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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. 13, 1928.

"In perils of robbers, in perils in the wilderness."

My dear young people,

I've just been reading in a paper to-day of a most wonderful adventure, so I think I'll pass it on to you. We are all thrilled by tales of adventure, and I'm sure that you boys and girls love reading old stories of Crusaders, knights, pirates and buccaneers. Some of the stories you read are not about real people, but quite a lot of them are. And still in these modern days of ours we have great adventurers, airmen, explorers, scientists and missionaries, all take their lives in their hands and do deeds of valour, many more than we ever hear of. To go back to where I began. One of our own countrymen has just arrived home from China, he is a missionary far out back in that huge country; for a long time his people have thought him dead.

More than a year ago, when China was so upset and so angry with all foreigners, he, together with two other men, an American and a German, had to leave his post. They could not get to the coast so they started for India across Tibet, the country that is often called the roof of the world, so tremendously high are its mountains. It took them ten months to reach safety, during which time they suffered terrible things. They went from the hot plains of China to the snow-clad peaks and glaciers of Tibet; he was frost-bitten and nearly lost his feet; they fell among brigands who shoot on sight; for months they passed through uninhabited regions; they could not speak the languages; they were threatened with death. Once their faithful Tibetan servant saved them. A powerful Lama had decided to behead them. The Tibetan stood up to the Lama and frightened him with dreadful threats of punishment from England, America and Germany if he touched a hair of their heads. Finally they got into safety, as our Australian says, "with the aid of a Divine Providence Who watched over us when all seemed lost."

There are ever so many of our people missionaries in far-off lands, probably we all know some particular person, or anyway have heard a great deal about him or her. I'm sure you'll all have heard of Tanganyika, in Central Africa, and know that we here in Australia have undertaken to support the missions there with men and money, and you'll know that the first Bishop, an Australian one, goes out there this month, he and his wife and a band of helpers. They are all adventurers, too. We shall think of them often and keep a look out for news of them. Far away in that great country are people of another race and colour, who are asking for all kinds of helpers, teachers in church—school, doctors, and nurses.

The words at the top of this letter were written by a very great missionary and adventurer, Saul of Tarsus, St. Paul as we generally call him. Will you find them for me in his second letter to the people of Corinth, not far from the end.

I am, yours affectionately,

Aunt Mat

Answer to question in last issue:—
The Jubilate.

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

GOD'S SUNSHINE.

Never once, since the world began,
Has the sun ever once stopped shining.
His face very often we could not see,
And we grumbled at his inconstancy;
But the clouds were really to blame, not he,
For, behind them, he was shining.

And so—behind life's darkest clouds,
God's love is always shining;
We veil it at times with our faithless fears,
And darken our night with our foolish tears,
But in time the atmosphere always clears.
For His love is always shining—
John Oxenham.

PEOPLE WE KNOW.

(Continued from p. 6.)

The Rev. P. W. Stephenson, with his wife and family, will arrive in Sydney from Canada on September 17. Mr. Stephenson is coming to take up the post of Federal Secretary of the Church Missionary Society, and for some time will reside in Melbourne.

We are glad to note that Mr. H. T. Evans, who has been for many years deeply interested in the Church Homes, Sydney, is well on the way to recovery after a serious heart attack. Mr. Evans has done much for St. Augustine's, Stanmore, as well as to the Boys' and Girls' Welfare at Glebe and Carlingford.

The Primate has called a meeting of the Archbishops and Bishops of the Church in Australia, to be held in Sydney in November. Matters bearing upon the constitution, the Combined Campaign for Missions, the erection of the Cathedral in Canberra, and the work and witness of the Church, will be discussed and decisions made.

The Rev. E. M. Baker, M.A., head master of The King's School, Parramatta, was entertained at dinner at the Australian Pioneers' Club recently by several old boys and others interested in the school. Mr. Kelso King, president of the club, occupied the chair. The King's School is associated with the pioneer days of the State, and only those families coming within a certain period of the early days of N.S.W. are eligible for membership of the Pioneers' Club.

It is interesting to note that Dr. John R. Mott has resigned his position as General Secretary of the National Council of Y.M.C.A.'s in the United States, so that he may give all his time to his work as President of the International Missionary Council. He has been associated for forty years with the Y.M.C.A. work in North America. Dr. Mott still remains President of the World's Alliance of Y.M.C.A.s. In a statement made to the members of the General Board of the Y.M.C.A. National Council, Dr. Mott stated that three times he had declined the invitation of the I.M.C. to devote himself chiefly to its work, but "to this last appeal of leaders of the missionary forces of the Churches of fifty-one countries at the close of their creative deliberations on the Mount of Olives, I came to see the path of duty for me is to respond favourably."

The AUSTRALIAN CHURCH RECORD

For Church of England People
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Australian Church News.—Interesting Items
Bishop Chambers Robbed.

Child and Religion.—Rev. Dr. Griffith.

Leader.—The Adelaide Church Congress.

Moore Theological College.—Principal's Statement.

Overseas.—By our own Correspondent.

Quiet Moments.—Rejoicing and Weeping.—
Grace L. Rodda.

Trinity Grammar School.

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School savings banks now operate in 937 schools in N.S.W., the number of accounts at June 30, 1928, being 92,772 and the total deposits of £133,876.

The total sum set aside for debt redemption by the Commonwealth Government in the last five years has amounted to £31,617,000.

Britain's drink bill for 1927 amounted to £298,800,000, whereas the nation's expenditure on Education Acts was £93,000,000; on bread £80,000,000; and on milk £70,000,000.

The home church needs the vision of the fields afar to save it from parochialism and insularity. No progress can be made without an ever-extending home base.

The Australian Imperial Force Canteens fund has been closed after payment of 49,603 grants, amounting to £745,764, distributed in eight years, at a cost of £1/13/8 per cent.

Recently the Public School at Rock-ley Hall, N.S.W., was visited by a native bear, which waddled into the school while the children were at lessons, much to the delight of the children.

On September 2, three fast vessels left Sydney on a direct voyage to Dun-kirk laden with the new season's wool. They carry a total of 29,800 bales of wool valued at £715,000. It will be a race between the vessels.

It is now generally admitted that alcohol is not a food, and not even a tonic, but that it acts as a drug or a narcotic poison. It is not necessary for health, and it is dangerous as a beverage.

The great bad dream of foresters throughout the world is the shortage of softwoods which seems to impend over all industrial nations. It is said that the softwood stands in Australia contained 500 million cubic feet. This was being consumed at 20 million cubic feet per year.

Spoliation of spring flowers is already pronounced in several of the States of the Commonwealth. Some people were not satisfied with taking a few sprays of flowers, but actually took roots and all. The authorities will take action if the vandalism does not cease.

Ten diocesan bishops, four suffragan-bishops in England, Dr. Gore, the Deans of Canterbury and Chester, were among the signatories to a petition urging the Government to accept the Kellogg proposals for the renunciation of war without reservation, and immediately to follow such acceptance by appropriate action.

Speaking at Hamilton (Ontario), Dr. Lloyd, Bishop of Saskatchewan, said: "British connection in Canada and the preservation of British sympathies and ideals, even language, are threatened, to a grave extent, by the wide, open door. Unrestricted immigration is flooding the three prairie provinces with non-preferred Continental people."

A Bill to regulate the cash order system of trading has been read the second time in the Victorian Legislative Assembly. The object of the Bill is to license traders, and to compel them to

enter into fidelity bonds. The issue of cash orders to persons under 21 years of age, to married women without the consent of their husbands would be prohibited.

The success of any great enterprise depends on every individual doing his part with fidelity, diligence, and efficiency, so also does the success of congregations and of the Church as a whole. Slackness, carelessness, perfunctoriness, neglect of duty by one member impairs the efficiency of the whole body. This is true of all the members of the Church.

The Matterhorn and the Weisshorn, in the Swiss Alps, were both climbed during August by Mr. Geoffrey Winthrop Young, the mountaineer, who lost his leg in the war. Mr. Winthrop Young, who is over 50 years of age, last year ascended Monte Rosa. The ascent of the Matterhorn was made mostly by moonlight, and the whole expedition occupied some 18 hours.

Speaking at the Cook bicentenary celebrations at Martin, Yorkshire, last week, Sir James Parr, High Commissioner for New Zealand, said: "The world respects Cook, not only for the greatness of his achievements, but because above all, he was a gallant English gentleman. Not only was he England's greatest and most intrepid explorer, but he gave the world a diary which is entrancing literature."

From the Jews we got our whole Bible, the best book in the world. The Saviour was a Jew, His best friends were all Jews, the apostles were Jews, and most of the first followers were Jews. From the Jews we got the Church, and with the Church and through the Church and the Bible nearly all the blessings we value most highly. He who remembers these things and thereafter hates the Jews must, in his heart, hate the Saviour.

Captain Fitzroy, the new Speaker of the House of Commons, is the 147th Speaker to have occupied the chair. Or, to be exact, his name will be the 147th on the roll of Speakers. The distinction is a nice one; but it is necessary to draw it, for there have not been 147 individual Speakers. Twenty-two names on the roll are repeated, their owners having been recalled to the office—some of them more than once—after the intervention of some other holder of the office. The first of them all was Sir Peter de la Mare, who was appointed in the year 1376, during the reign of Edward III.

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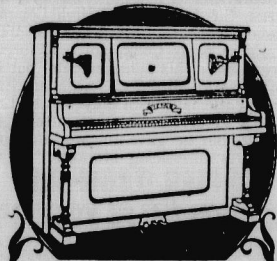
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REJOICING AND WEeping.

(By Grace L. Rodda.)

REJOICING and Weeping! At first sight these two actions appear to be in direct contrast, one to the other. The state of rejoicing is surely one of happiness, while weeping is the symbol of sorrow.

Yet St. Paul shows us that both conditions of mind may, and indeed should, arise from the same cause. Namely, sympathy for others. He says, in his Epistle to the Romans, "Rejoice with them that rejoice; weep with them that weep."

Sympathy, then, is one of the many virtues, enumerated from time to time by the Apostle, commended to our consideration, and plainly intended to be put into daily practise in our lives.

Adam Lindsay Gordon referred to the grace of kindly sympathy when he wrote—

"Two things stand like stone,
Kindness in another's trouble,
Courage in our own."

