspects as "The Fatherhood of God," "Love and Light," "St. Paul's Explanation of the Cross," "Other New Testament writers, and "The Death of Christ in the Gospels," with lucidity and compelling understanding. Part 2 deals with the question, "Is Substitution immoral or incredible?"—in four excellent chapters, concluding with "The Glory of the Cross." There are important appendices on punishment inflicted by love, the interpretation of parables, the Category of Law, traditional formulae. The author has read widely. He knows the long story of humanistic arguments. He follows the old paths. Right faithfully he devastates Rashdall's idea of Atonement. Buy the book. It will do your soul good. The author is thoroughly Scriptural. His pages are most readable.

DISASTROUS EFFECTS OF CASH ORDER SYSTEM.

A record meeting of the Goulburn Retailers' Association last week passed a resolution recommending the traders and citizens of Goulburn, N.S.W., to refuse to accept or purchase cash orders, as the system was disastrous to traders and the public alike.

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THE C.E.M.S. YOUTH SECTION.

There has just come into my hands Bulletin No. 1, dated April, 1937, of the Church of England Men's Society, regarding its proposed Youth Section, and evidently issued by the N.S.W. Management Committee. The Bulletin begins:—

"Some time last year a sub-committee was appointed by the C.E.M.S. Council of New South Wales to inquire and advise on the formation of a junior section of the Society. It was felt that such an organisation was needed. After consultation with the leaders of similar sections from Victoria and Queensland, a draft report was then submitted to C.E.M.S. Council. The Council approved of a set of rules as published in this "Bulletin." These rules will be reconsidered at the next National Conference of the C.E.M.S., when any improvements suggested from further experience as being desirable can be incorporated.

"The movement has now been launched, and it is expected that it will fill a great need in the different parishes."

Then follow the names of certain laymen appointed to represent the C.E.M.S. Council, with the statement that: "As soon as representatives from the Church of England Boys' Society and the branches already formed are elected, the Management Committee will meet to organise the movement."

The proposed rules of this Youth Section of the C.E.M.S. are then set out. So far so good. Suggestions follow as to the programmes of the local meetings, with a hint as to social service, the movement evidently taking the Children's Homes under its wing. Why one good work should be singled out I do not know. Various interests of the Church's manifold social services should have been mentioned. However, what made me sit up was the paragraph suggesting certain books for reading and group study. I give them all. On problems of the day there are recommended: "Clash of World Forces," by Basil Matthews, which is quite alright; "Christian's Contribution to Peace," by Leyton Richards, which many will query; while with regard to the Church and Bible, the following are suggested: Dr. Blunt, Bishop of Bradford's book on "Teaching of the Old Testament," and most priceless of all, the late Bishop Gore, former Anglo-Catholic leader, on "The Religion of the Church." Further books for study and discussion are "Christ, the Lord of all Good Life," of the Industrial Christian Fellowship; "Asking Them Questions," "Jesus Christ and the World Religions," "White and Black Australia." Then we have this paragraph—

"A further list will be published later on. In the meantime readers are recommended

to get in touch with the Manager of Church Stores, Daking House, Rawson Place, Sydney, who will supply lists of other suitable books that are available."

I make no comment, except to say that I know of books in which young churchmen ought to be well grounded, without which they will never know the true Evangelical position of the Church of England.

I am, Sir,

A PAROCHIAL YOUTH WORKER.

MEMORIAL STONES.

"Taffy" writes:—

The Editor.

Sir,—What has poor Wales done? I see that in the proposed reconstructed and enlarged St. Andrew's Cathedral, Sydney, stones from Canterbury, Armagh, and Iona are to be inset, indicating the several streams which have flowed to make up Christianity here in Australia. Why not also a stone from St. David's Cathedral, Llandaff, Wales? This is a very ancient foundation. Indeed, Christianity in Wales goes back into the dim, dim past of British Christendom. Not only so, the Welsh have been splendid colonisers. New South Wales in particular has been the home of Welshmen from the earliest days of our settlement. I cannot think of our rich coalfields—Newcastle and Maitland in the North, Coledale, Bulli, Corral and Mt. Kembla in the South, Lithgow in the West, without conjuring up Welsh coalminers and their contribution to the wealth of the State. I think also of Wales' ministry of song. I am quite sure that the Archbishop of Wales would be happy to see that a stone from Wales' cradle of Christianity were sent for inset in some honoured place in our enlarged Sydney Cathedral. Maybe those responsible are in touch with the Welsh Church already. However, I throw out the suggestion.

Many churchmen will regret to learn that Bishop J. E. C. Welldon, formerly Dean of Durham, underwent a severe operation in a London nursing home recently. Bishop Welldon was greatly beloved while at Durham. Latterly he has resided at Sevenoaks, in Kent. He is in his eighty-fourth year. For several years he was Bishop of Calcutta and in earlier days headmaster of Harrow.

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"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV, 153 [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

JULY 22, 1937.

[Two issues per month.] 8/- per year, post free 3d. per copy

Contents.

B. & F. Bible Society Annual Meeting.
Catholic Action.
Evangelical Christianity in N.Z. Universities.
Leader.—Bishop Burgmann and Australian Churchmanship.
Melbourne Jottings.
Missionary Work in Abyssinia.
Religion in Ireland.

"THE AUSTRALIAN CHURCH RECORD"

Editorial Matter to be sent to The Editor, Diocesan Church House, George Street, Sydney.

Business Communications to be addressed Diocesan Church House, George Street, Sydney, N.S.W.

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Editorial

Palestine.

THE Royal Commission on Palestine has published its report. This report recommends the partition of Palestine. A small part of the country, including the maritime plain and the plain of Esdraelon, is to be given to the Jews. This includes most of the seaboard, and also a good proportion of the most fertile land. The British are to retain control of Jerusalem and its environs, including Bethlehem and the Mount of Olives. To make this control possible, and also to ensure access to Jerusalem for the peoples of other countries, a corridor is to be retained between the sea port of Jaffa and the Holy City. This would include control of the road and railway.

The remainder of the country is to be given to the Arabs.

Naturally enough, neither Jews nor Arabs are satisfied. The Jews have been pressing for the widest possible interpretation of the Balfour Declaration that Britain would assist to make Palestine a National Home for the Jews. The Arabs, on the other hand, claim control of the whole country by right of numbers.



(Block by courtesy of "The Sydney Morning Herald.")

The shaded area enclosed by the broken line shows the extent of the proposed Jewish State. The unshaded area to the east embodies the proposed Arab State; while the corridor from Jerusalem to Jaffa is the territory included in the proposed British mandate for the Holy places.

Public Worship.

THERE are several reasons why Christian people attend Church. The following are some of these:

(1) It is commanded in Holy Scripture—both in the Old and New Testaments—"Ye shall keep My Sabbaths and reverence My sanctuary. I am the Lord." (Leviticus xix., 30.) "Not forsaking the assembling of yourselves together as the manner of some is." (Hebrews x., 25.) (2) The Church is the body of Christ. This pre-supposes unity and fellowship in a common life. (3) We read that Jesus went to the synagogue "as His custom

was." (4) Our Lord has given this promise: "Where two or three are gathered together in My Name, there am I in the midst of them." (5) The Christian needs the help and encouragement of Church fellowship. (6) The Church needs its regular services and gatherings for the carrying on of its work and witness in the world. (7) Every churchgoer is a witness to the world for the Christian Faith. It is a quiet witness, but very real all the same.

To attend the Lord's House on the Lord's Day is the right thing to do. To wilfully stay away is the wrong thing. Many say: "I can be just as good." Just as good as what? To compare ourselves with others is a useless, if not pernicious, thing to do. The real question for each one is: "Am I trying to do the Will of my Heavenly Father?"

It must be grieving to God to see so many churchpeople on their way to the tennis courts and cricket fields, or driving to the beach, when the bells are ringing for morning service.

Medical Missions.

THE appeal for the support of Medical Missions which is made once a year by the C.M.S., is not well understood by many churchpeople. This appeal is for a special fund to assist in the upkeep of hospitals and dispensaries. The General Fund of the C.M.S. provides the allowances paid to the missionaries themselves, but very little can be spared from the General Fund for upkeep.

In the case of hospitals, upkeep covers all expenses such as medicines, bandages, soaps, etc. Take the case of those horrible ulcers known as "yaws." This is treated by injection. But the tube for each injection costs 1/3. The poor in Africa often cannot find this money. They simply have not got it.

