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lines.

"Australian Church Record,"
Diocesan Church House,
George Street, Sydney,
November 5, 1931.

Dear Boys and Girls,

During the last few days numbers of boys and girls have been sitting for their Intermediate, and before many more days have gone, hundreds more will be sitting for the various examinations which fall at this time of the year. Examinations at the best are very trying, and especially to young folk just starting out into life's wider calls! I can sympathise with them!

However, to the boy and girl who has faithfully done his or her work there is nothing to fear. The other day I saw some young birds learning to fly. It seemed to me as I watched that the mother bird had the most trying time. This is what I thought I heard!

"Now, my children, there is nothing to fear; do as I tell you, and you will be quite safe," said the mother bird, as she fluttered over the nest, trying to urge her young ones to take their first flight. Three of them, following her directions, were soon resting their weary little wings on a neighbouring branch, and chirping merrily over their success, but the fourth one stood trembling on the edge of the nest, fearing to brave the unknown peril. "Come, my son," said the parent bird. "See how foolish your fears are. Your brothers are all safe on yonder branch, while you are shivering here all alone."

Venturing Out.

The worst part of many a peril is the anticipation of it. There are boys and girls—and older folk, too, who, when they look ahead, so often worry about the things that may happen; and this fearful looking ahead has a bad effect upon them, for as a result of fearful anticipation, they do not carry through their tasks with confidence. Perhaps an examination day is drawing near, and two boys who have to enter may do so in two entirely different ways. One works hard and studies, and then does his best when the examination comes off. The other enters the examination room feeling how backward he is; he gets through the work somehow, but all the time he feels sure he will fail. Then when the results come out, the boy who faced the ordeal with courage and assurance finds that he

has passed, and the boy who was timid and fearful and who failed to work really hard, finds that the result is failure.

"If you think you're beaten—you are. If you think you dare not—you don't."

If you'd like to win, and you think you can't,

It's almost certain you won't."

It is a great thing to have confidence; it spurs you on to renewed effort, and that is the thing that counts for so much in the long run. You must be confident of success, and do your best to achieve it. And if you fail, it is no use sitting down and moping about it; the reason for the failure must be found. Everybody fails at sometime or another, but let the failures of life lead you to work and pray; and so help you to make a success of your work, whatever it may be.

Your loving friend,

THE EDITOR.

Every successful person has a long string of failures to his name. Every champion bat has made a duck's egg, every wonderful bowler has been hit for a sixer. Your failures can teach you priceless lessons and make splendid stepping stones to success.

Have you ever thought of the messages many of the household necessities can give you?

Once the old Sphinx asked, "What is the secret of success?"

"Push," said the bell button.

"Never be led," said the pencil.

"Take pains," said the window.

"Always keep cool," said the ice chest.

"Never lose your head," said the match.

"Do a driving business," said the hammer.

"Make light of your troubles," said the fire.

"Aspire to greater things," said the nutmeg.

"Be keen in your dealings," said the mustard.

"Find a good thing and stick to it," said the stamp.

"Do the work you are 'sooted' for," said the chimney.

"And don't merely be one of the ordinary hands," said the truthful clock.

To the Manager,

"Church Record,"

Diocesan Church House, George Street, Sydney.

Please send to address below, the "Church Record" for months. I herewith enclose P.O. to cover the cost. The subscription is 9/- per year, or 4/6 per half year.

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A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC. APOSTOLIC. PROTESTANT AND REFORMED"

Vol. XV. 17. [Registered at the G.P.O., Sydney, for
transmission by post as a Newspaper.]

NOVEMBER 19, 1931.

[Issued fortnightly.]

Single copy 3d.
9/- per year, post freeBishop of Birmingham—"Anglican Church-
man" writes.

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Our A.C.R. Sale of Work.

Overseas.—Interesting excerpts.

Quiet Moments.—The Second Coming.

Reunion.—Important Comments.

St. Andrew's-tide.—Bishop of Salisbury.

"THE AUSTRALIAN CHURCH RECORD"

Editorial Matter to be sent to The Editor,
Rev. S. H. Denman, St. Clement's Rectory,
Marrickville, N.S.W., or Diocesan Church
House, George Street, Sydney.

Business Communications to be addressed to:
Diocesan Church House, George Street,
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Victoria.—Melbourne: Miss M. D. Vance,
Brookville Road, Toorak. Bendigo: Rev.
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EDITORIAL.

Ireland Again.

RECENT happenings in Ireland would seem to show that many Irishmen are still living up to their old motto: "Agin the government." Ireland really contains three races. First, there are the Scotch-Irish. In the "Northern Counties" these are in the majority. Under the leadership of Sir Edward Carson, they objected to "Home Rule," and in the Lloyd George Settlement were conceded a Parliament of their own, which they reluctantly accepted as the lesser of two evils. Then there are the English-Irish, old families of English origin, mostly landed gentry, scattered throughout the country. These have mostly had their homes burned and their lands taken over by the Southern Government. Many lost their lives. And lastly, there are the Irish-Irish—in the majority everywhere except in the "Northern Counties," and even there forming a very formidable minority. The Southern Parliament meets at Dublin, but a large section of the Irish-Irish, led by the republican agitator De Valera, are not, and never have been, satisfied with the Irish Settlement Constitution. What they want is complete separation from England. There is a very bitter feeling in many hearts against England. This is partly social (stirred up by some rack-renting absentee landlords). It is partly re-

ligious. Poverty and ignorance afford a fertile soil for the germs of hatred and ill-will. And it is partly national. Their slogan before the last settlement was: "Ireland a nation." The agitation for Home Rule, so long carried on in Ireland, was a national movement. The leaders were the priests. The priests presided at all the Home Rule meetings throughout Ireland. There is no doubt that this gave them a great hold over their people. And this identification of the priesthood with Irish nationalism is largely responsible for the influence of the Roman priesthood over their people in Australia to-day.

St. Andrew's-tide Intercession.

ONCE again the call has gone forth to the Anglican Communion throughout the world for the due observance of St. Andrew's-tide as a great season of missionary intercession. The observance is meant to be a great common act of the Church. The Clergy are challenged by prayer and effort to try and prepare an Expectant Church; for "when the Church is expectant, God will come in power." It is all to the good that several of the dioceses in Australia are using this present month for the purpose of thus arousing the Church to more earnest support of missionary work. This is being done by teaching, exhortation and prayer and we doubt not that when St. Andrew's-tide comes, on November 30, instructed Churchpeople will observe that season with due appreciation and intelligence. What our Church needs to-day with regard to its overseas work, is a band of men whose hearts God has touched. If only we had these up and down our dioceses—men and women touched by daily companionship with the Son of God, we should have a great praying body of Spirit-moved people and the world would be revolutionized. There is a vital connection between prayer and missions. The history of missions proves this. The promise yet stands—if two of you shall agree on earth as touching anything, they shall ask, it shall be done for them of my Father Which is in heaven! The task of the Church this St. Andrew's-tide, in the face of an unprecedented situation, both at home and abroad, is to fall down together before God, and to beseech Him that the call of the world may not fall on deaf ears, and that while there is time the Church may respond.

Common Christian Witness.

THE call of the N.S.W. Council of Churches to all Christians to unite in meetings in every locality on Wednesday, November 25, as an act of Common Christian Witness in the present distress, is worthy of the most

generous response. We trust that it will be observed in a big and impressive way. This body has wisely supplemented its appeal by sending broadcast suggestions for consideration by the various congregations on the three Sundays prior to the 25th. Excellent subject matter has been provided; and prayerfully and wisely handled, it should produce the required atmosphere and expectant attitude. There is no question that a challenge comes to Christians to-day to bear witness to the Christian way of living as not only a way out of the present distress, but also as the right way of living in any circumstances. The challenge comes to the Christian forces to-day from friend and foe alike. What is wanted is such a downrightness in our Christian Witness, such a real Christian living and expression, that people must take notice. The Christians of Apostolic times were so urgent and virile in their evangelistic ardour that they turned the world upside down. We have the same God, the same consuming Eternal Spirit. But are Christians of to-day prepared to sacrifice all and go out and tell what great things Christ has done for them and show it by their lives? If so, great things are in store. Our earnest hope is that there will be a worthy response to the lead given by the Council of Churches.

The British Cabinet.

ALL lovers of the Empire will wish every success to the newly formed British Cabinet. It certainly comprises both talented and experienced men. Apart from the great leaders, it pleases us immensely to see such Evangelicals as Lord Hailsham and Sir Thomas Inskip once again in office. The great task of reconstructing British finance and restoring national economic conditions will tax the Cabinets to the utmost. There is an almost uncanny sagacity about British statesmen when Britain's back is to the wall, and we doubt not that the days and weeks ahead will see the solving of many of her desperately difficult problems. Certainly the new Cabinet has a mandate from the people of a very convincing nature. That they will use it to the full, yet wisely and far-sightedly, we have not the slightest doubt. We trust that many prayers will ascend to the Throne of Grace on its behalf, and that God will guide the Cabinet to act in strong and fearless ways, not for a section, but the whole Nation and Empire. A distinctly reassuring feature of the whole position is that stability of government must now eventuate. Confidence will be restored. Indeed this aspect has already been felt, as seen in increased British exports and enhanced condition of the pound sterling.

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SOUTH AUSTRALIA.

Diocese of Adelaide.

INDUSTRIAL SUNDAY.