In these arresting words he draws our attention to the sterling qualities of kindness and courage. It is in no uncertain tone that he voices his opinion.

And few will deny the value of kindness or the worth of courage.

To dwell for a moment upon the first-named attribute in the poet's verse, kindness—the word is but a synonym for sympathy—how frequently we may find ourselves failing to practise this virtue. And failing perhaps more often from thoughtlessness than from intention. For the old familiar saying is still true—

"Evil is wrought by want of thought,
As well as by want of heart."

The thoughtless jest, the ready quip, may indeed cause a merry laugh, but also may wound, quite unintentionally, a dearly loved one, or give pain where least desired.

While the thoughtful word of quiet appreciation, of ready encouragement, or of kindly welcome, will cause the heart of the recipient to glow with pleasure, or respond with gratitude.

It has been said that "to praise a person is to spoil a person." But, fortunately, we do not all agree with this harsh dictum. On the contrary, the gentler maxim, "Give praise plentifully when deserved, and find fault sparingly, when necessary," makes a greater appeal to our heart and understanding.

Our words may so easily wound, but on the other hand, they may so abundantly please. Indeed, we shall always find that a careful watch over our words is one of the surest ways of shedding sunshine around. One of the sweetest means of expressing kindly sympathy, and one of the swiftest avenues to our brother's heart.

We all gratefully recognise "the little, nameless, unremembered acts of kindness," that fall to our lot. They are as welcome to the weary wayfarer on life's journey as an oasis to the desert traveller.

And words of earnestness and sincerity, called forth by whole-souled sympathy, and spoken in time of joy, or in hour of sorrow, have an atmosphere all their own.

For kindly words go so far to smooth the daily pathway, and may live with in the memory of friend or acquaintance, as vividly and as firmly as unselfish and generous deeds deservedly do.

Sympathy, alike of word and deed, is essential if the wheels of life are to run readily and smoothly.

It will require determination and daily practise, to put this virtue into effect. The feelings, the convenience, and the comfort of all whom we meet and greet, must be considered.

Nay, even the prejudices and the idiosyncrasies of those with whom we come into touch, must not be ignored, if we would remember and follow "the golden rule."

Thus, deliberate thought for others will walk hand in hand with self-forgetfulness, while we learn to

"Study everyone's temper, that we may understand and make allowances for them."

Surely the very soul of sympathy is found in the above brief and pithy advice, given by Lord Avebury. And while this is not always the easiest thing in the world to accomplish, still it is a quite possible goal for each and every one of us to attain, if we will.

But, like other attainments, 'tis only to be acquired by sustained effort, constant practise, and enduring patience.

Most things that are worth having are worth working for.

To quote again from Lord Avebury—

"Labour was truly said by the ancients to be the price which the gods set upon anything worth having."

Yes, genuine, kindly sympathy felt and expressed to others, to brother or stranger, to young or old—will cost us something.

Yet in due time, and perhaps before we know it, the unselfish habit of tenderly sympathising with sorrow, and of joyfully sympathising with happiness, will have become, like other habits, a second nature.

In the meantime, let us remember and realise that,

"In life—not death—
Hearts need fond words to help
them on their way;

In life—not death—
Speak kindly; living hearts need
sympathy."

AN INTERESTING EXPERIMENT.

Recently there was a big crowd in and around a marquee on an English Common in which for the ten days previous a Missionary Exhibition had been held with the object of getting the Missionary Message across to the man-on-the-beach. It was an experiment suggested by the Exhibitions Department of C.M.S., and ably carried through by its capable officers who were assisted by a band of keen and energetic stewards together with missionary speakers and a member of the Exhibitions Department, C.M.S. It was an unqualified success. Over 2000 visitors came and ten pounds of books were sold.



(From our own Correspondent.)

Engagement of Bishop of Norwich.

The engagement is announced of the Lord Bishop of Norwich, the Right Rev. Bertram Pollock, to Miss Joan Ryder, daughter of the Rev. A. C. Dudley Ryder, Rector of Maresfield, Uckfield, Sussex.

New Bishop of Chelmsford.

The Rev. Henry Albert Wilson, Rector of St. Mary, Cheltenham, R.D. of Cheltenham, and Hon. Canon of Gloucester, has been appointed Bishop of Chelmsford in succession to Dr. Guy Warman, who has been translated to Manchester.

Canon Wilson, the new Bishop of Chelmsford, is a Scotsman, aged 52. His first curacy was at Christ Church, Hampstead, N.W., and in 1905 he was appointed vicar of Norbiton, near Kingston-on-Thames. He has been at Cheltenham since 1915.

For some years he organised and presided at the Cheltenham Conference, which was attended by leading Evangelicals in the Church, but he has been an active supporter of the new Prayer Book.

Last year in a spirited attack on the "sorry controversy" over the Prayer Book he said the Church had to face a challenge from the industrial world and a challenge of sheep without a shepherd. There was also the challenge, he said, that arose from the fact that it was now impossible to pick up a novel without finding that it contained a boring and nauseating scene of the breaking of the Seventh Commandment.

Canon Wilson married Miss Dorothy Daniels, daughter of Mr. G. W. Daniels, of Hampstead, N.W., and they have four children. The eldest son is at his father's old college, Corpus Christi, Cambridge, and the elder daughter will next term join the teaching staff of the Alice Otley School, Worcester.

Pilgrimage to Battlefields.

During August the British Legion pilgrimage visited the battlefield of Northern France. Ex-Servicemen and their relatives, to the number of 11,000, were the pilgrims.

Obstacle to World's Peace.

Dean Inge states that the three obstacles in the world to the triumph of peace are, (1) the form that national patriotism has taken in modern times, (2) fear that caused fear—one nation of another, and (3) a government recognising that a country was heading for civil strife might go to war to avert internal disruption. The "Daily Chronicle," London, says that there will always be war while nations pile up armaments. Hence the movement for disarmament.

"If It Be Possible."

"If it be possible, let this cup pass from Me."—Mark xxvi. 39.

Had it been possible man could be saved
In any other way,
The boon had then been granted which
Christ craved.

Upon that awful day,
Others He saved, Himself He could not save,
And let the world its full redemption have.

He—He alone could bear the dreadful weight
Of this world's load of crime;

He—He alone could open heaven's gate
To men of every clime;

None but the sinless One could save from sin;
None but the Lord of life our life could win.

This is the only true foundation stone;

Other can no man lay;
No other sacrifice for sin atone;

There is no other way,
By which man can be saved, and any man
Loses his soul, refusing this God's plan.

—Fairlie Thornton.

The Prince of Wales, Lord Jellicoe, Marshal Foch, and Lady Haig joined the travellers in France. Every step of the journey was watched with closest sympathy by friends in Great Britain. Twenty special trains conveyed the travellers from London to the Channel ports, where twelve steamers were waiting to take them to France. The culminating event of the journey was the solemn ceremony at the Menin Gate of Ypres. The banners of eighty-seven British divisions were placed above the archway and on the ramparts. After the march-past, in which the Prince of Wales and Lady Haig took part, a religious service was held, and an address given by the Archbishop-designate of Canterbury, Dr. Gordon Lang.

The Bishop of London.

It has been announced in the London "Times" that the Bishop of London has no intention of seeking a higher sphere of labour. "Though I have reached my threescore years and ten," Dr. Winnington Ingram writes, "I am still blessed with such health and strength that I feel as able to carry on the work of this diocese as I did ten years ago. The moment that I feel this strength failing me I shall be ready to hand over the work to younger hands. But in that case I should retire altogether and not seek lighter work elsewhere."

New Bishop of Wakefield.

The Rev. James Buchanan Seaton, Principal of Cuddesdon College, vicar of All Saints, Cuddesdon, and Hon. Canon of Christ Church, Oxford, has been appointed Bishop of Wakefield, in succession to Dr. G. Rodney Eden, who has resigned.

The appointment of Canon Seaton to Wakefield raises the number of bachelor bishops to 10, though one of them, Dr. Pollock, of Oxford, has become engaged.

Born in Leeds 60 years ago, his first curacy was at Oswestry, after which he became vice-principal of Leeds Clergy School. He became Archdeacon of Johannesburg in 1909, and on his return to this country was appointed by Bishop Gore principal of the Theological College at Cuddesdon, Oxford, where he has been for 16 years.

Bishop Chambers Robbed by Pickpockets.

It was with mixed feelings that the Bishop of Central Tanganyika and Mrs. Chambers stood on the platform of Sydney Railway Station on Friday, September 14th, waiting to board the Melbourne Express on their way to Adelaide to catch the boat for East Africa. During the day the Bishop had been robbed by a pickpocket—his wallet, containing £40, a letter of credit for £150, railway tickets for himself and his wife to Melbourne, and steamer tickets for himself, his wife, and his band of 11 missionaries to Africa, were taken.

The loss was not discovered until a few minutes before the train was due to leave for Melbourne, when on searching for his tickets he found that the wallet had disappeared. Through the courtesy of the station master, however, he was able to leave by the train, after telling the friends who gathered to see him off, everything that might help the police to trace the missing property.

It appeared that the Bishop was followed from the bank to the tram by three men, whom at the moment he had no reason for suspecting of sinister motives. One of the men appeared to be drunk, and while reeling about jostled the Bishop, who helped him to regain his equilibrium. It is believed that this man deliberately feigned drunkenness as a pretext for getting close enough to the Bishop to secure his wallet, which he apparently knew to be valuable.

However, next day the wallet was recovered underneath a blotting pad in the English, Scottish and Australian Bank, George Street, Sydney, where the pickpocket had evidently placed it—minus the £40. The railway and boat tickets and a letter of credit for £150 had been untouched. The wallet was returned to the Bishop in Melbourne.

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Moore Theological College, Sydney.

Laying of the Foundation Stone of the Principal's House, September 14th, 1928.

Statement by Ven. Archdeacon Davies.

This is one of the great days in the history of Moore Theological College, possibly next in importance to the foundation of the College over seventy years ago. Accordingly, a very brief history of the College would be appropriate to this occasion.

Moore College owes its origin to the benefaction of Thomas Moore and to the generous and statesmanlike energy of Bishop Barker.

Thomas Moore was one of the earliest pioneers of Australia. When he died in 1840, having neither kin nor kin, he left all his property to the Church. The great bulk of his bequest was, and is, devoted towards augmenting the stipends of the clergy, but by a codicil in his will he left his house and grounds at Liverpool, together with one or two other items of property, to the founding of a College.