The poor leper is a worse case still. The medical missionary cannot be expected to find these medicines out of his small living allowance. It is here that the special fund for medical missions comes in to help. The medical missionary can do little beyond giving his time and skill to meet the vast demands usually made upon him. Take the case of Dr. Paul White, who expects to sail shortly to Central Tanganyika. He will be the only missionary doctor in a district of about one hundred miles square, all populated. He will take charge of a central hospital and some ten small out-hospitals. Towards this work the only allowance for upkeep is £100 a year. One dis-

strict hospital in Australia costs some thousands of pounds every year for upkeep.

Evangelical people should spend as little as they can on themselves that they may have to meet the needs of the poor. The self-indulgent, not to say extravagant standards of life in Australia makes it hard to follow simple ways of living. But we are to be good soldiers."

Why Sunday?

("Why Sunday" is the title of a book written by a London journalist.)

"The secretary of a trade union once replied to the promise of a day off in the week in lieu of Sunday duty in the words, 'How can a man rest on his wife's washing day?'" (Page 21.)

"If we are here on earth merely to kill the time by eating, drinking and making merry until we fade away in death, then I have no more to say on behalf of Sunday. If our life is to be directed to the claiming of as much freedom as we can, in order to enjoy ourselves in personal pleasure regardless of the building up of our character and our duty to our fellows, then Sunday gives a unique opportunity for selfish gratification which certainly should not be missed. The butterfly is much freer than the bee, but when we weigh up the comparative value of their existence, the bee, because of its limitations, is far higher in the scale than the butterfly. We limit ourselves on Sunday to increase our value as human beings." (Page 24.)

"The present tendency on the question of Sunday advertises our lamentable lack of brains. We are trying to produce character while we cut off the sources that feed it." (Page 26.)

"'Cannot I worship God in the green fields?' piously asks the Sunday hiker. 'You can,' was the answer President Coolidge once gave to the question, 'but the fact remains—you don't.' The truth is, Nature never, of itself, leads to God. The African savage sits at his cannibal feast, surrounded by natural scenery which surpasses in splendour and glory anything we in England have ever seen. Nature has not led him to God." (Page 31.)

"I am certain of this, there are hundreds of men and women who would confess that Sunday games wooed them bit by bit from public worship, and in their heart of hearts they know they are all the poorer for it." (Page 32.)

"There is a sense of fitness which should guide us in the mapping out of our life. It may not be wrong to light a pipe, but you don't do it in the Sanctuary. It is not wrong to crack a joke, but you don't do it at a funeral service. Posters may be a legitimate method of advertising, but you would not stick them on the Cenotaph. Worship and cricket don't go together, not because a cricketer cannot be a worshipper, but because worship is so far above cricket in the scale of moral and spiritual values that the two don't mix." (Page 33.)

"If we would keep our Religion and our Church; if we would preserve our nation's and our Empire's greatness; if we would save our souls; then we must save Sunday." (Page 118.)

Beware of little expenses; a small leak will sink a great ship.



QUIET MOMENTS

Psalm 29—A Meditation

LIKE all true poets, the psalmist is a lover of nature, and delights to picture her in many moods. In the present psalm he describes in vivid language the progress of a terrific thunderstorm as it passes over the country from Lebanon on the north to Kadesh on the south.

And these Hebrew poets admire nature not merely for the beauty of form, sound and colour that she offers to them, but because in all this they see the manifestation of the power, the majesty, the glory of God.

The modern tourist misses all that, his chief interest lies in studying how much he can accelerate his speedometer with safety, and receives but the vaguest impression of nature's masterpieces.

To the writer of this psalm, the storm he describes so realistically speaks of God; the thunder is His voice, the lightning is the brightness of His glory, its beginning and its end are alike under His control, for always He will be for ever King and Lord over the world which He has created.

As we read the psalm carefully it is not difficult to see how simply, yet artistically it has been constructed. There are three clear divisions; first, a prelude or introduction (verses 1 and 2); second, the description of the storm (verses 3 to 9); third, the storm has passed away and the Lord restores to His people the blessing of confidence and peace (verses 10 and 11).

In the prelude the poet, as in so many other psalms, calls upon others to join him in his tribute of praise to God. Here he calls upon the invisible choir, the hosts of angels around His throne to give glory and strength to the name of the Lord. Name in Hebrew denotes the whole being, personality, character; and the revised version changes young rams into glory and strength.

Now follows the description of the storm, verse after verse beginning with the sevenfold refrain: "The voice of the Lord." Coming from the male singers of the vast temple choir, the repetition of these words in the Hebrew sounded like peal upon peal of thunder, trees sway to and fro, mighty cedars fall crashing to the ground, the forked lightning flashes vividly and angrily from the black clouds, the very hills vibrate at the clash of the elements, the animals lurking in their dens quake with fear, whole forests are laid low and the ground stripped bare, and the rains descend in torrents that carry the poet's thoughts back to the days of the deluge, the flood of Noah.

And then, just when the fury of the storm is at its height, and the forces of destruction doing their worst, the thought of the flood brings strength and confidence to his heart; for was not the flood ordained and controlled by the Lord from His throne in heaven, and is He not still seated upon that throne, King and Ruler of the world of His creation, Governor and Direct-

or of the forces which He has brought into being? He has set them their bounds, which they shall not pass.

And now as the storm dies away and peace once more resumes her sway, the heavenly choirs raise their triumphant song of praise, "The Lord will give strength unto His people, the Lord will give His people the blessings of peace."

So the song begins and ends in heaven, a precursor of the first Christmas carol. "Glory to God in the highest, Peace on earth amongst men." As we come to the end of this lovely psalm, we are reminded of a storm on the Sea of Galilee, of men's hearts failing them for fear, of One Who lay in the little fishing boat calmly sleeping, of a cry, "Master, we perish," of a voice—the voice of the Lord—"Peace, be still"; and there was a great calm."

But there is more to be said, for these things are written for our learning, and these nature pictures suggest to us, do they not? how natural laws have their counterpart in the spiritual world. In the lives of individuals and in the histories of nations, storms and tempests alternate with periods of calm and peace. Into our private lives come sickness, poverty, unemployment, and other troubles, bringing ruin in their train; into the national life come wars and rebellions, strikes and depressions, spreading havoc far and wide. Only too often these troubles are the result of human sins and passions, disobedience to the moral laws which God has established for the guidance of human society. Well for us if these troubles remind us that God still is King, both in heaven and on earth! Well for us if they lead to a spiritual revival and renewal, an appeal to Him for forgiveness and a fresh start.

May God grant us some of that psalmist's faith to-day in this troubled world, so that we, too, may join in his song. "The Lord will give strength unto His people, the Lord will give His people the blessing of peace."—(Church News, Tasmania.)

Sunday Must Be Guarded.

The Archbishop of Sydney, preaching at St. Andrew's Cathedral, urged that Christians should guard their Sunday as a day of rest and worship. Let us see that no hand is laid upon it by those who would organise and commercialise Sunday sport. He said a number of people had told him that a vast majority of the Sports Clubs themselves were opposed to the movement, which they saw would be a danger to the social and spiritual welfare of the community. They were not Pharisees or kill-joys, but were those who believed that the setting apart of the quiet day in the week was more necessary now than ever.

The Rev. C. T. Kenderdine will be inducted to the parish of St. Augustine's, Neutral Bay, on Thursday night, July 27th, by the Venerable Archdeacon Langley.

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Evangelical Christianity in New Zealand Universities.

The Evangelical Union.

(By A. Morton.)

THE ready response made to the appeal of Evangelical Christianity by University men and women in New Zealand is evidenced by the increasing progress of the 'Varsity Evangelical Unions. In Auckland, for instance, at the recent sixth annual house party, some 60 students attended. A thought-provoking series of studies on "The Kingdom of God," given by the Rev. W. A. Orange, B.A., Vicar of Sumner, solved the difficulties of many of the students who had been attempting, with little success, to over-rationalise their faith. They came to realise that an implicit trust in the Person, Word and Atoning Death of the Lord Jesus Christ was the first step towards intellectual satisfaction. Mr. Orange expounded the Book of Daniel and the 13th chapter of St. Matthew with particular reference to modern problems.

Dr. J. M. Laird, one of the N.Z. travelling representatives of the Crusader Movement, conducted devotional studies on the life of Joshua. "Church history," he said, "was marked by the work of outstanding spiritual leaders. Leadership is the need

of the hour. God wants better men, men of courage and conviction. Students are challenged to prepare themselves for the tasks on every side. A deep impression was made by the addresses of several missionaries at the missionary meeting. Mrs. Clifford Mitchell, whose husband was martyred recently in Abyssinia, spoke on difficulties which every missionary has to face. "How great is one's joy in proving the abundant provision of Almighty God." Mr. A. Roke, from Abyssinia, and Mr. K. Rimmer, from the Sudan, also spoke. Seven ex-members of the Union are now in foreign lands. "Evangelise to a finish to bring back the King" is the inspiring slogan which is placed as a challenge before every Evangelical student.