Industrial Sunday was observed in the Churches of the diocese on Sunday, 11th October. The Bishop sent the following invitation to the State Ministry, the Trades and Labor Council, the South Australian Labor Party, the Citizens' League, the Employers' Federation, the Chamber of Commerce, and the Chamber of Manufacturers:

"At the request of the Synod of this diocese I have asked for the observance in our churches of Sunday, October 11th, as Industrial Sunday, with prayer to Almighty God for the guidance of the Spirit in these difficult days through which we are passing.

"Avoiding all party issues, we shall endeavour to emphasise our essential brotherhood in the Christian family, and to turn men's thoughts to the principles of Jesus Christ and their application to our daily life.

"For ten years Industrial Sunday has been kept in England, under the auspices of the Industrial Christian Fellowship, and this year more than 400 prominent employers, members of the Government, and Trade Unionists joined in issuing invitations for the observance of the day. We have testimonies to the value of such a Sunday, and the goodwill which it has engendered, and I am anxious that we should follow the example of England in these critical days.

"Accordingly, I extend an invitation to you and the members of your organisation to attend a special service in St. Peter's Cathedral, on Sunday, 11th October, at 7 p.m."

GENERAL ITEMS.

The rectorship of St. Aidan's, Payneham, has been accepted by the Rev. Johnston Redmond, Th.L., priest-in-charge of Millcreek Mission since 1926.

The Rev. R. M. Turnbull has resigned the living of Blakiston, which he has held for 26 years. His resignation will take effect on January 15th of next year.

The Bishop has received word that Miss Mary Louisa Lang has left a legacy of £2100 free of duty to the Bishop's Home Mission Society. Miss Lang has been a good friend to this diocese, though living in England.

CHURCH MISSIONARY SOCIETY, MELBOURNE.

The Melbourne Dickens' Dramatic Club will present Humorous and Living Scenes in costume from the books of the famous author, Charles Dickens, in St. John's Schoolroom, Latrobe Street, Melbourne, on Monday, 9th November, at 8 p.m. Tickets are 1/- and may be obtained from the Church Missionary Society's Office, Cathedral Buildings, Melbourne. The proceeds are in aid of the Society's Fellowship Room. The Rev. Roscoe Wilson will preside and give a short address on Charles Dickens and his works.

"It's hard to live with one's salary; but harder to live without it."

Sydney Church of England Grammar School

NORTH SYDNEY.

An Examination will be held at the School, commencing at 9 a.m., on Thursday, 26th and Friday, 27th November, 1931, for the purpose of electing to the following Scholarships:—

- (1) One Church Primary School Scholarship, open to boys in attendance at a Church of England Primary School.
- (2) Two Council's Junior Scholarships. One of these is open to boys who entered the School in February, 1931, or previously. Candidates must be under 14 years of age on December 1st, 1931, and must be members of the Church of England.
- (3) An Exhibition open to sons of Clergy in the Province of New South Wales.
- (4) An Open Scholarship.

Entries for these must be forwarded by Saturday, 21st November.

L. C. ROBSON, M.C., M.A., B.Sc.,
Headmaster.

General Synod.

(Continued from p. 3.)

Sir John Peden, M.L.C., one of the lay representatives of the diocese of Newcastle, said he hesitated to vote for the motion since it was not a formal matter.

"It is not a controversial matter," protested the mover of the motion.

"It may not be a controversial matter in the opinion of those present," retorted Sir John Peden, "but there is the question whether it will not be considered as such in the opinion of those who are not present, and who have stayed away in the belief that Synod would have only formal business before it."

Dean Talbot (to the Chairman): Is it a formal motion or not? (Laughter.)

The chairman: You are quite in order in asking the question—(laughter)—but I do not know if it involves an answer. (Renewed laughter.) There are no by-laws dealing with the subject, and you remember what I said in my charge, that there were complications connected with formal motions. I thought that Synod itself, with its experience and wisdom, would be able to find a way out. I think that is as much as I can say. (Laughter.)

Dean Talbot forecasted an amendment, "that Synod do not regard the motion as formal," but he did not proceed with it.

Mr. Mann said the question whether or not it was formal was a matter for the conscience of each individual member of Synod.

Mr. Minton Taylor, in closing the debate, said the Church was awaiting the consummation of this constitutional question. Synod, he added, surely could not regard as controversial a motion asking merely that a committee should be resuscitated and instructed to continue work already started. They were merely asked to carry forward work done over a long period of years; now it was to be delayed for another 12 months. He was convinced that the Church at large looked to Synod to carry on this important work.

"I am absolutely staggered," he said, commenting at the close of the debate upon the attitude of Synod. He claimed, in effect, that while the motion might not be formal, technically, it was formal in substance.

On the announcement of the defeat of the motion, Dean Talbot asked the chairman whether the consultative committee appointed in 1926 was still in existence. The chairman replied that, so far as he could tell, it was, especially going on the order that they made in 1921.

The Archbishop of Brisbane then moved that the Synod now adjourn sine die, which was seconded by the Dean of Sydney and carried. The Archbishops and Bishops then left the Synod Hall and were photographed as they stood on the steps leading to the entrance.

Bishop of Birmingham.

(Continued from p. 7.)

hand of the Father; but to terminate the Divine Worship to the Sacrament, to that which we eat, is so unreasonable and unnatural, and withal so scandalous, that Averroes, observing it to be used among the Christians with whom he had the ill-fortune to converse, said these words: 'Since Christians worship what they eat, let my soul be with the philosophers.'

If all Churchmen would read this collection of Essays, they would be prepared with an effective answer to the materialism and superstition which to-day are put forth by professing members of the Church of England.

With your permission, Mr. Editor, I will refer to these essays in other contributions to the "Australian Church Record."

(We shall be very glad to publish further contributions from the writer. —Editor, "A.C.R.")

Just a gentle smile will cheer us
When life's hill is very steep;
Just a kindly word will help us
When a frown would make us weep.

Just the sunshine on the waters,
Just the rainbow in the sky;
Just a little love, so little,
And its value is so high.

—E. Deeley.



LUCAS-TOOTH SCHOLARSHIP TRUST.

Mr. H. F. Maxwell, Hon. Secretary, writes:—

The Trustees of the Lucas-Tooth Scholarship Trust have directed me to request you to announce that they have decided to make no award of the Scholarship for the year 1932.

Trusting that you will be good enough to insert an intimation to that effect in an early issue.

ALL SAINTS' DAY AND THE REFORMERS.

The Rev. L. Gabbott, Hon. Secretary, Reformation Observance Committee, writes to the Editor of the "Church Standard":—

Below please find a copy of a letter that I have sent to the "Church Standard," in reply to their criticism of the action of my committee in arranging for references being made in a number of pulpits to "the Reformation" on November 1st, All Saints' Day. I thought that this would be of interest, too, to your readers.

Yours sincerely,

LEONARD GABBOTT.

Hon. Sec., Reformation Observance Committee.

To the Editor of the "Church Standard."

All Saints' Day and the "Reformers."

Dear Sir,—Frankly, I am puzzled that "your amazement should be increased," because many loyal churchmen in the diocese of Sydney are keeping, in the proper spirit, November 1st. This, the feast of All Saints' Day, is observed. I understand, in commemoration of all the Saints of the Church, known and unknown, and surely we must include among such the saintly martyrs of the Reformation period.

When we read the appointed Second Lesson on All Saints' Day, from Heb. xi. and xii., many of us will think of Cranmer, Ridley, Latimer, Hooper, Rogers and the other 283 men and women and children, who were burnt at the stake, as being amongst the great cloud of witnesses.

You, Sir, speak of YOUR amazement, but if THEY could speak to us, do you not think that many would be sadly amazed to find in a Church paper such expressions as "It is the Mass that matters," and on account of the children of the Church being taught (vide page 8 of our issue of the 16th inst.) in a Children's "Eucharist," thus I quote:—

"The bell rings out. The Sacret Host is lifted high . . . the Children's Lord is here in His Sacrament, and we adore."

Surely sadly amazed would be the saintly martyrs who gave their lives to turn "the Mass" into the Scriptural "Holy Communion," if they could read such teaching as this. Be it noted, too, that your paper which (vide your last leader) gladly accepts the role of being a church paper, which gives itself to "the thankless task of keeping the Church in order," has no word of reproof for these anti-scriptural, anti-prayer book, anti-"Articles" doctrines.

I am sure that many of your readers would thankfully remember the Saints, who died at the stake on November 1st.

Yours sincerely,

LEONARD GABBOTT.

Hon. Sec., Reformation Observance Committee.
St. John's Rectory, Rockdale,
October 20th, 1931.

THE MINISTRY OF MUSIC.

"Singer" writes:—
I read Mr. R. G. Moon's letter in your last issue with much pleasure. He recalls happy memories of younger days when "the tones of the organ" formed the background to the unisonal singing by a church congregation. That brings to my own memory old days when the singing of the congregation was certainly an inspiration. And the question is raised, how far should the singing of the choir form a "background" to the singing of the congregation? I have myself heard a choir and congrega-

tion begin to sing a well-known hymn heartily. Suddenly, after three or four lines, a p.p. appears in the margin of the hymn book; the singing of the choir suddenly falls to a whisper. The congregation goes on heartily for a word or two longer, but finding themselves unsupported by the choir and thinking they have made some musical mistake, practically stop singing altogether. And not only that, they lost confidence both in the choir and in themselves for the rest of the service. This I regard as a tragedy. But how can it be avoided? It seems to be constantly happening with highly trained choirs.