This part of his bequest lay dormant until Bishop Kennis, and Marcus Blake Brownrigg, were admitted by Dean Cowper, who was acting Principal until the arrival of Mr. Hodgson, and who always took the keenest interest in the College. Robert Taylor, afterwards Rector of St. Stephen's, Newtown, for over forty years, and Canon of St. Andrew's Cathedral, was the next to be admitted. (He lived in yonder house where I now live, and this present site was part of his rectory garden.)

After eleven years service Mr. Hodgson returned to England and was succeeded by the Rev. R. L. King, better known as Archdeacon King, another Cambridge graduate, and member of a family distinguished in the history of Church and State in Australia. He also held the position eleven years, and was followed by the Rev. A. Lukyn Williams, who had had a brilliant academic career at Cambridge, and stayed here six years. He was followed by the Rev. T. E. Hill, of Christ's College, Cambridge, who was the last of the Principals to live in Liverpool.

For in 1859 Bishop Barry carried out his idea of transferring the College to Sydney. The old Rectory of St. Stephen's was purchased, along with a block of ground lying towards the City Road. The Rectory was remodelled and other buildings added to it to accommodate a Principal and nine students. The Rev. B. A. Schleicher, an Oxford graduate was appointed Principal, and began with three students in 1861. On his death, six years afterwards, the Rev. N. Jones, who had taken first-class honours in Theology at Oxford, became Principal, and under him the College made rapid and substantial progress. Always handicapped by ill-health, Canon Jones, as he is best known, did a wonderful work during the fourteen years of his Principalship. The old Chapel was removed from Liverpool to its present site (over yonder), in 1902, and eight new rooms were added as a top storey in 1906. In that same year the Jubilee Bursary Fund was established, which has helped many students through their College course. Next year, 1907, the College was affiliated to the University of Durham, and a considerable number of the students took advantage of that fact. But while the material side and visible progress of the College was most evident, the greatest contribution that Canon Jones made was to the spiritual tone and evangelising energy of his pupils. Such work as he did is of incalculable extent, and his influence still lives and always will live. It is seventeen years since I succeeded him as Principal, and my conviction is stronger than ever that his services to the Church have never been adequately recognised. His services to the Master is known to God alone,

but we ought, I strongly feel, to associate his name with at least some part of our scheme of reconstruction as a permanent memorial of a man of God, whose ministry was abundantly blessed to very many. I was more than glad to have his son trained for the ministry under my care. Under Canon Jones the number of students greatly increased, but in the year before he died Ridley College, Melbourne, was opened, which drew to itself many students who would otherwise have come to Moore College. The foundation of Ridley College was a step which has been amply justified, and we at Moore College rejoice to hear of its progress, especially as Principal Wade is an old student of this College and was himself trained by Canon Jones.

My own appointment dates from the 1st September, 1911, and I arrived in Sydney on 19th November of that year, but the Rev. S. J. Kirkby continued to carry on as acting Principal until the end of the term. We began the academic year in 1912 with twenty-three students. Others came along and our numbers gradually increased until the war broke out. The years of war naturally reduced our numbers and seriously depleted our finances. In April, 1921, when I returned from a trip to England, I found only fourteen students at the College. But since then our numbers have steadily increased, and we have never looked back. At the end of last term there were thirty-four students attending the day classes besides others attending the evening classes. We have had every available room in the College and in the hostel (yonder) in use.

Hence the Committee felt it was time to make a definite start upon the new scheme of reconstruction. And they were encouraged to do so by other circumstances than the increase in the number of students.

In the year 1919 two important steps were taken. The Diocese of Sydney expressed its sense of responsibility towards the College by an ordinance of Synod, which constituted a Committee for the management and control of the College, thus making Moore College the Diocesan institution for the training of its clergy.

The next step was the inauguration of the Peace Thankoffering Fund, whose success owed so much to the personal efforts of the Archbishop himself and the organising ability of Archdeacon Martin. Of the £18,000 odd that was collected, about £14,000 came to the share of Moore College.

Thus the College was rescued from a desperate financial situation and was enabled to carry out a policy of extension and improvement. Considerable purchases of property, including two houses, were made on the opposite side of the street, structural alterations were made in the buildings on both sides of the street, and finally, last year we concluded the purchase of the block of land on which we now stand. Altogether in the last nine years we have spent £10,000 in extensions and improvements.

Having bought this block of land adjoining the College, and gauging the need for expansion, the Committee accepted a scheme of reconstruction drawn up by Professor Wilkinson, Head of the Department of Architecture in the University of Sydney, who made our project a labour of love and gave it a most attractive shape, as may be judged from the sketch plans. Hence we have now a splendid site, a splendid scheme worthy of that site, a splendid supply of men offering themselves to be trained for the ministry, and a splendid opportunity for serving God in that ministry. The one thing lacking so far is a sufficiently splendid support from our Churchpeople.

For that support we ask this afternoon, and we ask for it in two directions. We want your prayers and we want your money.

We want your prayers for we are a College whose business it is to train men for the most sacred of callings. Our motto is: "God first in all things," and our aim is "Spiritual men for Spiritual work." We want your spiritual sympathy and the support that comes from earnest prayer to God. So we appeal to you as Paul did of old, "Brethren, pray for us."

Then we want your gifts, for your gifts will be the measure of the sincerity of your prayers. Our numbers have gone up, but there is plenty of room for more men in the ministry, and there will always be room for men of the right sort. But every man needs training. Our Lord spent three years training the twelve and Paul spent years of preparation for his ministry. Education costs money and the right kind of education is well worth the cost. Give us liberal and large donations that we may go on with our scheme to its completion, and thus provide every opportunity for the right men to receive the best training for the greatest work in the world.

The Child and Religion.

(By the Rev. Edward Griffith, M.A., D.D., Rector of St. Paul's, Bendigo.)

Sunday schools arose in the past to do what is now undertaken by the State; they were the pioneers in popular education. No longer needed for the provision of secular education, they are at the present time more than ever needed for the specialised religious education they can give. Nevertheless, in spite of this greater need, we are sadly aware that their efficiency is by no means adequate to their work and aims.

When is a school not a school? Answer: When it is a Sunday school. This curriculum was current some years ago, and characterises much of our Sunday school work even to-day. The fact of the matter is that the adults in authority in our churches have not yet fully realised the far-reaching importance of the religious education of the child. They have yet to learn that the Church that knows how to teach the young has the future in its hands. That religious conservation is of much more consequence than religious reclamation, and that children can be brought to a religious character and experience through right nurture and training in religion.

The foregoing stresses the grave need of a standard for Sunday schools, i.e., a pattern or model of organisation, curriculum and equipment to be aimed at by all schools. Here may be mentioned the vast importance of a proper worshipful element in the opening service. This is more important than is often imagined. Educators to-day even go so far as to state that the worshipful element in an orderly and appropriate opening service is more valuable to the child than many of the lessons which are imparted afterwards. Formality of praise and prayer must, therefore, be avoided by using a simple form of words, connected with the events and emotions which naturally belong to child life.

Religious education is not merely imparting information, for religion is the consciousness of our relationship with, and devotion to, the Personality of God, and this is usually inculcated by contagion rather than by precept.

Aim of Religious Education.

The many aims of religious education may be reduced to two fundamental ones. Firstly—To worship God. The value of this has already been stressed, but it may have escaped the attention that every legitimate item in a Sunday school curriculum can be described as an explanation or a corollary of public worship. Secondly—To love one's neighbour. This means that we want to induce the same children really to care for, treat fairly, and serve generously, the earth-wide human family—God's family—to do good unto any one of whom it is to do good unto the Lord. In short, the clarifying principle of the whole endeavour known as religious education is our Master's "Summary of the Law." Any principle, or emphasis, in Christian religious education is good in so far as it furthers obedience to our Lord's twofold injunction, and any plan is unimportant and irrelevant in proportion as it fails to do so.

Place of Family Life.

Now there are two great enterprises in religious education. The first is family life. It may be called an enterprise because it is an undertaking; an effort; even, if you will, an experiment. As an instrument for educating people of all ages in religion, for training them in the Christian way of life, it has no equal. Religion, we must remember, is not so much a topic as a life.

One learns a religion by learning to live it. It is not enough to learn its language. This being the case, it is not really a matter that is most naturally conveyed through the medium of a school. On the contrary, it is precisely the type of thing that a family normally imparts. Indeed, family life is almost perfectly adapted to the end, and this for three reasons. First, because in a family the educational or life-learning process is constant. It goes on all the time. Secondly, because it engages all the members, young and old, every member being both a teacher and a learner. And thirdly, because in family life the means of education and the end of education are identical. This third point is particularly noticeable. The end of religious education is, of course, ability to live the Christian life, and the means of religious education in a family, is living that life as family members.

If the writer were told he could do one thing; and only one, for the Church of England, he would choose to deepen, strengthen, and quicken the religious life of our families. He firmly believes that an improvement at that point would yield more important results than any other one contribution.

(Continued on page 12.)



The Rev. Stephen Jones, son of the late Canon Jones, of Moore College, has volunteered for missionary work in the Sudan, under the Sudan United Mission.

Mrs. Radford, wife of the Bishop of Goulburn, has been seriously ill. This fact precluded the Bishop from presiding at the recent quarterly meetings of the Goulburn Diocesan Council and Committees.

Miss Ruth Minton-Taylor, of Hunter's Hill, Sydney, has undertaken the secretaryship of Trinity Grammar School's "League of friends of the School," and Mrs. Geo. Hall has become president.

Miss Williams, who is working under the Bishop of New Guinea, amongst the half-castes at Dogura, returned to her post by the "Marseno," on 21st September, after a five months' furlough in South Australia, her home State.

It is interesting to note that Mr. G. H. Bosch has given £200 for work in Tanganyika. It will be remembered that he gave great assistance to Oenpelli, when the Rev. A. Dyer was in Sydney, providing a Fordson tractor and showing other interest.

The Rev. P. W. and Mrs. Stephenson and family left Sydney on 19th September in continuation of their journey from Winnipeg, Canada, to Melbourne. Until settled, Mr. and Mrs. Stephenson will be the guests of Mr. W. M. Buntine, of Caulfield Grammar School.