Mr. E. M. Blacklock, M.A., lecturer in classics at Auckland University College, addressed the house party on the "Moral Problems of the Old Testament." Irreproachable scholarship made his treatment of the subject luminous and convincing.

Mr. and Mrs. R. A. Laidlaw, of Auckland, were the house parents, and at the evangelistic service conducted by Mr. Laidlaw, at least one student experienced the joy of salvation for the first time. This student was one of several who had been brought into contact with the Union by means of the Freshers' Banquet held last March, and attended by nearly 250 Freshers, including the President of the College and members of the administrative and teaching staff.

Each month between 80-120 students gather at the Sunday Teas held in the College Cafeteria. A magnificent opportunity is presented for evangelistic messages. During the week study circles discuss "Christianity in the Modern World," "The vitality of Christian Missions," "St. John's Gospel," and "In Understanding by Men." The latter group take up Principal T. C. Hammond's admirable book, which theological students find very helpful. But many other students also are agreeing in the widespread opinion that this work makes a universal appeal. It is clear, concise and without equal in its own sphere.

In the Evangelical Unions in New Zealand, particular stress is placed upon personal witness, with encouraging results. Even Communist students are being interested. In Victoria University College, Wellington, Canterbury College, Christchurch, Otago University, Lincoln, and Massey Agricultural Colleges, progressive Evangelical witness is going forward in humble dependence upon God, seeking to honour Him and His Son, Jesus Christ. This work surely merits the unremitting, prayerful remembrance of all Christian sympathisers. The motto, "In Christo, Vivimus, Vincimus," aptly sums up the radiant vigor of Evangelical effort in New Zealand.

The Bishop of London, Dr. Winnington Ingram, intimated last month to the London Diocesan Conference that in a year, or at least two, he will resign his office as Bishop of the Diocese. The Bishop said: "I shall be handing over the diocese to younger hands, certainly not later than 1939, when I shall have finished fifty years' work in London, and thirty-eight as Bishop of London. He added, 'It is only fair for an old man to make way for a younger man, and also probably better for the diocese to have a change.'"

Fear is more painful to cowardice than death to true courage.

Govern your passions; otherwise they will govern you.

Catholic Action.

Repercussions in Australia.

(By Arthur Exley, of Brisbane.)

The world-wide promulgation of what is designated Catholic Action, a bequest from the hierarchy of the Latin Church's headquarters at the Vatican, has resulted, in Australia, in a demand for a government subsidy for their sectarian schools throughout the Commonwealth.

As the education of its youth is the duty of the State, the vigour of the attack on public funds will vary, according to the educational system of each State. The battle, Sectarian versus State Schools, was fought in Queensland some sixty years ago. The jealousies and differences of what were known as vested schools, proposed by Parliament, in its wisdom, proposed to cease financial aid to denominational schools, and to institute national schools, which should be "free, secular, and compulsory."

The Act, which was to bring this into effect, was bitterly opposed by the promoters of the vested schools, but passed into law in 1875. There is no clause in the Act forbidding continuance of denominational schools, but these are required to teach all secular subjects in accordance with the syllabus of education, to the satisfaction of the State Inspectors of schools.

At a later date the absence of any kind of religious instruction was considered by many to be detrimental to the training of future citizens, so that some twenty years after the passing of the Act, a referendum providing for an amendment of the Act with facilities for a measure of religious instruction in State Schools was passed by a large majority. The provisions of the amendment give a right to a minister, or an approved representative, of any recognised religious denomination, to attend during school hours and give religious instruction for one hour in each week by arrangement with the head teacher of the school, as to the day and hour of such instruction. Although, on the face of this regulation, there appears to be some difficulty as to a possible undue interference with the teaching of secular subjects, there has been little or no difficulty in actual practice.

The ministers of the various denominations taking advantage of their right, agree among themselves to cause as little interference as possible with the working of the school, and in most schools, take the same day and hour for religious teaching in the various classrooms. Although this clause of the Act provides for religious instruction in large centres, another clause makes it possible for children in bush schools to become acquainted with the fundamental truths of the Bible. With this end in view, the Minister for Public Instruction appointed a committee to draw up and edit two Scripture Readers, suitable for junior and senior scholars in State Schools. The members of this committee were laymen, and it was comprised of adherents of Anglican, Presbyterian, Methodist and Latin Churches. Each lesson was carefully selected, and although the Authorised Version of the Bible was used on account of the purity and music of its diction, yet, before a lesson from Old or New Testament was approved, the Revised and Donay Versions of the Scriptures were consulted to ensure that no lesson would be inserted that did not agree with the teaching of any one of these versions. The head teacher of each school is required to make provision for the use of these lessons each week; but any parent has the right to withdraw his child or children from such teaching, should he so desire. Such a request is rare. The authorities of the Latin Church do not look with favour upon the right to enter the State Schools, and it is the exception for a priest of that Church to take advantage of it to give religious instruction. Nevertheless, the fact that such a right exists cancels the demand for separate schools, on the plea that education is not complete without some measure of religious instruction.

Before the right to give religious instruction during school hours was accorded, ministers of the various churches had the privilege of attending before or after school hours to give such instruction. The success or otherwise of these classes depended entirely upon the personality of the instructors. The result in a certain bush town was remarkable. Anglican, Presbyterian, and Methodist ministers attended on Monday, Wednesday and Friday mornings respectively. As there was no inquisition as to the religious denomination of the voluntary attendants, many pupils went to all three lessons. One result was that at the annual Sunday School examinations, an Anglican pupil won a bishop's prize, a Presbyterian won a gold medal, and the Methodist Sunday School captured the honour banner. Such a record quite upsets the contention that such classes are valueless.



Bishop Burgmann and Australian Churchmanship.

BISHOP BURGMANN is frequently before the public. His name constantly appears in connection with some unusual declaration. He is a gentleman of considerable ability, and possesses the charm of manner that is often associated with originality. He is also a Bishop of the Church of England in Australia. All these features combine to make the utterances of Bishop Burgmann worthy of attention.

We respectfully submit that they ought to operate so as to induce a true sense of responsibility on the part of the Bishop. As to the presence or absence of this sense of responsibility, we have no means of judging except by a careful analysis of the Bishop's published declarations. Quite recently, in St. James' Church, King Street, Sydney, the Bishop offered some strictures on Australian churchmanship as he saw it. The former Rector of St. James', who cannot, of course, be held responsible for the Bishop's recent utterance, informed a select company that the tradition of the Church of England was presented in St. James'; he added, with a touch of becoming pride, that St. James' represented the only true tradition of the Church of England. Belgium, true Belgium, contracted to a corner in the Great War. The tradition of the Church of England has become isolated in St. James'. That was the position as represented a few months ago by the learned Rector of St. James' Parish.

If it is true, it ought to make Bishop Burgmann's task delightfully simple. He is frankly out to destroy the tradition of the Church of England. We cannot say if it was a strategic move on his part to select St. James' for the delivery of his broadside. He may have imagined that if he converted St. James' to his views then the last stronghold of entrenched antiquity would have fallen. If so, he is mistaken.

The Bishop began his attack by suggesting that we ought not to sing hymns about winter snow at Christmas. Now we may be permitted to wonder what this means. Snow is rare in Palestine, but it so happens that on the highlands of Jerusalem and its environs snow sometimes falls heavily, and usually the heaviest falls are registered in December. Does the Bishop wish that a fact of experience should be eliminated from the knowledge of Australians because it does not happen to coincide with their immediate experience? This would indeed be a strange method of teaching.

It is not certain, of course, that snow fell on the occasion of our Lord's birth. The Scripture narratives are silent on this point. But the historic circumstance must be remembered. Our Lord was born in Winter. Will the elimination of snow from the hymns owing to a change in temperature here, remove the fact on which the hymns are based? In any case

the hymns mentioned form no part of the constant worship of the Church of England. They are chosen at the discretion of the organist, choirmaster, or clergyman in the church. So far as they are in accord with historic fact, they deserve recognition. An Australian child knows what the word "snow" means, and if he does not, he should be taught.

But a much more serious assault was made on the attitude of the Church of England. The Bishop expressed strong dissatisfaction with our existing Prayer Book, and went so far as to say we were losing the people as a consequence of its archaic character. Several comments are suggested by this intemperate onslaught, for with profound respect we must be allowed to characterise it as intemperate.