Another point—can any of your readers give me information about the new hymn book edited by Lady Carbery? Is it a good church book?

BUSH CHURCH AID SOCIETY.

Christmas Appeal.

Archdeacon Kirkby, Organising Missioner, writes:—

Once again, with the approach of the Christmas Season, we claim the hospitality of your columns for an appeal to your many readers. For twelve years past we of the Bush Church Aid Society have endeavoured to make Christmas Day—the Children's Day—the happiest of the year for little ones out-back.

In all our Mission areas, in the Hospitals and Hostels, in remotest settlements, in various States of our big Australia the B.C.A. Santa Claus is anticipated with great expectancy and delight. Sometimes he appears to arrive by car or motor lorry; sometimes by ship or cart; and on some thrilling occasions he actually comes to light in a real aeroplane. In every case he brings rich gifts of toys, books, dolls, etc., which give such real pleasure to the child heart. This year we feel that we must not fail the little ones. Depression has come to the far out-back, but the B.C.A. seeks to do its share to lift that cloud. Thus we appeal to all your readers for gifts suitable for the purpose. There is no need for us to enumerate suggestions. We would particularly remind our friends that a gift in cash is almost doubly helpful; we can make purchases on a wholesale basis, thus effecting great savings. Help us then for 1931, and make the Bush Christmas a real Australian Christmas indeed. Gifts and donations may be left at or forwarded to our offices: Headquarters, Bush Church Aid Society, St. Andrew's Cathedral, George Street, Sydney; or at the Victorian Branch Office, St. Paul's Cathedral Buildings, Flinders Lane, Melbourne.

EVANGELICALS AND THE PRAYER BOOK.

"Teneo Liturgium" writes:—

It has been the good fortune of the writer to have the opportunity of a brief holiday in Melbourne, and while there to visit various Churches in or near the Metropolis. It has certainly stirred up a deep sympathy with the Archbishop of Melbourne in the enormously difficult task he must have of trying to reconcile the extremes to which some of his clergy have gone in dispensing altogether with the Prayer Book. Surely some of them need a gentle reminder that they were inducted into their several parishes with authority to conduct Divine Service "according to the form prescribed in the Book of Common Prayer, made and published by authority of Parliament, and the Canons and Constitutions in that behalf lawfully established and promulgated, and not otherwise, or in any other manner."

In one Church I entered, shortly after taking my seat, a boy approached and handed me two books, saying, "We use our own service here in the mornings, sir." On examining the books, I found the "Service Book" to contain various prayers, acts of faith, acts of penitence, etc., which never have appeared and, I hope, never will appear in the Prayer Book. A "Preface" by the Rector (whose compilation of the book was), stated that the book was set forth in order to better meet the needs of an industrial population, virtually saying that the Prayer Book was unsuitable. On examination, I found that, as far as I examined the book, there was no Apostles' Creed recited—but in its place an "Act of faith." The usual Absolution was omitted, and the Romish Short Absolution substituted. But why further criticism? I left the Church, determined to look for another where the Prayer Book was used.

I arrived a few minutes late at the next Church of England building—on entering I was invited to "sit anywhere, as all seats are free"—a good beginning, I thought. After my customary prayer for blessing during the service, I rose to behold a priest vested in cope and chasuble, celebrating mass, with all the adornments of incense, sprinkling of the Holy Table with holy

water, innumerable candles alight, altar-men and boys—including one that could not have been more than 6 or 7 years of age, who had to be led about from place to place by an older boy. The genuflections of the five or six persons around the Holy Table were almost continuous, and the Thurifer continued to swing the censer for some time. The choir sang "Kyrie eleison, Christe eleison, Kyrie eleison," in Greek, though the Decalogue was altogether omitted.

The officiating minister changed his attire twice during the service—removing the cope, and entering the pulpit clad in chasuble and alb. The sermon was read, and the name of Christ was not mentioned once, as far as I could hear. Certainly there was nothing very helpful to worship or the salvation of souls in it. But why describe further what seemed to me a poor imitation of the Roman Mass!

On examining the books that had been handed me on entering the Church, I found one to be "The English Church Hymnal," while the other was "The English Mass," and on the flyleaf stated it was for use in this particular church.

I could not remain for the rest of the service, but left during the Hymn at the Offering, sad and sick at heart for the future of the Church of England.

I wonder when Protestant Church people will rouse themselves to a true loyalty to their Prayer Book and not be satisfied with whatever form of service their Minister may foist upon them?

Sydney Bridge Opening.

Copy of Letter which His Grace the Archbishop of Sydney has sent to the Right Hon. the Premier of N.S.W.—

My Dear Mr. Lang,

I thank you for your letter of September 21st, in reply to my letter of September 17th.

I appreciate the courtesy with which you have placed before me details concerning the choice of March 19th for the opening of the Bridge. Whilst I could still have wished that the choice had fallen upon a day in Easter Week, I agree that those who object to the choice of March 19th, because of its proximity to Holy Week, ought to have drawn attention to the difficulty in time, so that we might have laid it before you for your consideration. I had not been informed of the matter at the time myself.

I am glad to learn from authorities of the Citizens' Committee that in all probability they will drop the phrase Carnival which caused much disturbance of feeling when used in connection with Holy Week. And also I am glad to hear from the same source that the pageants themselves are, as far as possible, being transferred to March 19th.

Some of us could wish that something of a religious character could find a place in the opening of the bridge.

Believe me, Yours faithfully,
(Signed) JOHN CHARLES SYDNEY.
October 4th, 1931.

MITTAGONG—BUNGALOW TO LET from two weeks to three months, £4/4/- a week. Living room, three bedrooms, verandah, facing north, 60 ft. x 9 ft. Situated on the Gib, 2½ miles from Bowral, 2 miles from Mittagong. Own cow—milk for tenants. Apply: Miss Perry, "Woodrising," Mittagong.

"WHOSOEVER WILL MAY COME"

is written over the doors of the Mission Hospitals of the Bush Church Aid Society in the Far Out-Back.

The Sick } Come to us,
Weary }
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Melbourne.



NEW SOUTH WALES.

Diocese of Sydney.

OBELISK TO ARCHDEACON BOYCE.

On Wednesday, October 21, at Mount Boyce, a mile beyond Blackheath, on the Great Western Road, the Governor, (Sir Philip Game) unveiled an obelisk which has been erected by the friends of the late Archdeacon Boyce. The obelisk is 11 feet 6 inches high, of white Paddington sandstone, and bears two granite panels inset, inscribed as follows:—"Mount Boyce, the highest point on the Great Western Road, was so named at the request of the trust by his Excellency Sir Walter Davidson, K.C.M.G., in honour of the Ven. Archdeacon Boyce, 26th April, 1923."

"This obelisk, erected by his friends, as a tribute to the Ven. Archdeacon Boyce, F.R.G.S., F.R.H.S., born 1844, died 1931, an eminent churchman, a great citizen, a man of wide vision, was unveiled by his Excellency Sir Vice-Marshal Sir Philip Game, G.B.E., K.C.B., D.S.O., 21st October, 1931."

Canon E. Howard Lea, chairman of the Boyce memorial committee, presided, and the dedication was carried out by the Rev. H. A. T. Rowse, rector of Blackheath. The Minister for Justice (Mr. W. J. McKell) represented the Government, and there was also present Mr. G. Phillips, hon. secretary of the trust controlling the area on which the obelisk is erected, the Mayor of Blackheath, and the Lord Mayor of Sydney.

Several speeches were made testifying to the remarkable career of the late Archdeacon, his many interests, his rich contributions to Australian life, and his devotion to the cause of Christ and the poor.

SCHOOLS EXCHANGE GREETINGS.

The Rev. R. Harley-Jones, rector of St. John's, Paddington, and president of the Glenmore-road Public School Parents and Citizens' Association, during his recent visit to England presented an Australian flag to the North Paddington Central School, London. Last Tuesday a return souvenir and accompanying letter of the headmaster (Mr. W. S. Henderson) of the school were handed to the headmaster (Mr. W. S. Henderson) of the school. The souvenir took the form of an illuminated copy of the school code of honour. It will be framed by the Parents and Citizens' Association and given a place of honour in the school.

LADIES' HOME MISSION UNION.

The annual service and corporate Communion on the 9th October were well attended.

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A notable feature of the mission was the extraordinary large attendances, both of adults and children.

At the final thanksgiving service all the missionaries were present. Hundreds again made their decision or rededicated themselves at the Communion Rails, receiving Memorial Cards of the mission. On the Sunday following the Mission there were again record congregations. There are conferences planned to carry on the after work of the mission.

Diocese of Goulburn.

WORLD'S NEED OF RELIGION.

The Bishop, writing to his diocese, says:—"What the world needs is religion. An old woman who caught sight of the word 'conversion' in big letters on a Commonwealth Loan conversion placard remarked, 'Thank God, there is hope for us now, if the Government's getting religion.'"

She had mistaken her text, but her sermon was sound. Only religion can save the world in this or any nation. The Archbishop of York lately put the whole situation in a sentence. "The world wants to know the direction in which it is to move, and it wants power to move in the right direction."

(1) Only religion can unify life. "The world," says Dr. Temple, "is rapidly becoming discontented with departmentalism, that is, the tendency to leave every form of activity to go its own way. 'Art for art's sake,' or 'business is business.' We need a principle to give unity to the whole field of human action. The Kingdom of God is the only claimant for that place in men's lives. Nothing less than a world purpose can unify the world, and a world purpose can only be the purpose of God."