The death of Mrs. Dalrymple Hay, wife of the Manager of the Commercial Bank, Perth, N.S.W., removes one who was closely associated with St. Stephen's Church, Perth. The interment was in the Church Cemetery, the Rector, the Rev. H. N. Powys, officiating.

In the Diocese of Bathurst, the Bishop has appointed Canon H. R. Holmes of the Cathedral as Registrar, and the Rev. N. S. F. Cooke, Rector of Grenfell, as a member of the Bishop-in-Council, and the Rev. T. M. Armour, the new head of the Brotherhood, as Chaplain to the Bishop-Coadjutor.

The death of the Rev. John Hunt, of the Diocese of New Guinea, is announced. Mr. Hunt was 71 years of age and had worked in Papua some 23 years. He had done much pioneering work, was loved by the Papuans and highly regarded by his Bishop. He was a true missionary.

Canon J. K. Wilmer passed away at Launceston, last Friday week. He was born in England in 1849, and was ordained at Christchurch (N.Z.) in 1872. For 47 years he held parishes in different parts of Tasmania. He is survived by Mrs. Wilmer and two daughters. The Canon had been retired for more than 10 years.

The death of Mr. I. G. Usher, on August 20, removes a regular worshipper in Goulburn Cathedral. Mr. Usher was 78 years of age, and was born in Penhold, Bedfordshire, England, being the son of the then Rector, Rev. William C. Usher. The late Mr. Usher's son is organist of St. Saviour's Cathedral, Goulburn.

The passing of Mr. W. R. Jones, the owner of Fernside Station, Rylstone, Bathurst Diocese, removes one who took a keen interest in local public affairs, a shire councillor, and Pastures Protection Board member. He was deeply attached to and actively associated with the work of the Church in his district for 30 years.

The following C.M.S. Missionaries sailed from Melbourne for Tanganyika by the "Demosthenes," on 15th September, and under the care of Bishop and Mrs. Chambers: Rev. B. Lousada, Mr. and Mrs. Booth, Mr. Naylor, Nurse O'Sullivan, Nurse Lindsay, Nurse Payne, Nurse Thornton, Miss Veal, Miss Wilmot.

The Rev. R. B. S. Hammond, rector of St. Barnabas', Sydney, at the last executive

meeting of the New South Wales Band of Hope Union, was elected president of the Union for N.S.W., and by the same committee was appointed delegate to serve on the executive committee of the New South Wales Prohibition Alliance.

On Saturday, August 4, the Archbishop of Melbourne, Dr. Harrington Lees, acting with the approval of the Archbishop of Canterbury, dedicated commodious vestries and stone stair-case of St. George the Martyr, Deal, Kent, England. The church was built in the reign of Queen Anne. Though the weather was wet on the occasion of the dedication, there was a large congregation.

Rev. Canon Claydon, now living in retirement at Hunter's Hill, N.S.W., has been obliged through illness and consequent infirmity, to resign his post as Secretary of the Sydney Diocese of Sydney, and also to relinquish his Committee responsibilities. There is no more highly respected and devoted clergyman in the Church than the Canon.

Sir George Wills, who recently died in England, will be remembered chiefly for his princely gifts to Bristol University; but the Diocese of Bath and Wells has also good reason to remember him with very deep gratitude. This year he gave £20,000 to the Board of Finance, that gift following closely on one of £5000. Year by year the Diocese has thanked him for generous help in days of difficulty.

We congratulate the Rev. J. H. and Mrs. Frewin, of St. Clement's, Elsternwick, Melbourne, on the attainment of their Silver Wedding. Mr. Frewin is a son of one of the early clergymen of Victoria. Mrs. Frewin is a daughter of the late Mr. Charles Stuart Patterson, who was a governor of three Victorian prisons. We are greatly indebted to Mr. Frewin for his devotion to the cause and work of the "A.C. Record."

On account of his offer for work in the Mandated Territory, the Rev. L. C. Walker has resigned his post as registrar of the Diocese of Bathurst. The Bishop in Council received the news with great regret and desired to place on record their appreciation of the ability, devotion and courtesy with which he had discharged the many and onerous duties connected with the office of Registrar, especially during the great period of the consecration of the first portion of the new Cathedral buildings.

Writing of his visit to Condoholin, the Bishop of Bathurst says: "Here I found one of the old stalwarts of the Diocese, Archdeacon Neild, at work and wonderfully active at work for a man of his years. He is a doughty old fighter and keeps hard at it. Here, too, I found round him a keen band of workers, some splendid women, and a team too of live men determined to keep the Church alive to local developments and problems." "Barnaby" Phillips, and his merry men, who are standing by their Church and Rector.

The death occurred on September 19, in a private hospital at Darlinghurst, Sydney, of the Rev. Canon Henry Barton Madden, Rector of Kempsey, N.S.W. He was 56 years of age. The late Canon Madden was ordained in 1910, and was curate of Quirindi from 1910 to 1913. He was curate in charge of Dunoon from 1913-1915, and in the latter year was appointed vicar of that parish. In 1916 he became vicar of Murwillumbah, Diocese of Grafton. Canon Madden had lately become Rector of Kempsey, and was of a lovable disposition and a devoted pastor.

Mr. Frank Shann, M.A., headmaster of Trinity Grammar School, Melbourne, is never more at home than when he is handling big groups of boys. Recently he led a party of 50 of his Trinity Grammar School boys

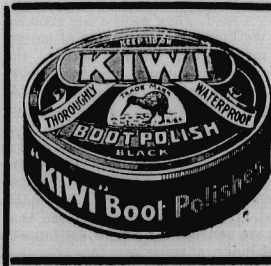
on a visit to Wagga, N.S.W. They were given a civic reception by the Mayor (Alderman W. F. Day) and during their stay were billeted in the homes of Wagga residents. After an inspection of places of interest at Wagga, they left by train for Tumut, via Tumbarumba and Batlow. They will return to Wagga.

News from abroad tells of the Rev. Evan Claydon's interesting work on the North-West Frontier of India. As assistant-chaplain at Peshawar, his ministrations among the English people take up a certain amount of his time. But having learnt Urdu while in the school at Dehra Ismail Khan, he is now able to vary the programme with some work among the Indians. He has been able to make himself understood in the bazaars and takes services for Indian Christians. At Landkotal on the Khyber Pass, where he frequently goes to visit the troops, he discovered some 22 Christians who had been there for nearly four months without any one knowing about them.

Mrs. J. B. Peden, wife of the Hon. Professor Peden, of Sydney University, and Chancellor of the Diocese of Newcastle, passed away at her home, Chatswood, several days ago. Mrs. Peden was a daughter of the late Mr. C. Maynard, a former Under-Secretary for Education in New South Wales. She was born at Braidwood and educated at the Sydney Girls' High School, passing on later to the University, where she graduated Bachelor of Arts. She took a keen interest in undergraduate life at the University, and was associated with many of the women's social movements there. She is survived by Professor Peden and two daughters, Misses Margaret and Barbara Peden. The Rev. H. G. J. Howe, an old friend, officiated at the funeral.

The death has occurred of Mrs. Ann Gribble, widow of the Rev. J. B. Gribble, the great pioneer of missionary work amongst aborigines in Australia. Mrs. Gribble was 80 years old. She was a native of Yorkshire, but came to Australia when she was five years old. Shortly afterwards she went to Burtville (Victoria), in the exciting days of the gold rush, and accompanied her husband into the most inhospitable regions of the Commonwealth, where his life work took him, principally Queensland, N.S.W. and West Australia. Mrs. Gribble is survived by four sons and five daughters, two of whom are the well-known Missionary and Rev. A. H. Gribble, of Barel, N.S.W.

Principal D. S. Cairns, D.D., the great Student Movement leader of Aberdeen University, Scotland, has just returned from a visit to the Far East. Writing of his visit to China, he says: "The voyage out will always be memorable for the companionship of a singularly intelligent young Australian called Riley, who was on his way to Shanghai to take up for a year the responsible office of correspondent of the London 'Times.'" Mr. Riley had served in Iraq in the Educational Department, and had then studied in Columbia University for a couple of years, serving meantime as "Times" correspondent in New York. He had made a special study of politics, and proved himself a man of great ability and generous sympathies. I was especially interested in the view that some of the ideas current in Columbia were part of the intellectual ferment in Russia at the moment. They had been taken there, he assured me, by Jews who had studied in New York and passed on into the Bolshevik philosophy and practice. Mr. Riley impressed us all as a man of great promise who seemed destined to do fine service in the great journal which he served. Unhappily, within a few weeks after we left him in Shanghai, he went on an adventurous journey up into Honan, and has never been seen or heard of again." Principal Cairns evidently was not aware that young Mr. Riley was the son of the Archbishop of Perth, W.A.



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Nigger Brown, Ox Blood, Brown



SEPTEMBER.

- 27th—Darlington and Stockton Railway, in England, opened, 1825.
 28th—General Townsend captures Kut-el-Amara, in Iraq, 1915.
 29th—St. Michael and All Angels. Proper Collect, Epistle and Gospel.
 30th—17th Sunday after Trinity, on which day in the Collect, we offer an earnest prayer for the anticipating and following Grace of God, that it may be our inspiration to good works.

OCTOBER.

- 1st—Eight Hours' Day in parts of N.S.W.
 2nd—Bill of Rights, 1689.
 3rd—Relief of Leyden, Holland, 1574.
 4th—Central Powers in Great War propose Armistice, 1918.
 5th—Allied Armies landed at Salonika, in Balkans, 1915.
 6th—Invasion of Serbia, 1915.
 Faith, Virgin and Martyr.
 7th—18th Sunday after Trinity. The Collect is a prayer for grace to fulfil the Baptismal Vow, not only by resistance to sin, but by a positive devotion in singleness of heart and mind, in other words, being what God would have us be.
 8th—Montenegro War with Turkey, 1912.
 Death of John Kensit, 1902.
 9th—Annexation of Rome by Italy, 1870.
 Papal temporal power gone!
 Denys, Bishop and Martyr, Third Century.
 10th—Panama Canal opened, 1913.
 11th—Transvaal War begun, 1899.
 German Front in Great War broken, 1918.
 Our next issue.



The Adelaide Church Congress.