In the first place, there are about 60 clergymen in the Diocese of Goulburn. Most, if not all of these, were in charge of their cures before Bishop Burgmann assumed office in 1934. They have been required to sign a solemn declaration that they believe the doctrine contained in the Book of Common Prayer to be agreeable to the Word of God. They will find it exceedingly difficult to reconcile this measured judgment with the statement that the Book so commended for exclusive use in public worship is actually estranging the people of Australia from spiritual reality. Dr. Burgmann, we respectfully submit, should have given more attention to the position of his clergy, which happens also to be his own position. He accepted high office on the implicit understanding that he would administer his diocese according to the principles and teaching of the Book of Common Prayer. But there is a more serious matter for reflection than even the embarrassing problem raised by the spectacle of an earnest man imposing as obligatory a book which he, in other directions, condemns. It is the matter of jettisoning the Catholic Faith. Bishop Burgmann is frankly contemptuous of the good men who, more than 300 years ago, drew up the forms of public worship. The effort lacks for him the charm of novelty. A new Prayer Book every ten years seems to be a desideratum. We could imagine he would have the enthusiastic support of the printing trade in this suggestion. But half-an-hour's reflection would serve to remind the Bishop that the old gentlemen of 1552 and 1662 did not draw up the Prayer Book after all. The Nicene Creed dates from 325 A.D. The Apostles' Creed in the form that is supplied in the Prayer Book dates, in its completeness, from about 400 A.D. It goes back to the second century. The Te Deum recalls us to the fifth century. The Lord's Prayer is older than any of these, and so is the Magnificat and Nunc Dimittis. The Communion Office is a tessellation of ancient hymns and prayers. How much are we going to scrap? The Bishop suggests a brand-new theology, incorporated in a brand-new Prayer Book, and if he got his way it might last his time, but no longer. There is need to protest against this wholly unreasonable attitude. It does not prevail in any branch of human learning. Least of all does it prevail in modern scientific research. It suggests a complete break with the past and abandons the soul to a sophistical interpretation of life in which the present is all that matters, and the pleasure of the immediate present is the highest good. We can imagine that the Bishop would indignantly repudiate any such idea, but if he wants to escape the inference

he must become more coherent in his public speech.

Sydney churchmen will be well advised to look at the abyss towards which they are being hurried when invited to accept the apparently harmless resolution that provides for a revision of our Prayer Book and Articles.

Now we are told on high authority that we want a new book altogether, suited to Australian conditions, or more correctly, to what the Bishop of Goulburn regards as proper Australian conditions with a strong flavour of Russian Sovietism.

We make one last point. It is certainly true that a great deal needs to be done to quicken in the minds of Australians generally a deeper sense of spiritual realities. But there are organisations in our midst that are free from the burden of the Book of Common Prayer. They can adapt their services to the genius of the people with great readiness. They have been attempting to do so. The fact remains that the two bodies with liturgical forms of worship have not suffered as severely at their hands as might be expected from the Bishop's statements. Traditional beliefs, many of which he holds to be irrational, exercise a powerful sway over the minds of the community. This does not make the belief true, or even commendable. Other considerations need to be taken into account to establish a position of that nature. But the existence of these deep-rooted sentiments irrevocably fixed in the past is sufficient to sweep away the superficial contention that by changing a Prayer Book you may win a nation. Dare we suggest to the Bishop that a more careful exposition of the convictions that have survived the shocks of time and chance would do more to recover a lost faith than ill-judged criticisms that have not even the merit of being even approximately accurate.

Religion in Ireland.

Striking Observations by the Dean of Belfast.

AT the 88th Annual Meeting of the Irish Church Missions, held in London, one of the chief speakers, the Very Reverend W. S. Kerr, B.D., Dean of Belfast, made some striking observations about preserving religion in Ireland. We append his remarks:—

Preserving Religion in Ireland.

The Dean of Belfast (the Very Rev. W. S. Kerr, B.D.) said that the work of the Irish Church Missions was necessary for the preservation of religion in Ireland. That was what some of their critics did not understand, and yet the lesson was staring them in the face in the history of the world. It was now several hundred years since the Reformation controversy, and history had had time to give its verdict on many issues that then were debated. The evidence of history had been very compelling. It showed that where a land only knew God through the Roman Catholic religion, that land would cast off all knowledge of God. Let them look at Mexico, where the Roman Church had the field to itself without dispute or question for four hundred years. What was the state of religion in Mexico at the present time? The people were rising in abhorrence

of religion. There was only one country in Europe more than any other where the teaching of the Reformation was crushed in blood, one land that was nurtured in the most rigid faith of the Papacy—the land of Spain. What was the condition of religion in Spain to-day? In the report of the British and Foreign Bible Society it was stated that there was a time when the colporteur was persecuted in Spain because he was a Protestant; now he was persecuted because he spoke of God. The Roman Catholic newspapers and preachers of the world were painting a hideous picture of the Bolshevism and the blasphemy of Spain, and its outrages against the Church, the priests and monks and nuns. But who had the education of these people? Whose children were they? It was all the result of Romanism, and in the face of that how could anybody doubt the harvest that Romish superstition must bring? Yet there were "intellectuals" in London who were saying that they must abandon Anglicanism to join a Church that only could resist Atheism. They were joining a Church that was manufacturing it round the world.

What was the religion of France worth at the present time, the speaker inquired, and the religion of Italy? The devilish onslaught on Abyssinia, and the massacre of its people, showed how much religion Italy, the Pope's own country, had; and they had the Pope rejoicing in the peace that came when inhuman slaughter was accomplished.

When the news of what was going on in Spain became known in Ireland, it caused a tremendous sensation, the results of which could probably not be told as yet. A Roman Catholic professional man said to a Protestant, "In future I am going to subscribe to your work, for if it were not for the Protestants in Ireland we should have things happening here as in Spain." That man was a shrewd judge of his fellow-countrymen. A tremendous amount of the respect for religion that existed in Ireland to-day was due to the Protestant community. He had nothing but the kindest feelings for his Roman Catholic fellow-countrymen, and had never received anything from them but kindness, brought up as he was among them in the South of Ireland. He did not come there to say anything but to express his gratitude for his friendship with them, but because of his esteem for them he wished to see them delivered from superstition. He wished to see Ireland knowing the Bible and the direct approach to Jesus Christ.

Rear Admiral Sir Henry H. Stileman, K.B.E., who presented the report to the meeting for the past year, referred to the loss to the Irish Church Missions of the Rev. T. C. Hammond, who had become Principal of Moore College, Sydney.

Jack Hobbs and Sunday Cricket.

In the story of his life, Jack Hobbs, the famous English batsman, says: "During my first Indian tour I had quite a lot of unsought publicity because I objected to playing cricket on Sunday. I was astounded at the publicity that my attitude towards Sunday cricket got. It was quite unsought. I received cables and letters from every kind of religious organisation the world over, congratulating me on my stand for Sunday observance."

"The modern trend is spoiling our Sunday; it is not what it used to be. I don't hold with it. Call me old-fashioned if you like. I look upon Sunday as a day of rest; I enjoy it that way. I have never played Sunday cricket, and never shall. It has been a great source of pleasure to me and to my wife that our boys have never had to be requested not to play on that day. My early religious atmosphere brought me up to respect Sunday, to remember the Sabbath day to keep it holy, to make it a day of rest for mind, body and spirit."

Reconstruction Work in Spain.

Children's Colonies.

IN the early days of the bombardment of the open towns and villages of Spain, children were rushed out of the war zones and accompanied by their spiritual and educational teachers, and found asylum in the peaceful countries of Europe.

Now the Spanish Government, regarding the children's problem as a whole, is asking that aid from abroad be directed to helping the homes in Spain itself. It is better and easier to keep the children in their own country if possible. The Spanish people are alive to the deadly peril that happened to the children of Central Europe and Russia after the war.

There are groups of between 15 and 100 children housed in empty villages, mansions, or hotels, fed partly by local generosity and partly by the Ministry of Health. "This work is beyond all praise and feeling, organised with efficiency, and ought to be extended (International Committee Co-ordination Statement). These colonies are now in difficulties as regards many foodstuffs, because there is too little to go round. This is clearly a problem that can be solved only by the help of countries living in safety.

There are almost unlimited houses available for colonies of children, and the existing children's organisations are well equipped and willing to undertake the organisation and direction of them if funds can be supplied.

In the border town of Puircerda, the National Joint Committee for Spanish Relief (London) with whom the N.S.W. Council is in co-operation, have two magnificent villas housing 100 children. The financing of this colony has been undertaken by foster parents in England, each of whom will take a personal interest in one Spanish child. The Australians who are at work in Spain are anxious to establish an Australian colony there too. The local Spanish administration will provide a house and personnel to run it, also heating, lighting, etc., while the outside organisation will be asked to provide the necessary equipment and the upkeep.