(2) Only religion can purify life. Law can only prohibit and punish. And dishonesty is clever enough to make private profit out of public interests and yet dodge the law. Divorce laws have lowered instead of lifting; instead of providing relief for sufferers it has only given license to sinners.

Public opinion is rapidly sinking to an average; it is ceasing to be either a tonic or a deterrent. Social temptations are becoming subtler and stronger. Only religion can lift standards. Social morality is at a low ebb because personal religion is at a low ebb.

(3) Only religion can fortify life. The world has a conscience, but it has no convictions. It acquiesces in things which it knows to be dangerous or doubtful. It has vague ideals, but it has no strong enthusiasms. It apologises for its surrender to popular vices on the ground that they are ineradicable from human nature. It tolerates evils from a mistaken sense of charity. What is needed is the conviction that truth and right are bound to win, because they are the Will of God, and it must stand fast by truth and right at all costs.

Not long ago the one question that anxious souls asked was "What must I do to be saved?" Now thoughtful men and women are asking "What must society do to be saved?" There is only one answer to that question. The character of society depends upon the men and women who compose it. The Hebrew prophets sought to reform not the situation, but the men of their day. Our Lord's aim was not to transform the situation, but to win the man, to win him for God and himself. A society, a nation in which men and women had found their way back to God, would have its problems, but it would find its way to their solution. Back to God and to each other is the call of the present crisis. Religion is the only hope of mankind.

DIOCESEAN ECONOMY.

A sub-committee of the Diocesan Council has been employed on the thankless task of reconciling the Diocesan expenditure with the reduced income consequent upon (1) a general reduction of 22½ per cent. in the income of all endowments, and (2) a decline of nearly 66 per cent. in other Diocesan income. Its economies fall under two headings, those taking place immediately, and those to come into force on the 1st January next year. Amongst the first are a drastic reduction in the Bishop's emoluments and allowances, a cut in the salaries of the registrar and organising secretary, a rationing of the office staff and other administrative economies. To come into force on the 1st January are severe reductions in all parochial grants, clergy pensions and allowances to clergy widows and orphans. As a measure of relief to the parishes the committee proposes to reduce the Synod Assessment from 2½ per cent. to 2 per cent. and to continue the suspension of the Cathedral Fabric Assessment. Regrettably as these economies are, they were found to be absolutely necessary.

Diocese of Armidale.

BISHOP ATTACKS STATE LOTTERY.

The Bishop of Armidale, in an address before the Legacy Club, Sydney, said that many of their leaders had no sense of the greatness of life to-day, otherwise they would not be introducing "twopenny ha'penny false methods of finance."

"So many of our leaders in political life and in the world of writing," he proceeded, "do not seem to have any sense of the fact that there is a deep dignity in the sense of living. I do not say that men are sinning or suffering worse than usual. What I mean is that, when men describe life to-day, they do not seem to see the dignity or the wonder of it. Life is not a lottery—even at 5/3 a ticket. (Laughter.) Life is a thing full of meaning. There is a way in which we can learn life in Australia to-day, and make our nationhood worth while."

"Youth is a time of tremendous physical change. We should keep sympathetic with youth; be interested in its activities, and do our utmost to promote its interests in a wholesome and healthy fashion. We should try to help boys to complete manhood, in the full sense of the word. The time of youth is the period in which to obtain the right sense of values. This sense of values is essential in public and private life. Homes are being broken up to-day because of a sense of drift, and because there is no sense of values—no one to emphasise the principle of values on which home life is unified and built up."

Diocese of Newcastle.

A GENERAL MISSION.

The Bishop, writing to his diocese, states:—"As you probably already know, it is our intention to hold a General Mission in the Parishes of Newcastle, Maitland, and the Coalfields, during the month of May next year. This intention was formed at a Conference of all the Clergy concerned, and after earnest prayer for the guidance of God."

A mission is a special effort to reinforce the ordinary work of the Church. That work was defined once and for all by the Church's Founder when He bade His first followers "Go ye and make disciples." The Church's business is to win men for Christ, and a Mission is an exceptional effort to assist the Church in some particular locality to discharge this God-given task.

A mission aims at a threefold result. First, the conversion of sinners. Its first note is the prophetic note "Repent ye, for the kingdom of heaven is at hand." It is first and foremost an effort to rescue those who are in bondage to the world, the flesh, or the devil, and to secure for them the glorious liberty of the Sons of God. "Whoever committeth sin is the slave of sin," but the Mission comes to tell men of One Whose service is perfect Freedom.

Secondly, a Mission aims at the awakening of the careless. There are so many who are not consciously sinning, but who are unconsciously drifting. They have no settled purpose in life, no real sense of moral responsibility. Their conduct is determined by the conventional standards of the society in which they move, and not by the immutable standards of the law of God. They do not stand for Christ, though they would perhaps be horrified to be told that they were against Him. And yet He would certainly say that they were; "He that is not with Me is against Me."

Thirdly, the mission aims at the revival of the faithful. Humanly speaking, Christianity has always depended, and will always depend, for its preservation and extension upon the keenness and enthusiasm of its convinced believers. The Church has always been built, and can only be built, upon a foundation of human faith and character. And for the maintenance and extension of His Church in your parish He looks to you, the regular worshippers and communicants, to furnish Him with the foundation of His needs. It is for us to see to it that He does not look in vain. But alas! as we all know, it is only too easy to grow self-centred and self-indulgent in our religion. We believe in Christ: we have accepted Him as our Saviour; we have responded to His invitation to come unto Him that He may give us rest. But we tend to forget that He came to bring not peace but a sword, that the rest which He promises is the rest which soldiers need before advancing to the attack, that when He said "Follow Me" He spoke as the great Captain of our salvation, calling for volunteers to join Him in His great adventure for the Kingdom of God. And so the Mission will come to us as a call to stand out boldly on the side of Christ and to take whatever share may be assigned to us in His great campaign.

And I, for one, believe with all my heart, that His campaign never had a greater opportunity for success than it has to-day. The times in which we live are very troublous, and it is daily becoming more and more apparent that the root cause of all our troubles is spiritual and not material. Social and economic reforms will by themselves accomplish nothing, because the fact of human selfishness is strong enough, and stubborn enough to wreck the fairest scheme of reform that could possibly be devised. And human selfishness is incurable except by the touch of Him who "died for all that they which live should no longer live unto themselves, but unto Him who for their sakes died and rose again."

VICTORIA.

Diocese of Melbourne.

EVANGELICAL CAMPAIGN—MAY, 1932.

The clergy of the diocese are hard at work by prayer, study and advocacy, preparing the way for the General Mission, which will take place in the parishes of the diocese in May of next year. Several conferences regarding the matter have been held, and already experienced missionaries have been consulted with and are advising the clergy. Prayer preparation is an important feature in these early arrangements.

The Archbishop has agreed to the proposal to set apart the hour of 1 to 2 every Wednesday for Intercessions in the Cathedral, and the first of this series was held on Wednesday, October 7, which His Grace himself conducted.

The children's and young people's part in the Movement is the special charge of a Sub-Committee. An endeavour will be made to enlist the sympathy of the chaplains and heads of Church schools, and the Coalfields, during the month of May next year. This intention was formed at a Conference of all the Clergy concerned, and after earnest prayer for the guidance of God.

A mission is a special effort to reinforce the ordinary work of the Church. That work was defined once and for all by the Church's Founder when He bade His first followers "Go ye and make disciples." The Church's business is to win men for Christ, and a Mission is an exceptional effort to assist the Church in some particular locality to discharge this God-given task.

Diocese of Bendigo.

AUSTRALIA'S NEED.

The Bishop, writing to his diocese, states that:—

"One great fact stands out more and more clearly as we see Australia's true position, and that is our need of God. The present time is indeed a challenge to Christianise all the relationships of life, civic life, economic life, political life, business life, educational life, in a word ALL life. Personally I am deriving great gain (and incidentally great interest too) from re-studying the O.T. Prophets. Times have changed and scenes have varied since their day, yet the human heart and God's claims remain just the same, hence the eternal validity and force of these stern old men of God. What lessons there are then from this Divine source of the interaction of spiritual and economic forces, of illustrations of the basic and ultimate fact that it is righteousness which exalteth a nation! The diligent and regular study of the Bible is part of our devotional life which should be more systematically cultivated than it is."

QUEENSLAND.

Diocese of Brisbane.

A HELPFUL GIFT.

The Archdeacon of Brisbane, writing to his diocese, states:—

"The English mail, one morning about three weeks ago, brought a letter from the Bishop of Salisbury, enclosing a cheque for £2,000 for the endowment fund of St. John's College, and this amount was increased by £587 on account of the exchange in Australia's favour. All will feel that the Bishop of Salisbury has done an act of noble generosity. Incidentally, his gift shows how great a value he put upon the work done by St. John's College. In his letter to me he implied that to close the College would be disastrous, and that at all costs it ought to be kept open. This does not do away with the need of collecting that £200 annually for a few years, a task to which I have set myself, but it relieves the situation to a certain extent, and the interest on the £2,587 will so far lessen the amount which the Commission appointed to consider

the matter reported to be absolutely necessary to prevent the College being closed."

THE ARCHBISHOP'S MOVEMENTS.