WE live in an age of conferences and congresses. There is hardly a week but some body or group of people meets to hear papers, read and have speeches delivered. Whether such meetings and conferences do all the good their promoters expect, it is difficult to say! Nevertheless the succession of Church congresses in England and the constant holding of missionary conferences the world over, make it apparent that the holding of these is worth while, and indubitably fraught with general and lasting good.

Those who have been privileged to attend more than one church congress will have memories of warm greetings, of old acquaintance renewed, of pleasant acquaintance formed, of lasting friendship originated, and maybe a short ten days well spent. This is not to say that the actual proceedings of such congresses have not been without their occasional spells of boredom, their moments of ponderous humour, their flights of perverted oratory, or their bouts of loud cheering and still louder dissident cries. However, we give a warm welcome to the Church Congress to be held in Adelaide during the third week of October. The Congress subject is the title of Donald Hankey's small book published during the Great War, "The Lord of all Good Life," and if dealt with in a non-technical way, devoid of mere academic high-sounding "speechifying," it should

be fruitful in good things for Australia's real life.

"The object of the Church Congress," says the official handbook, "is to bring together members of the Church of England in Australia for free deliberation, and for the exchange of opinion and experience, on subjects which affect the practical efficiency of the Church, and its work for Australia and the world."

The Lord of all Good Life is the Lord Jesus Christ as the Historic Jesus and the Ever-Living Lord—experienced in his impact upon life in all its wide range, variety and action, whether in individual, in city or countryside, or in industry and social relationships. Christ—in the ministry and church membership—in the Life of the Nations—in National and Regional Churches, and in His bearing upon science and goodness and love, beauty and truth, are various aspects of the general subject awaiting the consideration of the Congress speakers. No doubt the organisers feel that they have secured the best talent that Australia can provide to deliver these addresses. We are, however, bound to say that we should have liked to have seen more new men brought into the syllabus. A glance through the handbook reveals names familiar with previous Congresses. Have not even more new men come on the scene? And isn't there a wider choice? Are some of the speakers chosen because of theories they hold on the particular topic with which they are called upon to deal? We may be limited in our outlook, but who ever suggested the names of participants in the programme to the authorities in Adelaide we are convinced that for several of the subjects, there are able men available, men who have "produced results," and who know, because their knowledge has been produced in the school of activity. However these may be small issues. Still, we do not apologise for suggesting them, because we are convinced that after all, "by their fruits ye shall know them," and it is the men who "have done things," whose contacts are big and fruitful in church, who seem to us to be the men to lead in Church Congress discussions. We say this in no querulous way.

What the Church needs to-day in Australia is not theorising or mere academic inquiry. She needs leadership in high places, in the parishes, and especially in the great cities. This is not to minimise the supreme importance of the life and needs of the country. But for good or for ill, the cities in Australia are dominating factors in our life. Labour knows that, and she organises accordingly. It is the city press that is so formative of thought, of current ideas—good and bad! It is around our cities that there uprises great suburban populations, comfortable, hedonistic, and often indifferent, and yet, who are the backbone of church life and its best givers, either in workers or money.

We believe that throughout our land to-day there are multitudes of people waiting a lead. They want a big visioned lead. We know of many sums of money sent into parish funds during the last few weeks by men who have never given in the past. They have written to say that in view of Rome's activities they must do something and do it well! There is a rising tide here and it needs to be directed into right channels and used. The wonderful response in men and money to the Tanganyika appeal is once again evidence that there are sources waiting to be tapped. It only needs some worth-while ver-

ture, something that will lay hold of imagination, something compelling—and we believe that church-people in Australia will respond in undreamt of ways. The growth of the Bush Church Aid Society's income and workers within a few years is only one other instance of phenomenal response—following upon leadership and enterprise.

We say again that Australian Anglicans are waiting leadership. Big Sunday Schools and enthusiastic parish life can be built up and maintained where there is the spiritual wide-awake leader. The Church is called upon to be in the van of progress. For example, the call comes to her Home Mission Societies. Wisdom if you like, but not the sort of leadership which is always reminiscent, "what we used to do," and so on, which lacks initiative because of on-coming age. No! The Church needs in these spear-head organisations forward-looking and enterprising men. The fields are around us waiting to be harvested, the workers are ready only waiting the call, but there must be "the up and doing" callers, planners, men who are thinking ahead—leading the way, with big works ahead!

If the approaching Adelaide Church Congress and our Diocesan Synods conduce to this "aliveness" to opportunity, to God's cause in Australia and Tasmania, then they are worth all their thinking and planning. However, let us not get lost in the institution. There appears to be in these days a reawakening for what is called institutional religion—the glamour of the Church as a great institution. When this comes about, the individual goes and officialdom looms largely. And if anything is ruinous to Christ's cause, it is officialdom and all that it connotes.

Just here we need to note that all our schemes of progress, for the rebuilding of life, for the bringing in of Christ's reign, find themselves shipwrecked upon personal character. Given bad traditions, bad methods, we do work on happily, when the workers are men of goodwill; the best fail when goodwill is absent. In other words, the basic problem of our life, of the world, lies with human character. It is only as the regenerating power of Christ comes into individual lives, that human character is stabilised and truly developed. Is not that the Church's work? Are we not challenged just there in these days when the Church institutions and machinery dominate us. We need to recover the message of conversion and sanctification—the proclaiming of a positive message in Christ. "Woe is me if I preach not the Gospel," and the preaching of the Gospel means the conversion of weak and sinful men. Their conversion means character and for lack of character the world halts and the Church halts in her progress to-day.

The Lord of all Good Life is the Lord Jesus Christ. It is His Church of which we are members. What is needed to-day is not mere erudite, far-removed disquisitions of pundits in the lecture halls, but the living, regenerating forces of Christ actuating the leadership and rank and file of the Church. And then, the knowledge conveyed experimentally to any and every member, that if he wants to be a living member of Christ's Body and is really willing to remove the deadening obstructions that hinder his health and which make him a crippled, unfruitful member, the Lord Jesus will give him the life and vigour that is eternal. For we can do all things through Christ who strengthens us. We commend the congress to the Church.



The Departure of Bishop Wilton.

WE bid a warm God-speed to Bishop Wilton and his party as they take up their work in the Mandated Territory. It is no easy task the Bishop undertakes. For the most part his field of labour is untouched by white civilisation. Its climate is intensely tropical and enervating. Without doubt the area should be the special concern of Australia, as it comes, by virtue of mandate, under our political administration. We trust that the field may develop into one of the finest pieces of activity the Church in Australia has ever tackled. It should do so, for it lies at our very doors; and the Pacific basin is already in the stream of world movement and politics. Our fervent hope is that the Bishop will in the future find many recruits coming to his aid, and the Church in Australia supporting the work in generous ways by her prayers and gifts.

Bishop Chambers' Loss!

SOMEONE facetiously remarked, on hearing that Bishop Chambers had been waylaid by a pickpocket and had had his wallet stolen, that "the Bishop was now getting it properly." "The Bishop had been diving his hands pretty deeply into other people's pockets, so the public or someone representing it was now getting its own back." Be that as it may, there was a wave of genuine sympathy for the Bishop when the loss became known. There is not the slightest doubt that he was strung to the highest pitch on this his last day in Sydney. His whirlwind campaign from his diocese and Trinity Grammar School were for him, over, and doubtless he was feeling the strain. No one could have worked harder, more self-sacrificingly, and with greater enterprise, than did Bishop Chambers during the last few months. Hence the outgoing of deepest feeling and regard. However, what are £40 to a financier of the first degree as Bishop Chambers proves, for that amount after all was his total loss—the wallet being discovered—intact otherwise! By this time, the untoward experience his lordship suffered is but a memory. What we sincerely hope and pray is that Bishop Chambers and his splendid team of recruits will reap a great harvest of souls in the needy fields of Tanganyika.

Moore College—A Big Day!

IT was certainly a happy and effective analogy which the Governor-General of the Commonwealth drew at the laying of the foundation stone of the additions at Moore Theological College, when he likened the Minister of the Gospel to the pilot of an aeroplane. We record his Excellency's remarks in another column. In more ways than one, Moore College stands unique in the life of the Australian Church. She is the oldest of our theological colleges, and has given several bishops to the Church. Her sons have not only adorned the home Church, but have served with distinction in the mission field—one winning the martyr's crown.

These are days when only the best men will do for the ministry—men of character, of force, of enterprise, and hard work and spirituality. The ministry is no place for weaklings.

It should find no niche merely for the man who thinks he will make a clergyman and has a sort of pious wish. It wants strong and purposeful men. And when they are at last sent forth to minister in parishes, it needs to be borne in mind that the Church makes the minister. It is the Church's faith in him, love for him, knowledge of him, the confidences it makes to him, in the joys and sorrows he shares with her members, that make the Minister. It is the Church which is cognisant of its minister's difficulties, is patient with him, and trusts him that makes him the man worth-while! May our Colleges never be wanting in the best material, and may the Church make her clergy all she would like them to be.

Increase in Crime.

STATISTICS are before us, and these show that there is a serious increase of crime in Australia. In some places, noticeably the great industrial centres, juvenile crime is on the increase. Much of this has been proved to be amongst adolescents between 16 and 18 years of age. Some authorities put it down to the leniency of our present-day Children's Court system. We believe that there are several causes. There is the conception abroad which has gripped the minds of tens of thousands, that possession of money is the one thing to be desired. Hence the get-rich-quick hunger, with all its evil results. There is the lack of parental example and control. This is the greatest cause. There is the pride and flashiness of life, so evident on many sides. Our secular education and the atmosphere of ruthless materialism are contributing causes. In any case corruption in high places, thieving and fraudulent possession, on the wharves and in industries, immoral living and looseness, are being made manifest, so much so, that true-hearted citizens are genuinely perturbed. What is needed is some way whereby parents can be made to realise their responsibility. There is a noble privilege and no one can take their place in the training of the young, and, above all, setting an example. How can this be brought home to the younger parents and accepted as the great desideratum in their lives? Many parents imagine that they are concerned, but that is as far as it gets! Sunday Schools and ministers cannot take the place of parents and sound home influence and example. There is need of disciplined life. Young people let themselves "go" often with disastrous results. It behoves all God-fearing parents and teachers to give themselves to this the noblest of all tasks—the training of the young. The State would be inconceivably better off morally and righteously. Cannot Churchpeople here and there and everywhere give themselves to rearing a purer, nobler and worthier adolescent life?

Church and State.