The houses are there waiting to be used, there are hundreds of thousands of orphaned and destitute children waiting for a home. These future citizens are the hope of the future free and intelligent Spain. Here is a chance to help the children, who at least are not to blame. A chance to link Spain and Australia in friendship. Donations should be sent to the Secretary, N.S.W. Council for Relief of Spanish Distress, 19 O'Connell St., Sydney, who will be glad to supply further information.

Missionary Work in Abyssinia.

"Faithful Unto Death."

THE following is an extract from an address given at the annual meeting of the B.C.M.S. held in London on May 3rd:—

"Early in January the Italian authorities made overtures to the Church dignitaries and the poor. A feast day approached, in February, and the Italians invited certain church officials and the poor. Into the midst of that happy crowd bombs were thrown; none were killed, but the Viceroy and others were wounded. For once the nerve and the discipline of the Italians gave way. The burning of the houses of the Ethiopians, the seeming shooting at sight in the streets, turned the capital into a place of horror for some days. The Ethiopian teachers, evangelists, students in our compounds, numbering about fifty, were arrested. Where they are to-day, God only knows.

On Good Friday our missionaries were expelled, the eight of them who still remained in Ethiopia. I have just received, an hour ago, a resolution passed by the General Synod of the Church of Ireland, at its session last Wednesday:—

"That this Synod strongly protests against the expulsion of the missionaries of the Bible Churchmen's Missionary Society and other Christian missionaries from Abyssinia, and that a copy of this protest be sent to the British Foreign Office, and the Italian Representative in the Irish Free State."

"But I close with a description of a scene of pathos. Werku, the evangelist, Bayenna, his assistant, and Tageni, the student, stand facing an Italian firing squad. Their only crime that they had preached the Gospel in all its fullness to their fellow-countrymen. A few minutes later they were with Christ, which is far better. Does not that scene as you picture it in Addis Ababa remind you of John Bunyan's description of the death of Faithful in the heart of Vanity Fair? 'Thus came Faithful to his end. Now I saw that there stood behind the multitude a chariot and a couple of horses waiting for Faithful, who (so soon as his adversaries had dispatched him) was taken up into it and straightway was carried up through the crowd with the sound of trumpets, the nearest way to the Celestial City.'

"I heard a voice from Heaven saying unto me: Write, from henceforth, blessed are the dead which die in the Lord, for they rest from their labours and their works do follow them."

"Immediately the vast audience arose and sang:—

"How bright those glorious spirits shine!

Whence all their bright array?
How came they to the blissful seats
Of everlasting day?

"Lo! these are they from sufferings great

Who came to realms of light;
And in the Blood of Christ have washed

Those robes that shine so bright.
Etc., etc., etc.

"The pathos of the scene was deeply affecting, and many eyes were dim with tears of triumph in Christ."



NEW SOUTH WALES.

Diocese of Sydney.

MEMORIAL TO BISHOP KIRKBY.

As part of the "Back to St. Philip's, Sydney" celebrations, the Archbishop of Sydney dedicated as a memorial to Bishop Kirkby, cedar panelling in the porch of St. Philip's Church. The service was held on Sunday morning, July 11th, and coincided with the second anniversary of the death of Bishop Kirkby, who was Rector of St. Philip's from 1932 to 1935.

Dr. Mowll said that they were all thinking of Bishop Kirkby. He was a great man, who was so concerned for an adequate ministry for the needy in his native land that he spent his health for the Bush Church Society. Bishop Kirkby would never be forgotten because of the bigness of his heart and vision. The Archbishop said that in the memorial dedicated that morning, they were adding "another wreath of affection to the Bishop's memory."

The service was conducted by the Rev. T. C. Hammond, Rector of St. Philip's, and the lessons were read by Rev. F. W. Reeve and Rev. R. B. Robinson.

ST. PETER'S, COOK'S RIVER.

The 99th anniversary of the laying of the foundation stone of St. Peter's, Cook's River, was commemorated by a special gathering on Saturday evening, July 10th.

Mr. P. W. Gledhill, in a lantern lecture dealing with the early days of the district, said the parish was very appropriately named after the river which flowed through it, and which was called after that great navigator, Captain James Cook, R.N. The river was generally known by its present name in the year 1800, as both Surveyor Grimes and Meehan, in their field books for the years 1799 to 1802, refer to the survey of farms at Cook's River.

In 1835 Mr. Robert Campbell, sen., gave 6½ acres of land as a church site, and the temporary church erected in 1835 was built of ironbark slabs. The foundation stone of the present church was laid by Governor Gipps on July 9, 1838, and the church was opened and consecrated by the Bishop of Australia on November 20, 1839.

Mr. Gledhill showed many slides of old homes and early maps of the district, including early views of the church and the Cook's River toll bar.

A VISIT FROM MORPETH STUDENTS.

A party of students from St. John's College, Morpeth, were entertained during last week-end at Moore College. Those who journeyed to the city were Rev. R. E. Sutton (Dean of St. John's), Messrs. Harry Thorpe (senior student), R. Border, A. Blalell, R. Mawson, B. Boddington, J. Hunter and J. Wood. Moore College were successful in the tennis tournament played on Friday. During that evening a debate was held on the subject: "That we are wiser than our fathers." The Moore College team, Messrs. R. Clive Kerle, R. Ogdan and A. Morton, took the affirmative, while Messrs. R. Border, A. Blalell and B. Boddington represented St. John's. Canon Garnsey, Warden of St. Paul's College, was the adjudicator and gave the verdict to St. John's by a small majority.

MOORE COLLEGE.

The ladies auxiliary in connection with Moore College has worked wonders. Although only a new organisation, there is much to show for their efforts. The altered appearance of the large lecture room and library lounge is a cause for congratulation.

BARKER COLLEGE, HORNSBY

President of Council—THE MOST REV. THE LORD ARCHBISHOP OF SYDNEY.
The School receives DAY BOYS and BOARDERS, and provides a thorough education of the highest class at moderate fees.
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W. S. Leslie, M.A., Headmaster.

The room has been entirely re-furnished, including single desks and other amenities for the comfort and help of the students.

A linen tea was held at the College on Saturday afternoon, June 26th, when there were about 300 people present. The Archbishop expressed appreciation of the efforts of the Auxiliary, and he was supported by Principal Hammond, who thanked the ladies for the improvements that ministered so materially to the comfort of the students. A letter from the senior students voiced the appreciation of those residing in the college. Thanks were expressed to Mrs. J. P. Dryland, who arranged the programme, and had organised the linen tea with the assistance of other members.

UNITED MISSIONARY COUNCIL.

Quiet Day in Sydney.

The United Missionary Council called together the representatives of Missionary Societies and Staffs at the home base for a quiet time together in the Cathedral Chapter House, Sydney, on Tuesday, 22nd June. There were four sessions commencing at 4 p.m. until 9 p.m., with a break for tea.

The Rev. J. W. Burton, M.A., General Secretary of the Methodist Department of Overseas Missions, presided, giving four most helpful addresses. In the first session he outlined the programme of Jesus as embraced in His plan of the Kingdom of God, followed by a survey of the task of modern missions, and some of the seeming set-backs; then he spoke of the power of prayer in quickening mind and heart for the great enterprise, and finally brought his hearers to their personal responsibility. Time was spent in periods of meditation and prayer.

Those who attended were uplifted by this time of quiet fellowship together. To come from the noise and activity of the great city to unhurried communion with God, was refreshing to soul and body. One felt something of the experience of the Psalmist, "I was glad when they said unto me, 'Let us go into the house of the Lord.'"

MERIDEN CHURCH OF ENGLAND
GRAMMAR SCHOOL, STRATHFIELD.

Commemoration Day.

Opening of New Library.

The Wallis Hall at Meriden was crowded with visitors on Saturday, on the occasion of the opening of the School's new library. Mr. Hould attended to perform the ceremony; he was accompanied by Mrs. Hould.

During an introductory speech the chairman of the School Council, Mr. A. Hope, explained that whereas in England and America Government grants were made for the purpose of school expansion, in Australia such matters were mostly left to the generosity of individuals. Meriden School had been particularly fortunate in having such benefactors. It was through the great generosity of a member of the Council that the school library had now been so gratifyingly extended. During the past two years, in addition to building a new wing in the main block, the house next door, now called the Meriden Annexe, has been acquired. Here the new library has been placed, and it has been possible also to equip a laboratory, isolation hospital, etc., on these premises. For the equipment of the laboratory the school is indebted to Mr. A. E. High, who has taken great interest in the fitting up of this department. More recently, also, the Iron property at the rear of the school had been acquired, and this would give opportunities for further expansion. It was the ideal of the school to give girls first-class educational facilities, and at the same time to train them for the most important duties of wifehood and motherhood.