His Grace further states:—

The Primate (the Archbishop of Sydney) has summoned the members of General Synod to a meeting of General Synod on the afternoon of Wednesday, 14th October, but this will be a purely formal meeting, summoned in order to comply with the rule of the Constitution of our Church that General Synod shall be summoned once in every five years. The real meeting at which important business will be carried out will be held in October, 1932. I am going to be present at that formal meeting of General Synod. I should not have gone to it but for the fact that the Primate has invited all the Bishops of Australia to meet and discuss various matters, particularly in connection with the Constitution. This meeting of Bishops will occupy October 15th, 16th, 19th and 20th. Then the meeting of the Australian Board of Missions will be held on October 21st and 22nd. I have accepted the Bishop of Newcastle's invitation to stay with him from October 23rd to 26th, and am to preach in Newcastle Cathedral on the evening of Sunday, October 25th.

CHURCH OF ENGLAND DEFENCE ASSOCIATION OF QUEENSLAND.

The monthly meeting of the Church of England Defence Association was well attended. The President, Mr. A. Exley, thanked members for their splendid response to his invitation to meet him at a Corporate Communion on the third Sunday at the Cathedral, when some one hundred members attended.

During the evening an interesting discussion arose about the term "Protestant." It was pointed out that the term was not merely negative against the claims and certain doctrines of the Latin Church, but was a witness for the truth of the Gospel as delivered to the ancient British Church, the first National Church of Christendom; and that the Protestant faith was not the exclusive possession of the Protestant episcopal Church of England, but was shared by the National Church of Scotland, the free Churches of the British Empire and many others.

Attention was drawn to a notice of a service in commemoration of the Holy Cross in a church in the Brisbane diocese. It was stated that the service in question, as announced, was celebrating the wrong black-letter festival, as the date set forth in the Prayer Book for the reputed discovery of the Holy Cross by the Empress Helena, was on May 3rd, that of September 14th being for the erection at Jerusalem of a portion of the Holy Cross, said to have been recovered from Persia by the Emperor Heraclius, 628 A.D. In the authentic records of the visit of the Empress Helena to Jerusalem, 326 A.D., there is no reference to the discovery.

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"Life indeed must be measured by thought and action, not by time."—Sir J. Lubbock.
 "I am come that they might have life, and that they might have it more abundantly."—Jesus Christ.

NOVEMBER.

- 5th—Gunpowder Plot, 1605; William of Orange landed in Torbay, 1688.
- 6th—Church Association founded, 1865.
- 8th—John Milton died, 1674.
- 8th—23rd Sunday after Trinity. Collect tells of Faithful asking and effectual obtaining. The two go together.
- 10th—Luther born, 1483. Though the English Reformation began long before in Wycliffe, the "Morning Star of the Reformation," yet we are grateful for Luther's great contribution.
- 11th—"Lest we forget," 11/11/11. We are not yet out of the tribulation of the Nations, calling for deeper spiritual life, and higher devotion.
- 14th—Earl Roberts died, 1914. But who regarded his repeated warnings?
- 15th—24th Sunday after Trinity. The bondage of sin is the subject. How little is conviction of sin, even among Churchgoers. This provided and there would be readiness to hear and receive God's Word.
- 16th—Suez Canal opened, 1869. Another gateway given to Britain.
- 17th—Queen Elizabeth's succession, 1558. We are thankful for her staunch Protestantism, much to be desired in rulers.
- 18th—Wellington's funeral, 1862.
- 19th—Next issue of this paper.

Rally of Sydney Churchmen.

ON Tuesday, 10th November, in the Chapter House, at 7.45 p.m., "A Rally" is being arranged by the Reformation Observance Committee. The Chair will be taken by the Dean of Sydney, who will speak on some aspects of the 39 Articles. Mr. H. W. F. Rogers will follow on "The Oxford Movement and its Modern Developments," and Canon R. B. S. Hammond is to give the closing address on "The Spiritual Power of Evangelicalism." From 7 to 7.30 p.m. Rev. L. Gabbott will show slides of "Fighters for Liberty." Tea will be provided from 5 to 6 p.m. in the Lower Hall, for the convenience of those who have business in town, at a cost of 1/3. Mrs. Bragg is organising the latter, as well as the

Sale of Work

in the afternoon of the same day, in the Chapter House. Luncheon for business people and others will be provided from 12.30 to 2 p.m. Mrs. D'Arcy-Irvine, wife of the Bishop Co-adjutor will perform the Official Opening at 2.45 p.m. The stalls have been provided by the friends, the proceeds going towards the funds of the "Australian Church Record." The leaders and workers bespeak the very generous support of all Evangelical Church-people, for it is no easy task organising a Sale of Work in difficult days. Parishes are hard put in making ends meet, while many faithful stalwarts of our cause are compelled to live on reduced income. Nevertheless, the maintenance of the Evangelical witness of our Church is so desperately needed, that Evangelicals must give and help till it hurts! We verily believe that our witness is of God, that the Church and Australian life will be altogether the poorer, if we fail to let our line shine. Therefore, we must strain every nerve and ounce of strength to keep the flag flying. The smallest sums are welcome.

Our friends are asked to get busy, to get their friends busy, to plan and work and co-operate, and we doubt not, with the blessing of God, our paper will be maintained.

A Pastoral Letter from the Archbishops and Bishops of the Church of England in the Commonwealth of Australia.

To the Faithful of our Communion and to any others who may wish to read our message, Greeting.

WE, the Archbishops and Bishops of the Church of England in the Commonwealth of Australia, in Conference assembled, are moved to write a Pastoral Letter to all our people at this time. We have met at a time of crisis which is unparalleled in our experience. Industry is disorganised, thousands are deprived of the right to earn their daily bread, the primary industries upon which the welfare of the Commonwealth depends are most seriously straitened, and in dealing with the consequent distress it is difficult for Governments to find methods which do not aggravate the very evils they aspire to cure. It is not surprising that in such circumstances men's hearts are failing them for fear, and that despondency in many cases amounts almost to despair.

But to those who believe in God there is no ground for pessimism or despair. To believe in God is to believe that behind all the changes and chances of this mortal life are the person and purpose of an Almighty Father Whose will for all His children is their welfare in body, mind and soul. The ultimate power which determines the destinies of nations and men is His; and He uses the catastrophes in which our human wilfulness involve us, to recall us to Himself and to guide us towards that fellowship with Him which is the true end of human life.

We thankfully acknowledge that there is much ground for believing that His call is being heard and heeded to-day. From all sides we hear of a noticeable increase in the number of those who seek and use the means of grace, and of a disposition, amid the collapse of so much upon which we had accustomed ourselves to rely, to turn to the Christian Church as the custodian of the things which endure. We have likewise heard with profound satisfaction of a remarkable response to special efforts which have been already made in some parts of Australia to proclaim the message of the Gospel afresh, and of preparations for like efforts elsewhere. We shall pray for God's richest blessings upon all such endeavours.

For indeed it is in the acceptance of the good tidings of God, proclaimed by Jesus Christ, that the hope of Australia lies. There can be no distinction between God's will and man's welfare. Human welfare is unattainable except by correspondence with the Divine will. When, therefore, human welfare is seriously interrupted, as it is interpreted to-day, there is a clear call to examine ourselves as to the ways in which we have failed to correspond with the Will of God.

THE DISUNION OF CHRISTENDOM.

To begin with ourselves as members of the Christian Church, let us frankly admit that it cannot be God's Will that Christendom should be disunited. A divided Church cannot adequately represent the undivided Christ. The shattering of the unity which Christ intended His Church to have must be due to human wilfulness and sin, to our neglect of His purpose, and our failure to correspond with His Mind. And the circumstances of to-day constitute a fresh call to every part of Christendom to earnest efforts to end

the scandal of our divisions, and to regain for His Church the unity for which Christ prayed. So far as we of the Church of England are concerned, we are sincerely desirous of continuing to explore, in conference with the representatives of other denominations, the causes of our divisions and the means of overcoming them.

THE NEW CONSTITUTION.

Meanwhile, we are indirectly making what may well prove to be a definite contribution to the cause of reunion, by seeking to acquire for the Church of England in Australia a self-governing Constitution which will equip it with powers of negotiation more free and adequate than those which it now possesses. The Constitution adopted at the Convention held in 1926 will be submitted, together with amendments which have been or may be suggested by various Dioceses, to another Convention to be held in October of next year. At that Convention the Constitution will be open to free discussion and amendment, and we trust that the result will be a Constitutional document which will approve itself to every Diocese in Australia.

DISARMAMENT.

To turn from the Church to the world, we must strongly urge that it cannot be in accordance with God's will that War should continue to be used as an instrument of national policy. But there is all too little evidence that the nations of the earth are prepared to give anything but lip service to the truth that war is contrary to the mind of Christ. The competition in armaments still continues, though our own Motherland has given a most noble and adventurous lead in Armament reduction. But the competition continues with results most menacing to the World's peace. We can no longer believe that if you want peace, you must prepare for War; rather is it true that if you prepare for war long enough and diligently enough you will most certainly get it. A Disarmament Conference will be held in Geneva next February, and upon the issue of that Conference the future of the world and of Christian civilisation would seem very largely to depend. We call all who will heed us to most earnest prayer that God will guide the deliberations of the Conference with His pure and peaceable wisdom, and that He will scatter the people that delight in War.