THE relationship of Church and State is not so burning a question in Australia as in England. That it is there being faced and thought through is evident from much overseas writing. There are three ideas concerning the relation between Church and State. First, there is the idea that the Church must be free yet established, that is to say, the Church must be recognised by the State, and if need

be supported by the civil power, by public funds, and yet, within the limits of her sphere as a spiritual power, the State has no right and will not interfere.

The second idea regarding the relation between Church and State is that the Church must be established and endowed, but of necessity this will entail the subjection of the Church even in respect to its order and formularies to the State by which she is established and endowed. This is the condition in England. Hence the recent action by Parliament concerning the proposed Prayer Book. By many it is called the erastian idea. If it was not so, there would be no check on the extremes of sacerdotalism in the Church of England. The nation is Protestant and Parliament sees that the National Church is Protestant.

There is the third view that as the Church cannot be in any relation with the State whatever without of necessity having her freedom impaired, it is best for the Church and best for the State that there should be no connection between them whatever. In other words, that it is inexpedient, unjust and unscriptural for the State and the Church to be in any connection whatever. That is the voluntary position as is maintained in Australia. We should watch with deepest interest and unceasing prayer the position between the Church and State in England as it emerges in the coming days. The gauntlet of battle has been flung down, the contest has been staged, for the two Archbishops-elect of Canterbury and York are of one mind and will work for some change.

Trinity Grammar School, Sydney.

Sydney is alive just now with a financial appeal on behalf of Trinity Grammar School, founded by the Rt. Rev. Dr. Chambers, now Bishop of Central Tanganyika. The school is being taken over by the Diocese, an ordinance to that effect coming before the approaching Synod. Mr. G. H. Bosch, a Sydney merchant, has promised the trustees of the School an endowment of £10,000, provided that the Churchpeople of the Diocese give a like amount. An appeal therefore has been issued by the Church Property Trust of the Diocese of Sydney, on behalf of Trinity Grammar School; for £10,000, and also for £5,000 to complete the School playing fields, the appeal being signed by the Archbishop of Sydney, the Bishop of Tanganyika, and Mr. Kelso King, The Governor of the State, Sir Dudley de Chair, also commending it in the following words:

"Great public schools are of untold value in building up the national life. Institutions like Trinity Grammar School deserve the heartiest support of all public-spirited men and women. I have been personally interested in the development of this school, and I hope that this appeal will be responded to by the people of New South Wales."

So far, gifts and promises of £8,465 have been received in response to the appeal for the £15,000. It needs to be borne in mind that Mr. G. H. Bosch's gift of £10,000 is conditional upon a similar sum being subscribed by other contributors, and cannot be claimed until the second £10,000 has actually been received by the hon. treasurer, Mr. Kelson King, Mercantile Mutual Building, 14 Martin Place.

Arrangements are being made by an enthusiastic committee for a fête at the school on November 30 and December 1. Miss Minton Taylor, hon. secretary, Campbell Street, Hunter's Hill, will receive offers of further assistance.

The appeal's closing words are as follows:

"In the name of Christian education, the bulwark of society, we appeal to you to respond to this most generous challenge of Mr. Bosch, and so retain this valuable property, as an asset to the community for the framing and building up of Christian character and leadership among the boys of New South Wales."



NEW SOUTH WALES.

SYDNEY.

Diocesan Synod.

The second session of the 21st Synod of the Diocese of Sydney will begin on October 2nd. The agenda which has been issued, suggests a short Synod. The usual reports will be received, while Ordinances making St. Barnabas' Chatswood, a parish, and to make Trinity Grammar School an official Church School, will come forward. No doubt reference will be made to the St. Andrew's Cathedral site, and to the Combined Campaign for Missions. Wednesday night will be devoted to Home and Foreign Missions. The Synod always awaits the deliverance of the Archbishop's Charge with much expectancy. It is invariably an address up-to-date, full of living interest, and wholly inspiring. The Report of the Standing Committee shows a year of much labour.

Moore College—Foundation Stone Laying of Additions.

More than 500 people, including 60 robed clergy, were present at Moore Theological College for the laying of the foundation stone of the Principal's new residence, on September 14. His Excellency the Governor-General laid the stone, being supported by His Grace the Archbishop, Archdeacons Boyce, W. Martin, the Dean of Sydney, the Principal (Archdeacon Davies), other church dignitaries, and representatives of other churches. The Governor-General, in laying the stone, made a strong appeal for a more generous support of Church work in Australia, and more particularly in the Diocese of Sydney.

"In order to get about the Commonwealth and do my work as I think it should be done," said His Excellency, "I make frequent use of aeroplanes. Not being a hero, but knowing the great advantages of flying, I am always anxious to secure the services of an absolutely competent pilot. The object of the Moore Theological College is to train 'Sky Pilots,' and I say advisedly that it is just as necessary and important that we should have trained and experienced pilots in our journey through life as in journeys through the air. In an aeroplane journey the one thing that matters most is a good landing, and in our life it is also essential that there should be a good and safe landing when we have come to the close of the journey. (Hear, hear, and applause.) It is not possible to have a good aeroplane pilot without efficient training and experience, and it is not possible to have a reliable 'sky pilot' without training and experience. The analogy be-

tween the two is very close. You cannot get the competent 'sky pilot' without spending large sums in the training of fit and proper men to take control of the Church's activities, and it is in the training of men for the Church that the Moore Theological College has done and is doing such a splendid work."

His Excellency said that in his journeys through the country there were two things that impressed him as typically Australian. The first was the fortitude of the men on the land in times of drought and distress, and their determination to win through; and the second was the fortitude of the men engaged in Church work in the sparsely populated out-back districts. Their courage and their faith deserved unstinted praise and support. The record of the Moore Theological College was one that the Church of England in Australia should be proud of. It had trained 400 clergymen and four bishops. He trusted that the splendid work of the Church would not be allowed to suffer through the lack of sufficient financial support for the training of men to carry on the work in the future.

Archbishop Wright said that his Excellency's apt illustration of the analogy between flying and the work of ministers was an encouragement to them for still greater efforts in the future. He welcomed Archdeacon Boyce to the function as the oldest living student of the Moore Theological College.

The Principal's address we print elsewhere, but it is interesting to note that in response to the appeal of the foundation stone laying, £450 were received.

Deaconess Institution.—Annual Meeting.

There was a fine and representative attendance of Churchpeople at Deaconess House, Newtown, on 18th September for the Annual Meeting of the Institution. The Archbishop presided, and in the course of his remarks, he appealed to the women of the Church to dedicate their lives to God's service. The trouble with so many women nowadays, he declared, is that they have nothing to do.

The importance of the work of deaconesses, he said, was not always sufficiently realised. Their work was of special value in the children's court. What service was in better keeping with the mind of Christ than to help a girl who had given way in a weak moment, and so badly required a guiding hand?

A report submitted to the meeting showed that the migration work of the Church of England had steadily increased during the year. Four to five boats a month had been met. The migrants greeted included nominated families, also single men and women under the assisted passages scheme. Dred-nought boys—farm labourers and girls for domestic service were also welcomed.

During the year 138 patients were admitted to the Home of Peace. Of these, 125 have since died, and 35 were discharged. During the 21 years of the home's existence no fewer than 1954 inmates had been received.

"The Home of Peace," said Archdeacon Boyce, "is one of the most beautiful homes in connection with our faith."

It was also reported that grants had been received from the Walter and Eliza Hall Trust and the United Charities' Fund for the children's home. Nevertheless, the maintenance of 25 children and renovations needed on the property have often been a financial anxiety to the controlling authorities.

The other speakers were the Revs. F. A. Walton and P. J. Bazeley, the latter stressing the great need of trained Deaconess Nurses to assist in such institutions as the Home of Peace and Children's Homes. They would be of unique help in parish work.

Ladies' Home Mission Fete.

Mrs. T. R. Bavin performed the opening ceremony of the annual fete of the Ladies' Home Mission Union, held on September 20, in the Chapter House, St. Andrew's Cathedral. She was presented with a posy of scarlet sweetpeas. Mrs. J. C. Wright, the president of the union, was in the chair. A vote of thanks to Mrs. Bavin was moved by Archdeacon Charlton and seconded by Mr. F. P. J. Gray. Bishop D'Arcy-Irvine also spoke and referred to Mrs. Wright's work for the union, of which she was the originator 17 years ago. The proceeds of the fete will go to the union funds.

Sydney Missions to Seamen.

"Jesus entered into a ship and taught the people on the seashore." This record instinctively comes to the mind on entering the new Chapel recently added to the Rawson Institute for seamen in George Street, Sydney. It is suggested by the design of the pulpit, which represents the bow of a sailing vessel, entered at the side by a gangway. The preacher stands on the deck, looking out over the fo'c'sle head. The effect is heightened by handsome brass stanchions carrying the man rope at the side of the gangway. In place of the usual figurehead, the bow is surmounted by a handsome carved shield, into which the cross as an emblem of faith has been effectively designed. The design suggested itself to Mr. W. E. Cocks, the lay assistant, who secured the generous help of Mr. W. N. Macpherson in supplying the drawings, and the work was entrusted to Mr. B. Bottomley, of Northbridge. An anonymous gift of money, per medium of Miss A. Black, of Neutral Bay, enabled the idea to take practical shape. Visitors are quick to recognise the adaptation of the design for a Seamen's Chapel.

Northern Melanesia.

Farewell to Bishop Wilton.

"It is with very full hearts that we say good-bye to Bishop Wilton, said the Primate (Archbishop Wright) on Monday, 17th September, when at the Chapter House, he presided at a crowded meeting, arranged as a valedictory to Bishop Wilton, who was recently appointed assistant Bishop of Melanesia, with responsibility for Northern Melanesia, which lies within the Mandated Territory of New Guinea.

Archbishop Wright said that, as precentor of the Cathedral, Bishop Wilton had woven himself into their hearts. As he went out to carry the Lord's message to people who were still in the great darkness he would have the loving sympathy and help of those who remained behind in Australia. As the result of Bishop Wilton's missionary efforts, the joy of a new life would come to savage people.

In reply, Bishop Wilton said he believed that their mission was an indication that the Church of England was still much alive, and that she realised her responsibilities to the peoples who still sat in darkness.