Mr. Hould, in declaring the library opened, impressed the fact that there are very few books which do not serve some useful purpose. He exhorted the pupils to familiarise themselves with the reference library as well as with the general reading library. "It is to be deplored," he said, "that so many boys and girls leave school with such a poor knowledge of the world's affairs. Whatever the defects of our present examination system, it at least taught children the value of work; at the same time he hoped that they would also cultivate the habit of reading, for example, the leading articles in the daily press, that "Times" of Australia, the "Sydney Morning Herald." He congratulated the school on the acquisition of such a fine nucleus for a library as their 900 books comprised.

The grounds looked particularly attractive for the dispensing of afternoon tea. The entire school was thrown open to visitors for inspection.

Diocese of Goulburn.

75th ANNIVERSARY OF THE DIOCESE
OF GOULBURN.

Episcopal Visits.

Three Archbishops and seven Bishops will be visiting the Diocese of Goulburn next year for its 75th anniversary and the centenaries of five of its oldest parishes. From the 19th to the 27th March, both inclusive, every parish in the diocese will receive a visit from a Bishop, for a commemorative service, for a rally of churchpeople, or for both. The arrangements are only in a tentative state at present, but it is hoped that the Primate, the Most Reverend the Archbishop of Perth, will be in Goulburn for March 27th for the presentation of the Diocesan Thankoffering on that day, and for a pilgrimage to Bungonia and a preaching at North Goulburn. The Archbishop of Sydney will lead the diocesan pilgrimage to the memorial of the first Christian service at Lake Bathurst on the 19th March, and to Collector on the 20th. He will also preach in Canberra and in Goulburn. The Archbishop of Melbourne will be the occasional preacher at the civic service in Goulburn on the 25th March, will join in pilgrimages to Arkstone and Lang's Creek (Boorowa), and will preach at Canberra, Queanbeyan, and Yass. The Bishop of Newcastle will visit Goulburn, Boorowa, Bendick, Murrell, Thudungra, and Young. The Bishop of Armidale will tour the South Coast, visiting Beega, Cobargo, Bodalla, Moruya, Braidwood, Bungendore,

Canberra and Gunning. The Bishop of Gippsland will be responsible for Bombala, Kameruka, Cooma, Adaminaby, and Berri-dale. The Bishop of Riverina will visit Albury, Holbrook, Tarcutta, Adelong, Batlow, Tumbarumba, Tumut, Gundagai, Junee, Wagga, and Cootamundra. The Bishop of Wanganatta will visit Temora, Barmedman, Burrumburrah, Binalong, Yass and Canberra. An itinerary has not been arranged for the Bishop Coadjutor of Sydney (Dr. Pilcher), but at least he will visit Christ Church, West Goulburn, and the Cathedral.

The pilgrimages to Lake Bathurst, Bungonia, Collector, Arkstone and Lang's Creek will be arranged by the Diocesan Committee. In all other centres the arrangements will be in the hands of the local church authorities.

SYNOD ELECTIONS.

The election of representatives in the twenty-first Synod of the Diocese of Goulburn is now complete. The personnel is representative of something more than the parishes which elected it, for it includes an architect, two bank managers, a barrister, a butcher, a carpenter, four civil servants, a contractor, two dairymen, a dairy machinery expert, a doctor, an editor, thirteen farmers, forty-six graziers, two hospital attendants, an inspector of schools, an iron founder, a journalist, a motor mechanic, a nurseryman, an oil depot manager, three orchardists, a postal inspector, five railway employees, a station employee, a shop assistant, eight store-keepers, seven solicitors, a surveyor and a valuer.

VICTORIA.

Diocese of Melbourne.

STATE AID TO ROMAN CATHOLIC
SCHOOLS.

The Archbishop's Comment.

The Archbishop writes, in his letter to the diocese:—

There is being conducted at the present time, over the air, a strenuous campaign to

SOUTH AUSTRALIA.

Diocese of Adelaide.

ST. LUKE'S MISSION.

Whitmore Square, Adelaide.

Rev. J. B. Montgomerie.

In cold weather the daily dinners provided to poor children at St. Luke's Mission in Whitmore Square, Adelaide, are greatly appreciated by the many hungry mouths of the girls and boys who attend. The necessity of these dinners is most pronounced when one examines individual cases, and we feel sure that it is one of the highest acts of Christian citizenship we can render.

Gospel Meetings for Men.

Every Tuesday evening in St. Luke's Hall there is a gospel meeting for poor men. It is a great joy to have 60 to 80 of Adelaide's poorest men in our hall, singing gospel choruses, and joining wholeheartedly and reverently in a religious service, and listening to a vigorous gospel message.

At the close of the service a cup of tea and a bun are given to the men. Will you please pray for an outpouring of God's Holy Spirit on these meetings, that men may be lifted up from despair to Christian joy?

Children's Pictorial Church.

Sometimes it is necessary to take extreme measures to reach the people. In the West End of the City of Adelaide there are many hundreds of children who walk or play about the streets on Sunday evening.

It is our intention to make a further effort to capture the children for Jesus Christ. With this object in view we are asking for one hundred pounds (£100). This sum will enable us to purchase a complete outfit of moving picture machine and a lantern slide projector, together with some lantern slides.

We then propose to place the whole of a children's service on the screen, and on Sunday evenings while adults are in the church, the children will come into the hall for their Gospel service. The addresses will be illustrated, the hymns and Scripture readings will be thrown on the screen, and at the end a suitable motion picture will be shown depicting scenes of the Holy Land, or some such appropriate picture to attract the interest of the boys and girls.

TASMANIA.

ST. GEORGE'S, HOBART.

The 99th anniversary services held on May 30th, were largely attended, and characterised by the spirit of thanksgiving. Hymns and psalms all struck a note of praise, and the anthem by Martin Shaw, "The King of God this day His voice upraised," was rendered. The evening service was attended by His Excellency the Governor, Sir Ernest Clark, and Lady Clark.

The Committee organising the preparations for celebrating the Centenary next year has decided to proceed immediately with the first stage, that of renovation and restora-

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tion of the exterior of the Church, pointing the whole of the structure, and replacing perished or cracked stones.

When further money is in hand, the interior will be proceeded with.

The C.E.M.S. continues to grow, three new members being admitted during the evening service on June 20th. On the 22nd, St. George's team met St. John's team in debate, "That Compulsory Military Training is Essential, for the Commonwealth to be able to adequately defend itself," resulting in a win for St. George's by a margin of 31 points.

MEMORIAL TO LATE REV. E. WYNNE EVANS.

In accordance with the resolution of the C.M.S. Groote Eylandt Committee some time ago, a memorial tablet for a cairn to be built over the grave of the late Rev. E. Wynne Evans in the mission cemetery at Groote Eylandt has been made and despatched. The intention is that a stone cairn shall be erected by the natives of the island acting under the direction of the Acting Missionary-in-Charge, and that the tablet will be set in. There is enough money in hand from subscriptions to cover the total cost. The inscription (which has been approved by Mr. and Mrs. Evans, Senr., and Mrs. Gwen Evans), is as follows:

A Tribute to the Memory of

THE REV. ERNEST WYNNE EVANS, Th.L.
who laboured here as a missionary of the
Church Missionary Society.

Accidentally killed, November 15th, 1933
Aged 28 years.

Jesus said unto him, "Follow Me!" And he
left all, rose up, and followed Him.
—St. Luke 5/27-28.

Erected by those whom he sought to serve,
and his friends at home,
1937.

News has been received in Hobart that Deaconess Crawford arrived safely at Berega on the 4th May. On the journey inland from Dar-es-salaam, washways were encountered as the result of recent heavy floods. At one stage the Deaconess had to walk 17 miles over the mountains to reach Kongwa, where she hoped to obtain a conveyance, but on arrival discovered that part of the Kongwa-Berega road had been washed away. Setting out on foot on Monday morning, the Deaconess walked all day to Mulati, where she spent the night in a little mud rest-house. Continuing her walk on Tuesday, she reached Chibediya, where she thought she would have to spend another night, but fortunately Canon Burns had managed to get that far by car, and conveyed her to Berega.

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News has also come to hand from Sister May Dobson, who has resumed charge of the C.M.S. Hospital at Moumi. Since her return the Sister has been called upon to display surgical ability, it being found necessary to amputate a leg. No doctor being available, the Sister performed the operation successfully.