But our appeal must be an appeal for something more than prayer. "From whence come wars amongst you?" asks St. James, "Come they not even of your own lusts which war in your members?" The character of a nation is determined by the character of the individuals which compose it, and the only disarmament which can really be effective is the disarmament of our minds. It is hypocrisy to preach peace with other nations whilst fostering war between classes within your own nation. And yet there would seem to be many who are guilty of such hypocrisy. We are thinking not only of those who openly advocate bloodshed as a means of attaining their political ideal, but of all those, whether on the side of Capital or Labour, who have war in their hearts towards any section of their fellow-men, and who proclaim the fact either by word or deed. Class War is no less contrary to the mind of Christ than is inter-

national War, and all who profess and call themselves Christians must repudiate it. Hatred can accomplish nothing but destruction. The only constructive force is the force of goodwill. In calling men to believe in the Fatherhood of God and the consequent brotherhood of man, Jesus Christ was laying the only foundation upon which human society can be justly and stably built. In the first days of Christianity this belief revolutionised human society, and it will revolutionise it again when all who profess it really believe it in their hearts and practise it in their lives.

MATERIALISM.

But the question of St. James applies to us all. The state of the world to-day is the product of the selfish individualism which is all too characteristic of our private, social, business and political life. So long as the outlook of the individual is mainly self-regarding, so long as we are concerned to get rather than to give, to be ministered unto rather than to minister, so long we shall be exposed to the menace of War. And we are called to-day to examine ourselves as to our main motive and outlook upon life. If we are to correspond with the mind of Christ, we must put God first, and other people second, and ourselves last of all. Can it be said that we do? There is much disquieting evidence to suggest that we do not. The extravagance which encourages men to buy luxuries which they cannot afford, to mortgage land in order to buy more land often at unfair prices, to live beyond their means on borrowed money, is reflected in that national extravagance which has contributed more than anything else to our present distress. We have acquiesced in the habit of raising huge loans overseas; we have sought to keep up our standard of living by means of money which we have borrowed and not earned. And the result has been that for all the standard of living has been lowered and for very many has been totally destroyed. And for all this we have mainly ourselves to blame, because the habits of Governments are the habits of the people who elect them, and if the people's outlook is materialist, the outlook of Governments will be materialist too.

Materialism as a scientific and philosophical theory has now been almost entirely abandoned. The opposition which Religion has to face to-day does not come in the name of Science. The President of this year's meeting of the British Association for the Advancement of Science proclaimed that "Science to-day is the clearest revelation of God." But practical materialism is as rife to-day as ever it was, and there is special need to reiterate Christ's warning: "Take heed and beware of covetousness, for the man's life consisteth not in the abundance of the things which he possesseth." The failure to heed that warning has gone far to disguise the fact that industry exists for the service of the community, and in all too many cases has transformed it from being an honourable co-operation for the common good into a sordid competition for private or sectional gain. We cannot but regard it as a matter for profound regret that in such circumstances Governments should be encouraging a direct appeal to the motive of cupidity by the establishment of State Lotteries offering immensely valuable cash prizes.

THE CAMPAIGN OF ATHEISM.

But materialism is to be regarded not only as a tendency to be resisted,

but also as an aggressor to be overcome. It is notorious that a worldwide attempt is being made to-day forcibly to overthrow the existing social fabric, and to re-constitute human society upon a basis of materialism and atheism. The attempt is being made with all the fervour of a religious crusade, and Christianity must rouse itself to meet it. For it is against Christianity that it is mainly directed. Herein lies a fresh justification for the cause of Christian Missions and an urgent call for their support. The other great religions of the world do not seriously count in this connection. No one who knows the facts is likely to suppose that the world will turn Buddhist, Mahomedan, or Hindoo, but there is every hope that it may become Christian, and the efforts of those who seek to frustrate this hope must be themselves frustrated. But we can never meet these efforts merely by opposition. Our part must be to inspire the reform of our present social system in terms of the principles of Christ. For Christianity does not stand for "things as they are," but for the rule of God in the affairs of men. The campaign of atheistic Communism would make but little progress in Australia, if, as a recent writer has pointed out, the nation would only realise that the system which it seeks to introduce "implies the end of Christianity, family, home, Parliamentary government, democracy, liberty, and the protection of the British Fleet." The danger is not that the advocates of these things are so aggressive, it is that we who profess and call ourselves Christians are not aggressive enough. Our lives do not count for our cause as their lives count for theirs. And we are all called to-day to make our lives count for Christ in all the relationships of life as they have never counted before. We believe that He is the Saviour of nations as well as of men. We believe that in His Name only is the salvation that we seek. We believe that in the practice of the principles which He taught lies the only hope of securing for all men the liberty and justice which is their due. We know that the triumph of His Spirit amongst men would right all the wrongs which man inflicts on man. Let us ask ourselves how far we have allowed it to triumph in our own lives. There is no room to-day for a profession of Christianity which is merely nominal. Those who are on the Lord's side must proclaim their allegiance and be prepared to follow out its implications. We call upon all who will heed us to examine themselves as to the amount of time and effort they are giving to the cultivation of the knowledge of God and of His Son Jesus Christ, to the business of prayer and worship, and the study of the Bible, to reflection upon the things that are pure and lovely and of good report, to the training of their children in the truths of the Gospel. We call them to ask themselves to what extent they are putting into practice the precepts of Christ in their social and business relationships. For it is by the answer to such questions that the sincerity of our Christian profession is to be judged.

We end our message, as it began, with a note of hopefulness. The cause of Christ is the cause which must ultimately prevail. He must reign till all His foes are made the footstool of His feet. And to all who are striving to identify themselves with the cause of His Kingdom and to offer themselves to His service, we address the apostolic encouragement: "Wherefore, my beloved brethren, be ye steadfast, un-

moveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

John Charles Sydney (Primate), F. W. Melbourne, Gerald Brisbane, Henry Perth, Cecil Bunbury, A. Nutter Adelaide, Lewis Goulburn, G. H. Gippsland, R. S. Tasmania, Edward Kalgoorlie, Donald Bendigo, John William Grafton, Stephen Carpentaria, Reginald Riverina, Richard Willochra, J. S. Wangaratta, Fortesque Rockhampton, Horace Bathurst, John S. Armidale, Francis Newcastle.

The Bishop of Birmingham and His Attackers.

"Anglican Churchman" writes:—

The article which you published in your issue of October 15th last is very illuminating and it emphasizes what we have known for a considerable time, that materialism is making its way in the Church. It is deplorable that any Archbishop of the Church of England could have replied to the Bishop of Birmingham in the way in which the present Archbishop of Canterbury has done.

A few years ago there was published in England a book called "Anglican essays," a collective review of the principles and special opportunities of the Anglican Communion as Catholic and Reformed, by the Archbishop of Armagh, the Historian G. G. Coulton, and others.

The fourth essay is one upon the Communion or Mass, by the Venerable W. L. Paige Cox, B.D., Archdeacon of Chester Cathedral. In this essay, at pages 162 and 163, the writer says: "Yet another objection to the Mass can hardly be left without mention, as it is made prominent in the XXVIIIth Article. 'It hath given occasion to many superstitions.' Of one of these superstitions a warning is given in the rubric at the end of the Communion Office. 'The Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored (for that were Idolatry to be abhorred of all faithful Christians).'" If it be objected that it is not the Bread and Wine which are adored, but Christ present in them, the answer given by that keen logician, Archbishop Whately, is, that, if that does not constitute idolatry, what does? "Will it be said that Idolatry consists in worshipping a piece of wood as such—as a mere piece of wood?"

Who ever was, or can be, guilty of that? The thing is not only practically impossible, but is inconceivable, and is a contradiction in terms. The most grossly-minded Israelite that ever offered up his prayers before a golden calf implied, by that very act, his belief that it was something more than a mere piece of gold, and that there resided in it a certain divine intelligence. If, therefore, a Romanist adores the true God under the form of bread, he is clearly as much guilty of idolatry as the Israelites in worshipping the golden calf, it being thus only, that any one can practise idolatry." Our leading divines, from the sixteenth century onwards, have consistently taught thus. No more on the subject need be said than in these words of Bishop Jeremy Taylor: "It is a fit address in the day of solemnity with a sursum corda, with our hearts lift up to heaven, where Christ sits (we are sure) at the right

(Continued on p. 10.)

WAYSIDE MUSINGS.

(By the Wayfarer.)

PRAYER AND LAW.

"I SEE," said the young man, "that the missionary people have been holding a Day of Prayer, in view of the difficult conditions now prevailing everywhere. I suppose it is too soon yet to know the result."

"Why, what result do you expect?" asked a young Commercial, a new arrival.

"Well," said the first, "they met to ask God's blessing on Missionary work in general, but the more immediate subject of their prayer was the shortage of funds,—that God will grant what they need for carrying on His work."

"And no doubt they will get what they ask," said the other, with something like a sneer. "It's a psychological phenomenon that collective prayers are always answered; but there's nothing divine about the method."

"Why,—what do you mean?" asked the other.

"I mean just what I say," said the stranger. "You get together a lot of people earnestly praying for a blessing such as you have indicated. Well,—what follows? They all yield their minds to the common impulse. One mind acts on all the other minds. The stingy man is affected, and for the time becomes liberal. The liberal man becomes yet more liberal. They all empty their pockets and go home and write cheques; and then say that Prayer has been granted. So, in a way, it has; but there's nothing miraculous about it. It's just the result of an ordinary psychological process of mind acting on mind."