Bishop Wilton, accompanied by the Rev. L. S. Cartledge, the Rev. Vernon Sherwin, and Mr. Stanley Titler, will sail by the "Marsden." It is intended to commence missionary work on the Gasmata coastline of the territory.

Christ Church St. Lawrence.

The 83rd dedication festival of Christ Church St. Lawrence was celebrated on Sunday, 10th September. The Rev. A. R. Maclean was the preacher at the morning service, solemn evensong at 7.15 p.m., being conducted by Padre Davidson of Toc H. A special service was held in the afternoon, when an address was delivered by Bishop Wilton, who on the following Tuesday, accompanied by a small party, left on mission work to the Mandated Territory.

Bishop Wilton said that the procession in which they were to take part that afternoon

was a profession of the great faith, and a gesture to others who might not, perhaps, understand the power and strength of the love of God.

At the conclusion of this service, the procession, headed by Boy Scouts and the 4th Sydney Christ Church Wolf Cubs, moved from the Church. Marching in the procession were about 400 representatives of the Guild of St. Mary, St. Paul's, Burwood Guild, St. Saviour's Guild, members of the congregation, and representatives of the clergy.

The procession marched up George Street, along Goulburn Street to Elizabeth Street, along Eddy-avenue, thence back to the Church, where, after another short service, it dispersed.

The dedication festival tea was held in the parish hall at 5 p.m.

Dean Talbot said he had great sympathy with the public expression of their faith. It was truly a catholic festival day. Only recently they had had an expression of faith on the part of another Church, and lessons they should take to heart are loyalty to Christ, loyalty to their Church, and loyalty to their bishops and clergy and to each other. And whilst grave fundamentals separated the Anglican and Roman Catholic Church, there was no limitation to the one great Catholic Church for uplifting the world.

The Aborigines.—Callous Treatment in North.

Disgust with the callous way in which the aborigines at Darwin were left to chance was expressed by the Rev. J. S. Needham, at the annual meeting of the Association for the Protection of Native Races, held in Sydney on 18th September. The leper station in Darwin Harbour, he said, was a disgrace, and, in his opinion, the people in the north looked upon the native as an animal having a modicum of human intelligence. In the northwest, Mr. Needham said, he found quite a change of opinion in regard to treatment of the natives. The whites no longer were allowed to deal with the problem in their own way since protests following the Kimberley atrocities had come from societies such as the A.P.N.R. The north-west police said that they were "hampered" and, as a result, the natives were becoming an "intolerable pest." The natives feared the police, but he hoped that would be changed. The best of the pastoralists in the north-west would have to come to some understanding as to what could possibly be done under existing conditions, and if that were achieved the association would not have worked in vain.

Too many people had no conscience as to their responsibilities to the natives, said Mr. George Earn, M.L.C., who presided, but they were of great value if treated properly.

There is no doubt that effective work has been done by the association in protecting the interests of the aborigines, and securing justice and fair treatment for them.

An Ancient Toast.

The Rector and Wardens of St. Mark's Church, Darling Point, recently celebrated the 80th anniversary of the laying of the foundation stone of that building, by a dinner at Farmers.

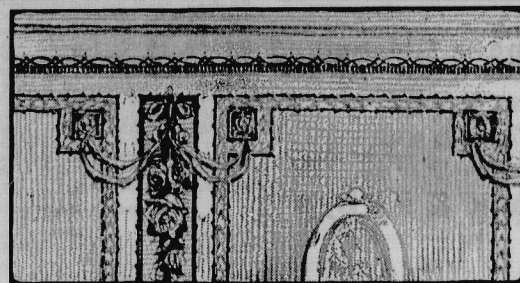
Amongst the toasts that were honoured was that of "The Visitors." To this the Rev. A. P. Campbell, Congregational Church, responded. In a speech sparkling with humour Mr. Campbell went on to say that this toast was an ancient one. Research had proved that it was honoured away back in the dark ages, when cannibals made it a practice to toast their visitors.

BATHURST.

The Marsden Chapel.

On August 28, the Bishop of Newcastle came over specially to Bathurst and dedicated the new Marsden Chapel. Of the Chapel, the Bishop of Bathurst writes:—

"Marsden is Bishop Long's child, dear, therefore, to his heart. He will be proud of its Chapel. I can speak freely of its beauties, for I had nothing to do with it. It was well on its way when I came over. I hope that anyone who wants to see how a small building made of wood can be made really exquisitely beautiful will come and see this Chapel. For the result achieved we have to thank the design of the architect, Mr. Louis Williams, the execution of the builder, Mr. A. E. Ennis, and, for the interior decorations the unfailing and true taste of Miss Lyon, and that amazingly versatile cleric, Rev. S. C. O'B. Ball. I do hope that whatever we build new churches we shall strive to achieve real beauty both of design and decoration. We should not offer less to God. Even such Churches can be made very beautiful, and with materials that need not be expensive. Some of our Church interiors are quite unnecessarily



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ugly, some quite expensively so. There is nothing healing or redemptive in ugliness. There is nothing in it that speaks of God or Heaven. Ugliness is a depressant, and religion must always be a moving and a quickening thing. It must "move me, draw me, win me." It is just this that Beauty does achieve. It is creative, vital and appealing, and uplifts our whole being. "Our hearts in glad surprise to higher levels rise." And when we learn to make our Churches beautiful we shall make it infinitely easier for our people to love them, and find in them the refuge that they should be. Art is a real handmaid to religion as well as being quite worth while, for its own sake. And religion must learn to use its ministries.

Bishop Visits Wyalong.

Dr. Crotty, Bishop of Bathurst, paid his first official visit to Wyalong parishes on September 14-18. He was extended a civic reception by the president of Bland Shire and the Mayor of Wyalong. The Bishop administered confirmation at Ungarie, Yalgroin, Wyalong and West Wyalong.

GOULBURN.

Education and Missions.

All the Diocesan Councils and Committees met on September 4, 5 and 6. The serious illness of Mrs. Radford precluded the attendance of the Bishop, and Archdeacon Pike presided throughout. The Board of Education, in the light of the new opportunities opening out through Miss Akehurst's work, decided to purchase a car for the Director of Religious Education and to give her an assistant. A Summer School for senior Sunday School scholars is planned for early in the new year at Cooma. The Property Trust despatched a long agenda of intricate land and investment matters arising.

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ing largely out of the sale of certain glebes. The Missionary Council laid plans for a missionary rally throughout the diocese at St. Andrew's-tide and during Advent. It decided to ask the Rev. J. Done and the Rev. J. Benson to undertake a deputational visit of the South Coast parishes and for the rest of the diocese it hopes to devise a series of clerical exchanges. These it hopes will last three days from St. Andrew's Day to Advent Sunday inclusive, and it is suggested that in one day there should be a children's pageant or missionary play in such of the larger centres as may be possible.

Parochial Transport.

On the second day of the series various sub-committees of the Diocesan Council met. The most interesting of these reports was that of the Commission set up by the Diocesan Council to survey the whole problem of parochial transport. The Commission reported that it is too late in the day to contemplate any change from motor transport. All our parishes are now worked by motor car. Each rector and not the parish should own the means of conveyance. The parish should pay all charges for transport and depreciation in the parish on parochial work. The Commission was of the opinion that these expenses should be held to include license, registration, comprehensive insurance, running costs, tyres and repairs and adequate depreciation. The Commission thought that where necessary the Church Council in each parish should make arrangements to finance or guarantee the purchase of a car by its rector. The matter of the co-operative purchase of cars, it thought, might well be postponed until Synod has decided whether the parish or the rector shall own the car. If the rector is to own the car, then the question will not arise. The Diocesan Council decided to put the matter before Synod.

VICTORIA.

BENDIGO.

Synod Proceedings.

Matters of supreme interest engaged the Synod following the Bishop's Charge, to which we referred in our last issue.

Stipends of Clergy.

It was resolved that steps be taken to provide stipends on a sliding scale with a minimum of £250 and a house, plus travelling expenses for all priests in charge of a parish or district up to five years' standing in priests orders, rising to £400 on the completion of five years' service, and then by annual increments up to £350 per annum, for twenty years' service, provided that no increments be made from diocesan funds to parishes and districts above £250 per annum until the income available from the diocesan central fund reaches a sufficient sum to enable a minimum of £250 per annum to be paid to all priests in charge of a parish.

Religious Education Board.

An ordinance was passed establishing a Religious Education Board for the purpose of (a) Enquiring into the condition of the Sunday Schools throughout the Diocese, inspecting their work, and promoting their efficiency and the establishment of new schools; (b) perfecting as far as possible the system of teaching in such schools; (c) recommending the adoption of suitable courses of lessons; (d) advising and assisting Sunday School teachers in their work by such methods as encouraging the circulation of publications and promoting the delivery of lectures and addresses bearing on the organization and management of Sunday Schools and the giving of model lessons; (e) providing for the examination of teachers and scholars; (f) promoting religious instruction in State Schools in the diocese; (g) "to recommend to the Bishop-in-council the appointment of some qualified person to act as director of young people's work in this diocese; (h) to support, encourage, and foster the scout and guide movements, the G.F.S., and the C.E.F.S., and all such kindred organisations."

Other ordinances passed enacted legislation so that (1) the offertories on the 10th Sunday after Trinity shall be for the clergy provident fund; (2) as to who will be responsible in the diocese in connection with the appointment of bishop. Motions welcoming the people of Bridgewater to the diocese of Bendigo as from the diocese of St. Arnaud; (2) expressing gratitude and congratulation to the Archbishop of Canterbury for his long life and work; (3) felicitations to the Archbishop of York; (4) with regard to World Peace; (5) Prohibition; (6) Sunday trains; (7) removal expenses of clergy; (8) opposition Good Friday sports.

At the conclusion of the Synod the triennial elections took place.

SOUTH AUSTRALIA.

ADELAIDE.

C.E.M.S.

St. Michael's Parish, Henley Beach.