NEW ZEALAND.

Diocese of Wellington.

BACK TO THE OLD ROUTINE?

The Bishop of Wellington, writing to his Diocese following upon the Coronation, asks:

And now, what of the future? Are we to go back to the old routine of parish life as if no whisper from God had reached us, or are we to move forward to a clear and well-defined objective in response to His call? We know in our hearts what that call is—to make New Zealand a more Christian country than it is. That must be God's purpose. How can anything less be our purpose? I should like to see our congregations thinking of their Church life against this background. How does it look? Do not these lesser aims of living decent lives and keeping the Church going appear very petty against the larger issues which confront us to-day? We need the stimulus and inspiration of a gigantic task which is going to take the utmost we have got to give if our Church-life is to be rescued from the tepid semi-Christianity which so often mars it to-day. A new era would begin if clergy and vestries, set together, beginning with the people, set to work thinking and planning how best they can do their part in making the life of the community, of which they are a section, more Christian, working out a practical programme of action and giving themselves unreservedly to the adventure of drawing others within God's influence. There is a real fund of devotion and loyalty to be found among our congregations which the vision of our task from a new angle may release and make available for God's use. Each of us can and must play his part in prayer and thought and action in these great and critical days.

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Letters to the Editor.

CONFERENCE ON CHURCH, COMMUNITY AND STATE.

St. John's College, Morpeth, August 23-27, 1937.

The subject of "Church, Community and State" is of burning interest in these days. A Conference of world-wide import is being held at Oxford this August. But it has seemed worth-while that in Australia a similar conference should be held to study this subject as it concerned our own national life.

The General Synod Committee of the Church of England in Australia has therefore arranged the Conference at the place and time mentioned above and we are inviting certain public men of influence and representative leaders of various religious Communions to attend. The limitation of space makes this procedure necessary.

The programme is as follows:—Monday evening, August 23, 6 p.m.: Evening meal; 7.30 p.m., paper on "The Nature of Human Society," the Reverend Canon Baker, M.A. Tuesday, 10 a.m., paper on "Church and State," C. H. G. Simpson, M.A., LL.B.; 7.30 p.m., paper on "Freedom in Modern Society," the Right Hon. R. G. Menzies, M.P. Wednesday, 10 a.m., paper on "Church, Community and State in Relation to the Social Order," Professor H. Tasman Lovell, M.A., Ph.D.; 7.30 p.m., paper on "Australian Democracy in Face of the Totalitarian Challenge," Professor Bland, M.A., LL.B. Thursday, 10 a.m., paper on "Church, Community and State in Relation to Education," the Bishop of Armidale; 7.30 p.m., paper on "The Universal State and a World of Nations," the Bishop of Goulburn.

The St. John's College authorities have kindly arranged to put up those attending the Conference in rooms and small dormitories at a rate of 6/- a day for the whole period—slightly more for shorter period—from Monday afternoon till Friday, lunch-time, inclusive.

On behalf of my Committee I write to invite your attendance and membership. The two sessions each day will allow abundant opportunity of discussion at and between the sessions, and of fellowship that should indeed be beneficial.

The Bishop of Newcastle will be the chairman. Should you be able to accept the invitation, would you please write to the Reverend R. S. Lee, Vice Warden, St. John's College, Morpeth, so that he may include your name on our list.

With assurance of a cordial welcome.

I am,

Yours sincerely,

JOHN S. ARMIDALE

Chairman of the General Synod Social Service Committee of the Church of England in Australia.

"CHURCH OF ENGLAND BALL."

"Australian Churchman" writes:—

Sir, What kind of a Ball is this? We see it advertised in the Brisbane Church Chronicle, to be held "under the patronage and in the presence of His Excellency, the Lieutenant-Governor, Sir James Blair, Lady Blair, and the Archbishop of Brisbane."

On another page of the same magazine we notice a list of the Archbishop's principal public engagements. That set down for July 27th is: "Attend Church of England Ball."

The writer is not a resident of Brisbane, but is a member of the Church of England. He was staying some months ago in a country town. During his stay a "Convent Ball" was held, which was attended by the local Church of England Rector.

The public dance hall is a distinct menace to the young life of the community. In the opinion of the writer a distinct wrong is done to the Church when her name is connected with a public dance. And it is necessary and helpful to raise money even for a very deserving object, in this way?

No reflection is intended to be cast on the sincerity of those responsible for this leadership. But is the leadership in the right direction? Loyalty is expected from us all as members of the Church. But loyalty to what? Leaders of the Church must be held responsible for the direction in which they are leading the Church.

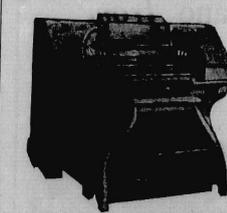
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The Church Overseas

THE KING AND THE BIBLE.

At the beginning of January last the Secretary of the Trinitarian Bible Society, on behalf of his Committee, wrote to ask if the King would be graciously pleased to favour the Society by accepting from them a copy of the Holy Bible in commemoration of the Coronation, and a letter has been received from Mr. Allan Lascelles that his Majesty sincerely appreciates the suggestion and will be pleased to accept the copy of the Holy Bible; adding that his Majesty would prefer this Bible to be of such a size than he can conveniently use it.

LIVERPOOL.

The Metropolis of Protestantism.

"When I was a young man Liverpool was looked upon as the metropolis of Protestantism in this country," so said Sir John Haslam, M.P., in the Church House, Liverpool, at the public demonstration in connection with the spring conference of the Church Association. Sir John Haslam was referring to the period when Dr. Ryle was the first Bishop of Liverpool.

When England Became Protestant.

"The British Throne and Constitution" was the theme of the speakers at the demonstration. The imagination and enthusiasm of the crowd of young people present were particularly "fired" by such sentences as (by Sir John Haslam) "when England became Protestant she assumed the position of the greatest world power—which she still retains," and (by Princess Despina Karadjaj) that, amid world upheavals, "Britain has demonstrated the great fact that democracy, when guided by a God-fearing people, can preserve the precious gifts of spiritual and moral liberty."

Narrow-mindedness!

It is sometimes urged that the members of the Church Association are narrow-minded! Well, if this be so, Lady Bates, from the platform of the public meeting, has reminded England that the narrow-mindedness of the Church Association is based on the doctrines proclaimed at the Reformation, which are embodied in the Book of Common Prayer and the Thirty-nine Articles.

No Better Place.

No better place could have been chosen than Liverpool for the spring conference of the Church Association. It was on Merseyside that the movement had its origin in the far-seeing mind of the late Canon Blakeney, D.D., when he was Vicar of Christ Church, Cloughton, Birkenhead.

A CONVERT FROM ETHIOPIA.

At the annual meeting of B.C.M.S. in London, a convert from Ethiopia gave the story of his conversion. He gave also his testimony to the saving and keeping power of the Lord Jesus Christ. He explained that the Ethiopian people were divided into two distinct races—the Amharic and the Galla. The Amharic race had received the Gospel, but through the centuries, while they were fighting with the Mohammedans and the pagans around them, they lost something of their zeal for Christ, and confined their religion to ceremonial, like the Pharisees of old. But the Gallas did not know of Christ;

some of them were Mohammedans, some were pagans; and to that race he (the speaker) belonged. The Swedish Evangelical Mission was the first of the Missions to go to Ethiopia to preach the Gospel. One young missionary volunteered to go to the western part of Ethiopia, from which he had come, that he might preach the Gospel to the people there living in darkness. He established himself in the village in which his father lived. When his father, who was then only a lad of fifteen, heard the missionary, he began to study Amharic, which was an entirely different language to his own, that he might read the Scriptures; and he soon learned to know and love the Lord Jesus Christ. When he married he took his wife to the missionary and she became a follower of Christ, so that when he was born he had the privilege of having Christian parents.

At the age of six or seven he, too, began to learn Amharic, and was later given a beautiful book of Bible stories, which he greatly treasured. At thirteen he was sent to the capital and there attended a good school, where he learned English and French. There was no one in that school to help him in his Christian life, but Christ was with him. At nineteen he left that school, and Dr. Martin, the present Ethiopian Minister in London, helped him to start a school for Ethiopian boys. He worked hard, and the number of boys attending that school increased until when he left it in 1935 there were about 250 boys there, all of whom knew the Lord Jesus Christ as their Saviour.

THE SON OF A DISTINGUISHED FATHER.