"And suppose the cheques come in from people who were not at the Prayer meeting! What then? Will you still say it is not an answer to prayer? Or even if I grant the normal psychological action, may not the result be, none the less, an answer to prayer? God constantly works by the operation of natural laws. Take, for instance, the laws that govern the rain-fall. But who laid down those natural laws? Then why should He not use them for the accomplishment of His purposes. Don't you believe in a God?"

"Certainly I do!" said the visitor. "A man who doesn't believe in God must be a fool. But I'm what you call a Modernist; and I don't believe in special answers to prayer. God has His plans laid down from all eternity; and He won't alter them at anyone's prayer. He simply couldn't. It would be immoral if He did. His plans are all for the best and any change from the best must be for the worse. And God won't change good plans for worse for anybody."

"Then you think it's no use praying!" asked the young man.

"Not a bit of good as far as God's plans are concerned," said the young modernist. "But I don't for a moment deny that you can get results by setting in motion certain psychological processes of the action of mind upon mind. God has laid His plans for the best interests of the Universe; and what are we, that we should ask Him to alter them to suit our ideas!"

"But what about the thousands of recorded cases of answered prayer?" asked the other.

"Some of them coincidences," said the stranger, "some the result of

material or psychological laws; and some merely examples of unconscious self-deception and imagination."

"Well, to take an example,—how do you account for Billy Bray getting his pulpit? Never heard of Billy? Well, then, let me tell you. Billy Bray was a converted Cornish miner; who wanted all the village to be converted. In particular he wanted a room where they could hold Sunday services, and then he wanted a pulpit. So he set his heart on a big cupboard to be sold that day by auction, and which he thought could easily be made into a rough pulpit. He decided how much he could offer, and earnestly prayed to 'Father' to let him have it; and was sorely puzzled and disappointed when it was knocked down to somebody else. 'I did think,' he said, 'that "Father" would have let me have it. But "Father" knows best.'

"But only a few hours, and a cart came, bringing the cupboard. 'It's too big to go into my doors,' said the purchaser, 'so Billy, you can have it for what you offered.' And so, said Billy, "Father" gave me more than I asked. He gave me the cupboard at my own price, and gave me the carting free!"

"A mere coincidence," said the young Modernist. "Cornish folk are superstitious, and see Divine intervention in everything."

"Perhaps so," said the young man. "But when you see many of these coincidences, you begin to believe in a Divine hand behind the coincidences. But take a similar case happening to one who was not a superstitious Cornishman. The Rev. Wm. Pennefather, when vicar of Christ Church, Barnet, wanted to secure a property on which to open a Workman's Club. The price was arranged, and a certain sum was to be paid down on a certain day. It was beyond their own means; but Mr. Pennefather and his friends made their wants known, and betook themselves to prayer. Gifts and subscriptions came in freely; but by the appointed day £40 was still wanting when the solicitor called for the money."

"I haven't quite got it," said Mr. Pennefather, "but sit down for a little while,—the post hasn't yet come." Now, humanly speaking, there was nothing to be expected by that mail; but when it arrived it brought a letter from a gentleman who had promised £10,—saying that he had changed his mind and sent £50. The money had come in to the very pound, by the very hour. Tell me, my friend," said the young man, "was that a coincidence or an answer to prayer?"

The young Modernist was silent for a moment. "But," he said, "the weak point of your position is this. According to New Testament teaching, whatever you ask in prayer, believing, you shall receive; and again, if two of you shall agree as to what they shall ask, their prayer shall be granted. Now, if that were literally true, it would simply transfer the government of the world from God's hands to yours; for by agreement in prayer you could get anything you liked;—which, as a matter of fact, you can't and don't."

"We can't and don't and wouldn't wish to," said the young man. "First of all we couldn't fulfil the condition of Faith. Just suppose that some of us agreed for something extravagant! How could we bring ourselves to the belief that it would be granted? But,—more to the point,—no wise Christian man would dare to ask even for small things, except with the proviso that it be God's will. Just as our Lord in the

hour of His agony, prayed, 'Nevertheless, not My will, but Thine be done,'—so will every Christian. Should we transgress that restriction we might afterwards bitterly repent that we had ever offered such an absolute prayer. Better be like St. Paul, who prayed in vain for the removal of his affliction. But Christ said to him, 'My Grace is sufficient for thee, for My strength is made perfect in weakness'; so that henceforth St. Paul rejoiced in his infirmities, since then the power of Christ rested more definitely on him."

"But that really brings it back to my position," said the young Modernist. "You may ask all sorts of things, but you really don't get them, for it is God's plans and not yours that are finally worked out;—just what God had intended all along; and you might as well have spared your prayers. That's just my point all through."

"Not so fast," said the other. "For answers to prayer are, as a matter of fact, a part of a Christian's daily experience. It is God's purposes, no doubt, that are fulfilled; but how do you know that His purposes don't leave room for our prayers? His purposes are educational, and may not sometimes the granting and sometimes the refusing of our prayers be a part of our education? Indeed, I think it is so."

"What are you clever men talking about?" said the young lady. "What difficulties are you conjuring up, about a matter that seems to me to be perfectly plain? I shouldn't like my Father to treat his children as you Modernists think God treats His. You admit that God has given man Free-will; but you think He has no Free-will left for Himself. If my Father were giving us a lesson in arithmetic or geography, and he heard the baby cry,—wouldn't he throw down the slate or the map, and run to see what the baby needed? But you think God can't do that. You Modernists think that God's plans are running in such a groove that God Himself can't lift them out of the rut. How often have we known the drought to break, just as soon as a day of Prayer for rain has been appointed! But I lately heard a Modernist preacher say it is useless to pray for rain. Of course God's doesn't grant all our short-sighted prayers; but if He refuses them it is because He has some better blessing for us. Is that too hard for you philosophers to imagine?"

"Thank you," said the young man. "I believe you have given us the truth in a nut-shell."

"After all, I'm not quite sure that she hasn't," said the young Modernist to himself.

THE THREEPENNY BIT.

"I am a threepenny bit.
I am not on speaking terms with the butcher.
I am too small to buy a pint of beer.
I am not large enough to purchase a box of chocolates.
A permanent wave won't look at me.
They won't let me in at the pictures.
I am hardly fit for a tip.
But—believe me—
When I go to Church on Sunday
I am considered SOME MONEY."

NATURE'S PROTEST AGAINST IDLENESS.

"It is not necessary for a man to be actively bad in order to make a failure of life; simple inaction will accomplish it. Nature has everywhere written her protest against idleness; everything which ceases to struggle, which remains inactive, rapidly deteriorates. It is the struggle towards an ideal, the constant effort to get higher and further which develops manhood and character."



We understand that the Rev. Dr. Micklem, rector of St. James', Sydney, is planning a trip abroad early in the new year. He hopes to sail about February.

Canon A. Pickering Clarke, of Napier, N.Z., has passed to higher service. He was our New Zealand correspondent and took the keenest interest in Evangelical work and the promotion of spiritual religion.

The Rev. A. W. Tonge, formerly chaplain of Ivanhoe Grammar School, Melbourne, has returned to Australia by the "Barrabool," after an absence abroad of three years, three winters of which were spent as Chaplain in the diocese of Gibraltar.

Mr. A. W. Green, the well-known Sydney Churchman, Synodman, worker for the Church's Boys' Homes, has been elected, unopposed, as President of the N.S.W. Cricket Association. Mr. Green is an active worker and Sunday School Superintendent of St. John's, Ashfield.

The Rev. J. B. Montgomerie, rector of Orbst, Diocese of Gippsland, has been appointed to the charge of the C.M.S. Mission stations at Roper River and Groote Eylandt, in Northern Australia. He and Mr. Montgomerie will not leave for their new work till early in the new year.

The Rev. H. E. Hyde, formerly Home Missions Organiser in Perth, W.A., and now representing the Province of Western Australia with the S.P.G. in London, arrived in Sydney on October 10, and after several days' stay, proceeded to Perth. He has come out on behalf of Church extension work in the West.

Rev. C. Hendley Raymond, incumbent of St. Augustine's Church, Morland (Vic.), has accepted an appointment to the parish of St. Alban's, Armidale, in succession to Rev. E. Denton Fethers, who has been the incumbent since 1908, and who is retiring. Mr. Raymond will not take charge of St. Alban's, however, until the beginning of next year.

The Rev. Norman Jenks, Rector of Windsor, N.S.W., and Rural Dean, after a lengthy term as an Alderman of Windsor Borough, has been elected Mayor of the old town. To mark the celebration of his 25 years' rectorship of the fine old Macquarie Church of St. Matthew, he was entertained on Monday last by the Warden and Councillors. Upwards of 300 citizens were present, and many visiting ministers.

The Bishop of Bendigo has appointed the Rev. M. O. Davies, M.A., Vicar of Mooropoo, to be his Chaplain, in place of the Rev. Canon Poulton. For part of the usual undergraduate period, the Bishop and Mr. Davies were contemporaries at Cambridge, while both then and later the Bishop was brought into close touch and frequent contact with the Rev. D. J. Davies, now the Venerable Archdeacon Davies, of Sydney, and brother of the Vicar of Mooropoo.

The Rev. J. H. Ikin, of the Diocese of Bendigo, is threatened with a recurrence of the trouble, which took him to America some time ago, and for which he had an apparently successful operation. It has impaired, very seriously, his eyesight. The Bishop of Bendigo writes:—"Here then is a subject for our earnest sympathy and prayers that these clouds may clear away and our brother be restored to health and strength again."