Addressing a group meeting of the C.E.M.S. held in St. Michael's Church Hall, the Rev. W. H. Irwin spoke on "Church and State." He outlined the relationship between secular and ecclesiastical powers in history, from Canossa to the sack of Rome, and through mediaeval times. At the Renaissance there was the rise of modern States. Since then the power of the State had grown, while the Church, as a political force, had declined. In England conflicts between Church and State were rare. It was the Nonconformist elements and not the national Church that fought the State. Different theories had been put forward to meet varying circumstances in the relationship of Church and State. Mediaeval men believed in a dual authority of Pope and Emperor, each supreme in his own sphere, though the opposing claims of each were never reconciled. Gladstone inclined to the idea that a primary duty of the State was to teach religion, though Macaulay opposed this. Britain's self-governing Dominions had rejected the idea of an established Church. State aid was given at first in some Australian colonies in the form of money grants to four leading denominations. Since about 1860, churches have had no State aid. Mr. Irwin stressed that there could be no doubt that the Church to-day is in no sense able to rival the State power. As a political force her old weapons of ex-communication and interdict had lost their terrors. The interdict was really a clerical strike, and the idea of such to-day would disturb most people's equanimity hardly at all. Still, the Church was not without influence upon the modern democratic State, for its moral influence continued a very real thing. That power remained an important factor by which the Church could to a deeper degree than ever before exercise a salutary effect on the State.

QUEENSLAND.

West Townsville.

Canon Williams, of West Townsville, has not been well lately. Everybody knows that his parish, St. Peter's, represents the extreme northern outpost in Australia of a sane, spiritual evangelicism. He has been 33½ years in charge of the parish—a wonderful record when the arduous nature of work in the north is remembered.

The work of the parish, in itself, is more than one man can do justice to, and, in addition, there are worries which arise quite naturally from the fact that he is practically isolated, owing to his attitude on matters of doctrine and ritual. Recently the Canon had prepared and printed an informative leaflet on Anglo-Catholicism. This he is circulating widely in the north. It is a clear setting forth of the teachings of this party relative to Holy Communion. There is no doubt that Anglo-Catholicism is not loyal to the Church of England, as maintained in her Articles and formularies. The Canon goes on to say:—

"The great majority of the members of the Church of England are not aware how strenuously the Anglo-Catholics are fighting for the purely Roman Doctrine of Transubstantiation, together with other erroneous and strange teaching contrary to the Word of God. How necessary it is then for those who value their privileges, for those who would retain their freedom of conscience, to be on their guard. Especially how careful they should be in seeing that their children receive Church of England teaching, and not Roman teaching under a cloak. It is in the education of the little ones that the Anglo-Catholics concentrate all their forces. It doesn't matter if the old folks are driven from their Church, as long as the coming generation is left to be influenced by them. It only means waiting a few years, and they will have everything in their own hands. Better far for parents to teach their own children than to have instilled into them, either in Sunday School or any other School, doctrines which cannot be proved from the Holy Scriptures. This is not a time to mince matters. Where the spiritual freedom of the people is at stake, there can be no compromise. No matter how plausible, how pleasant and nice a man may be, his teaching should be tested by the Word of God, and if it won't stand that test, it should be rejected as contrary to the truth."

NEW ZEALAND.

WAIAPU.

The appointment of Rev. F. A. Bennett, of Hastings, N.Z., as the first Maori Bishop to act as supervisor of the work of the Church among the Maori people, and which we announced recently, was a foregone conclusion.

Born in 1872 at Ohinemutu, Rotorua, the Rev. F. A. Bennett received his early primary education at the native school at Ohinemutu and at St. Stephen's in Auckland. His mother was a chieftainess of high rank among the Arawa tribes, and his father was a son of the late Dr. John Bennett, M.D., D.D., who edited the Auckland newspaper known as the "New Zealander," the precursor of the present "New Zealand Herald," and later was appointed by Sir George Grey as the first Registrar-General of New Zealand. About two months before the Tarawera eruption a distinguished visitor to Wairoa to view the world-famed White and Pink Terraces was Bishop Suter, of Nelson, who was accompanied by Mr. Chatterton, now Archdeacon of Tauranga. Struck with a boy's singing of the hymns and his knowledge of both languages as interpreter at a meeting there, the bishop asked the boy if he would like to come to Nelson, where the bishop would educate him. The boy was "Fred" Bennett, destined to be the first Bishop of Aotearoa; and in a few days he was on the mail coach journeying to Napier, then to Wellington, and across the Straits to Nelson.

He entered the bishop's school, and later Nelson College. After leaving school he went to Wanganui and lived with the Rev. A. O. Williams for two years, working as a lay assistant to Mr. Williams in the work of the Maori Mission at Putiki. Returning to Nelson Mr. Bennett entered Bishopdale Theological College, then under the late Bishop Mules.

Mr. Bennett was ordained to the diaconate in 1896, and to the priesthood in the following year. He also completed his L.Th. diploma in the same year. He was appointed curate to the Rev. F. W. Chatterton at All Saints' Church, Nelson, and took charge of the Maori work of the Nelson diocese. After a four years' curacy he was appointed missionary to the Maoris of Taranaki in 1899, a position which he held for six years. In 1905 Mr. Bennett was appointed to the charge of the Maori work in the Rotorua district. Ten years ago Mr. Bennett went to Hawke's Bay as superintendent of the Maori mission work, and he has filled that office ever since. He has been commissary for the Diocese of Aotearoa since it was formed. He was, and is, an elected member of the Standing Committee of the Diocese of Waipatu, and has represented the diocese on the General Synod for the past ten years. Mr. Bennett has also edited the Maori magazine, "Te Toa."

AUCKLAND.

The Brett Memorial Home.

The Archbishop of N.Z. has reported that Lady Brett and the members of the Brett family had presented the residence of the late Sir Henry Brett at Takapuna to the Diocese of Auckland, and that, after conferring with the representatives of the various institutions in the diocese, the offer of the home had been made to the Committee of the Children's Home, Richmond Road, and that the committee had agreed to accept the gift and transfer the children to Takapuna. It was resolved, on the motion of the Archbishop, that the Standing Committee, on behalf of the Synod of the Diocese, and of the Churchpeople, records its great appreciation of the gift by Lady Brett and the members of her family and expresses to them its deep sense of thankfulness for their generous action, and assures them that every effort will be made to preserve the gift as a memorial of the life and work of Sir Henry Brett and to extend its usefulness as a refuge for children who are in need.

Board of Missions.

The Board of Missions income for N.Z. for the year just closed was £1000 higher than the previous year, which was the highest previously recorded. The Board has fixed the budget for the new year at £18,000.

There has been a considerable increase during the past year of parishes adopting "Duplex." At present about 60 districts are using it, of which a fair proportion are entirely dependent upon it for their revenue. In most cases it has meant largely-increased missionary contributions, but in a few parishes there seems a disinclination to use the "For Others" half of the envelope. It is intended to collect information from parishes using Duplex to show its results in New Zealand. The sales for the past year were 2370. The Board of Missions, which acts as agents for Captain Watson, makes no profit out of the sales.



Need of Christian Journalist.

Mr. J. Whitsett Dovey, Hon. Secretary, United Missionary Council, writes:—

We invite your assistance in giving publicity to the need of all the Missionary Boards and Societies for the services of a Christian journalist, lady or gentleman.

It is believed that a large section of the reading public would appreciate first-hand facts and reliable news in their morning and evening papers concerning the mission fields worked by Australian missionaries and supported by Australian money. There is a conviction that the time is ripe for the creation of a Press Bureau in charge of a Christian journalist, such as already exists in England and Scotland, who will be recognised by the public press and whose articles will be readily accepted without the difficulty which confronts the free-lance writer.

The whole cause of Christianity would greatly benefit by the organised presentation of missionary facts to the general public in this way, and any lady or gentleman with journalistic experience and able to undertake such work either in a voluntary capacity or in return for a honorarium is invited to communicate with the abovesigned. "Lynwood," Roseville, Sept. 17.



Annual Report of the Church of England Homes, Glebe and Carlingford, Sydney. This is the 43rd annual report, and is at once the record of a progressive and noble work and an indication of a wide-spread support though not as great as it might be! There is no doubt that this remedial and social work of the Church in Sydney is going forward—thanks to bands of devoted men and women. Excellent group pictures of the work amongst the boys and girls are given together with full lists of donors, besides other tangible evidences of devoted support. The report should be widely circulated. It is a work of which the whole Church should be proud.

A Year in the Sunday School Kindergarten, with instruction on Teachers' preparation, expression work, furniture and time-table, by Violet Hurford, published by The Christian World, Bathurst-st., Sydney, price 1/-. This is a useful brochure on lines with which we are familiar. The aim is to help Australian Sunday School teachers to organise and carry on the Kindergarten Department of a Sunday School. The information and enlightenment on the method and the work is replete, while the Scripture stories are a model of clearness and are very suggestive in their treatment. It is a plain and most useful handbook, and ought to be in the hands of all S.S. Superintendents and workers.

Bib and Bub, by May Gibbs, published by the Cornstalk Publishing Co., Sydney, price 4/6. A copy from Angus and Robertson. More funny stories about old friends, Bib and Bub, ought to find a ready sale, and especially as Christmas draws on. The book is excellently printed, with no end of charming illustrations, and a fine letterpress. Children in the scores will be delighted with it, and hence we shall not be surprised if there is a great run on the publication. May Gibbs is so well known in this class of child's funny book that "Bib and Bub" have become household words.

The Morpeth Review, No. 5. Edited by E. H. Burgmann and R. S. Lee, and published by St. John's College, Morpeth, New South Wales, price 2/-. The September number of this quarterly is replete with informative articles. Mr. Burgmann writes on Crime and Punishment and Mr. Grensted on Psychology and Spiritual Healing—both articles demanding careful perusal. The main burden of the issue is termed "A Morpeth Symposium," and deals with the Kingdom of God, in Old and New Testaments, Apocalyptic, in history, and as it is related to philosophy. The symposium provides much food for thought. We cannot see eye to eye with all that is stated, nevertheless the issue is thought-provoking, illuminating and timely. A fine issue!

THE TONGUE.

"The boneless tongue, so small and weak, Can crush and kill," declared the Greek. "The tongue destroy a greater horde," The Turk asserts, "than does the sword."

The Persian proverb wisely saith: "A lengthy tongue—an early death." Or sometimes takes the form instead, "Don't let your tongue cut off your head."

"The tongue can speak a word whose speed," Say the Chinese, "outstrip the steed." While Arab sages this import, "The tongue's great storehouse is the heart."

From Hebrew wit the maxim sprung, "Though feet should slip, ne'er let the tongue."

The sacred writer crowns the whole, "Who keeps his tongue doth keep his soul." —Exchange.

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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.

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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.
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ings.

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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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