The death of Sir Archibald Boyd-Carpenter, to whose ability and personal charm testimony has been borne by many of his friends, will recall to some the memory of his distinguished father, who was for many years Bishop of Ripon and a highly favoured friend of Queen Victoria, for whom he performed many important services. He was one of the most eloquent preachers of his time, and after his resignation of the bishopric he was appointed to a canonry in Westminster Abbey, where for some years he attracted large congregations by the power of his preaching. He was the author of a History of the Church of England, which told in a very popular way the story of the Church in this land. Some of us still turn to its pages with pleasure, and find satisfaction in the way in which he set out the advantages which accrued to Church and State through the Reformation. Sir Archibald inherited some of his father's gifts, and was very popular as a member of Parliament for many years.

"ONLY THE BIBLE MAKES US GREAT."

Testimony of African Chief.

Among the many interesting visitors from overseas to the Bible House at the time of the Coronation was the Alake of Abeokuta (Ademola the Second, C.B.E.), an African chief from Nigeria, who was accompanied by members of his staff. He was received by Mr. F. H. Chance, Chairman of the British and Foreign Bible Society; Mr. James Steel, the Treasurer; and other members of the General Committee, together with the Secretaries and members of the staff. After Mr. Chance had offered the Alake a hearty welcome to the Bible House and expressed the hope that his stay in England would be a very happy one, he replied in a speech expressing his appreciation of the work of the British and Foreign Bible Society in his own country.

He spoke of the missionaries who had laboured to give them the Gospel, and referred especially to the circulation of the Scriptures among his people in their own language. Nothing had done more to uplift them morally and spiritually, and he ended by exclaiming, "Only the Bible makes us great!"

THE LARGEST DIOCESE IN THE WORLD.

The Diocese of Argentina and Eastern South America, the charge of which is to be taken over by the Bishop of Falkland Islands (the Right Rev. J. R. Weller) at the request of the Archbishop of Canterbury, is easily the largest diocese in the world, having an area of about 4,500,000 square miles. As the area of the Diocese of the Falkland Islands (which includes Tierra del Fuego, Chile, Peru, Bolivia except the Bolivian Chaco, Ecuador, and parts of Argentina and Columbia), has an area of 2,160,960 square miles, Bishop Weller will have jurisdiction over a total of more than 6,600,000 square miles.

All-Australian Temperance Convention, Brisbane.

Professor Harvey Sutton, of Sydney, Senator J. S. Collings, Dr. R. Hercod, of Switzerland, Dr. E. H. Cherrington, of America, Mr. E. P. Kitch, of South Africa, and Mr. E. C. Hennigar, of Japan, are a few more of the personalities who will give papers or lead discussions at the All-Australia Temperance Convention, to be held in Brisbane from September 4th to 13th next.

The Director of the School of Public Health and Tropical Medicine at the Sydney University, Professor Harvey Sutton, will write on the subject of "Alcohol and Medical Science." Senator Collings will open discussion on "The Industrialist and Temperance." In the "Temperance in Other Lands" session, Dr. Hercod, Director of the International Bureau Against Alcoholism, will give a paper on "Europe," Mr. E. C. Hennigar, Secretary of the National Temperance League of Japan, will deal with his country, Mr. E. P. Kitch, Secretary of the South African Temperance Alliance, will write on "South Africa," and Dr. Cherrington, General Secretary of the World League Against Alcoholism, on "America."

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A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV. 154. [Registered at the G.P.O., Sydney, for
transmission by post as a Newspaper.]

AUGUST 5, 1937.

[Two issues per month.] 8/- per year, post free
3d. per copy

Contents.

Church Property in Sydney.

Leader.—"The Christian Way of Life."

The Call to Revival.

Those Parish Returns.

"THE AUSTRALIAN CHURCH RECORD"

Editorial Matter to be sent to The Editor, Diocesan Church House, George Street, Sydney.

Business Communications to be addressed Diocesan Church House, George Street, Sydney, N.S.W.

Victoria.—Melbourne: Miss M. D. Vance, Brookville Road, Toorak.

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Editorial

The Advancing Church.

THE fifth unified statement of the work of the Church Overseas, year 1937-38, has reached us from London. The volume is the work of the Missionary Council of the Church Assembly in England. It reveals to churchmen all over the world the present position of the Church's missionary work overseas, its opportunities and needs, together with a survey of the response of the Church at home. There is a foreword by the Archbishop of Canterbury and an introduction by the Bishop of Guildford, together with some splendid maps. The authors of this intensely interesting and illuminating document are evidently well aware that there can be no such thing as marking time in missionary work; it must always be advance or retreat.

If one fact sticks out more than another, it is that the mission field is rapidly ceasing to be parcelled out into the preserves of the various missionary societies, and is becoming instead the provinces of native Churches. Nothing brings this home more vividly than the booklet's photographs illustrating how felicitously the Church adopts architectural traditions for the purposes of Christian worship, to express the instincts of Indians, Sinhalese, Chinese, Korean, Persian or African.

The other striking fact, emphasised on page after page of the Statement, is the dazzling opportunity offered to Christianity by the clamour of native

peoples, particularly in Africa, for education. It is no less true that, if this intellectual hunger and thirst be not satisfied by Christian teachers, the task will be usurped by other agencies, indifferent or inimical to the faith, a possibility which makes the shortage of missionary recruits, both priests and teachers, a matter of desperate anxiety.

The missionary finances of the year are neither alarming nor particularly encouraging. While the year's subscriptions and donations from dioceses and individuals show a total increase of £4,349, and while the income of the missionary societies is greater by £67,236 than last year, nevertheless the S.P.G. General Fund income has fallen by £9,350 since 1933, and the C.M.S. income within the past ten years from £484,134 to £394,217. On the back cover of the pamphlet there is a diagram showing the national expenditure on various items. It reveals among other things that the amount spent annually by Christians in Britain on Anglican missions overseas, is about £1,000,000—the amount of the national expenditure on fireworks, and one-fiftieth of the national expenditure on cinemas, or on chocolates and sweets.

Menace to Healthy Sport.

ADDRESSING the 37th annual meeting of the St. George District Cricket Association, Sydney, Mr. F. Cush, a member of the Australian Board of Cricket Control, said that modern wireless, with all its great advantages, was becoming a hindrance to healthy sport.

Young people of to-day, he added, were frequenting public houses and interesting themselves in s.p. betting instead of playing cricket and other healthy sports. It was regrettable that Australian sportsmen wasted their time indoors when healthy entertainment was available to them in good surroundings. S.p. betting was becoming a hindrance to sporting bodies, and detrimental to health. Not only is this the case, but it is estimated that one-third of the State grants to needy families goes in this betting and gambling orgy. The moral degradation is evident on all sides, especially in industrial areas. Children and homes are neglected as out-of-work men and women, and even children, run backwards and forwards to the many rendezvous, or way-lay runners in the streets. The whole thing is a positive hindrance to national well-being and character. It is the cause of undernourishment and meagre clothing. It is creating in our midst an army of go-getters, never-works, and furtive-eyed

citizens. The Government of New South Wales must do something, and it looks as if the Queensland way is the best. We are promised legislation at an early date, but we trust that it will not be some emasculated thing that will effect nothing. However, the Church has a duty. There is her teaching ministry by means of constant house to house visitation, talking with people in their homes, and by cogent reasoning and gracious solicitude and help, pointing out the evils of the practice. We are convinced that until there is a truer and more effective witness in the homes of the people, little change will take place. The pulpit will not effect much, for these people are not there. The Church and her workers must get down to first principles, go out and teach and teach and teach! Our impact upon modern life is too much up in the air; it is not close up to the people. Christians are not witnessing as they should.

New Education Conference.

ALL thoughtful citizens will wish every success to the New Education Fellowship Conference, to be held in Sydney from August 9 to 14 inclusive. Leading representatives are coming from Great Britain, Europe, U.S.A., Japan and elsewhere to speak, read papers and join in the discussions. Doubtless much of the subject matter will be technical and expert. But there will be the popular sides, and much will be learnt. Naturally the Conference will be of great benefit to teachers and through them, to the schools. The purpose of the Conference, however, is to arouse throughout the whole community an interest in education. Our State education system is a very dominating influence in our social system. Education, therefore, should be the greatest concern of the poorest, as of the richest citizen. This should be the case in Australia, especially, since the State provides education for all, and compels all to partake of the provision. The conference is designed equally for the public as for the teacher. Such subjects as "Physical Education and Mental Hygiene of the Child," "Education of the Adolescent," "Adult Education," "Problems of Control, Organisation, and Administration of Education," indicate the nature of the discussions.

On five nights public lectures at Sydney Town Hall, broadcast, will appeal to everybody. Educational thought will be developed, and from the development the public, which pays for education, will come better