The Ven. Archdeacon Kempthorne recently passed away after 62 years' service in Nelson, N.Z. During all those years he had been a signal example of steadfastness, of unflinching courtesy and charity. In earlier days he was a great athlete. He had held many important posts in the Church in New Zealand. Mrs. Kempthorne survives her husband. One son is the Bishop of Polynesia, two sons serve in the N.Z. Church, and a daughter is the wife of Archdeacon Kimberley, formerly Rector of Holy Trinity, Erskineville, Sydney.

A large gathering assembled in the Parish Hall, Corral, to say farewell to the Rev. A. W. and Mrs. Setchell, on their departure to Sutherland, near Sydney. Mr. Setchell has been stationed at Corral for the past six years. Mr. and Mrs. Setchell were presented with a writing desk and dinner wagon by the citizens of Corral, and with an electric reading lamp by Mr. Setchell's "Digger" comrades. On Sunday, Mr. Setchell preached his farewell sermon to the largest congregation seen in the church for some time, including 100 ex-soldiers who had come from all parts of the district.

The Rev. W. Kelly, Vicar of Rongotea, Wellington, N.Z., has accepted the Diocesan Curacy of the Diocese of Lismore, in Ireland. His N.Z. friends are sorry to lose his quiet and genial personality. He came out there after the War, in which he had a commission in an Irish Regiment. He suffered much from poison gas and from a piece of metal that could not be removed. He tried hard at Waverley and Rongotea, but the strain on his strength—the distances and private anxieties have told on him, and he has had to find work less strenuous. We wish him renewed strength and vigour in his old home.

Mrs. Ada Helen Phillips, wife of the Rev. Canon Phillips, of Cardiff, N.S.W., and late of Taree, passed to her rest on Monday, September 14. For many years Mrs. Phillips had been confined to her home as an invalid. Mrs. Phillips was born at Barton-on-Humber, England, 69 years ago. Later, with her parents, she removed to Grimsby, where she resided until 1884, when she married the Canon. Two weeks after their marriage, the Canon and Mrs. Phillips came to Australia and to the Diocese of Newcastle. The whole of their ministerial work was carried out in the parishes of Raymond Terrace and Taree. In the latter parish their term of service covered 40 years. By the passing of Mrs. Phillips the Canon has suffered a severe loss, and we extend to him and his family our deepest sympathy.

The Rev. R. Herbert Owen, headmaster of Uppingham, one of the great English Public Schools, arrived in Sydney on Saturday by the "Monowai," from Wellington N.Z., accompanied by Mrs. Owen. Mr. Owen is on a health tour. He will resume duty early next year. Mr. and Mrs. Owen went to New Zealand via the Panama route, and will spend a fortnight there, returning to England by the "Orontes," which leaves Sydney on November 7. Mr. Owen is 44 years of age. He was educated at Dulwich College, and proceeded to Oxford, where he won an open scholarship at Wadham. After a distinguished classical career, he became an assistant master at Clifton. He then returned to Oxford as tutor and Dean of Worcester College. He was appointed headmaster of Uppingham in 1916, and in 1926-27 was select preacher at Oxford University.

The death occurred at Stroud, Gloucestershire (England), on October 8, of Miss Mabel Saumarez-Smith, second daughter of the late Archbishop Saumarez-Smith, of Sydney. She was born in Birkenhead (England) in 1873. After living for 17 years in Sydney she returned to England. Miss Saumarez-Smith was an associate of the Royal College of Music, and published a number of compositions, including Christmas carols, part-songs, and anthems. Mrs. Stevenson, wife of Canon W. L. W. Stevenson, of St. Francis' College, Nundah, Queensland, and Mrs. Perry, wife of the Rev. J. T. Perry, of St. Mary's Rectory, South Brisbane, are sisters of Miss Saumarez-Smith. Her friends and family will have pleasant recollections of the deceased lady. Her friendliness and genial hospitality never failed in her frequent contacts with the clergy and others.

The death has occurred of the Rev. W. M. Madgwick, formerly rector of Long Bay and Matraville, and chaplain to Long Bay Prison, Diocese of Sydney, at Bendigo, Victoria.

Mr. Madgwick was a native of Glen William, near Dungog, and was a son of the principal of a Church school in Sydney. He was 58 years of age, and ministered in several parishes in Victoria before coming to Sydney. He returned to Bendigo eight years ago, and was appointed chaplain to the local gaol, the hospital, and benevolent asylum, and held these offices at the time of his death. He was a convinced Evangelical Churchman, and took an active part years ago in Sydney in furthering the interests of the old "Australian Churchman." During all his years in Bendigo he acted as our correspondent, and never failed by pen and speech to uphold the Protestant and Reformed principles of the Church of England.

The Christchurch, N.Z., "Church News," on behalf of the Diocese, has conveyed heartfelt felicitations to His Grace Archbishop Julius, on his 84th birthday, which occurred on 15th October. The Diocese rejoices in that His Grace is still able to refresh us with his sermons and addresses and above all that despite his advancing years he is still able to move freely among us—he has just helped Timaru to celebrate the 70th birthday of St. Mary's Church, and he is to be one of the "star pieces" at the Cathedral Jubilee, when, no doubt, he will remind us of the fight he had to bring about the completion of the building—and will recollect the day he gave the city a sensation by being hauled to the top of the tower in a basket! As a visitor there is no one whose coming arouses more interest throughout the parish, and those who have grown old with him flock to the Church to hear him and if it may be to have a word with the Bishop of their prime. His Grace has lost none of the love his people bore for him, but rather does it increase with his years. And so we wish him in all sincerity "Many happy returns of the day."

Hymns for Sundays and Holy Days.

Respectfully offered to save the time of busy Ministers. Communion Hymns are not included. The figures in parenthesis signify easier tunes.

Hymnal Companion.

Nov. 8, 23rd aft. Trinity.—Morning: 17, 320, 327, 278. Evening: 308, 373, 177, 22.
Nov. 15, 24th aft. Trinity.—Morning: 1, 123, 323, 365(173). Evening: 135, 328(449), 276, 300.
Nov. 22, Sunday next before Advent.—Morning: 10, 386(41), 289, 383. Evening: 95, 165, 90, 97.
Nov. 29, 1st S. in Advent.—Morning: 73, 64, 81, 68. Evening: 69(31), 79, 75, 37.

A. & M.

Nov. 8, 23rd aft. Trinity.—Morning: 33, 112, 545, 178. Evening: 210, 274, 248, 266.
Nov. 15, 24th aft. Trinity.—Morning: 36, 704(431), 260, 176. Evening: 297, 742, 357, 191.
Nov. 22, Sunday next before Advent.—Morning: 527(568), 529, 633, 233. Evening: 288, 252, 683, 73.
Nov. 29, 1st S. in Advent.—Morning: 51, 53, 48, 268. Evening: 640(76), 204(191), 226, 362.

BUSINESS-LIKE HABITS.

It is very important to cultivate business-like habits. An eminent friend of mine assured me not long ago that when he thought over the many cases he had known of men, even of good ability and high character, who had been unsuccessful in life, by far the most frequent cause of failure was that they were dilatory, unpunctual, unable to work cordially with others, obstinate in small things, and, in fact, what we call unbusiness-like.—Lord Avebury.

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Parents or Guardians.

We want you to send to our office and ask for "HELPS TO PARENTS IN EXPLAINING MATTERS OF SEX TO THE YOUNG," issued by the Bishops and General Synod, together with 10 White Cross booklets suitable for parents, boys and girls. You will never regret the expenditure of ONE SHILLING in providing yourself and family with knowledge on the most important subject of sex in the purest style.

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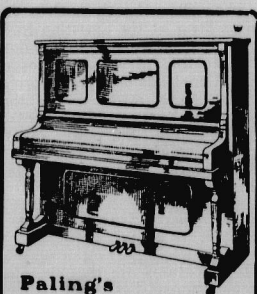
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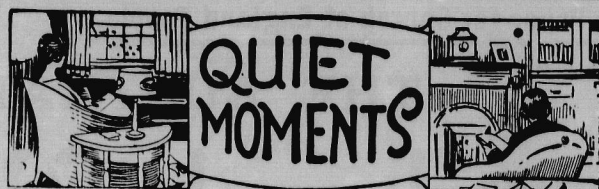
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Garrisoning the Heart.

LIFE for many of us is not Adventure, spelt with a capital A. It is often cramped, trivial, monotonous. Thousands are living their lives just keeping a home together, just making things go straight, just keeping heads above water. Who has not met the woman whose horizon seems bounded on the north by the kitchen dresser, on the south by the gas cooker, on the east by the sink, and on the west by the mangle? At times the monotony of life becomes almost unendurable. It irritates, it strains, it saps the desire for Heavenly things and dampens the spirit. Who has not cried out with Jeremiah, "Is there no balm in Gilead? Is there no Physician there?" For the Christian, however, it is a great comfort to know that Christ quite understands. He, too, had the experience of a cramped life. He lived in a small village. He dwelt amongst people who were very ordinary, very quarrelsome, very sinful. It was said of His village, "Can any good come out of it." He battled with poverty. He was compelled to do the most trivial tasks of life. He suffered all the ordinary pin-pricks of life. And so Christ quite sympathises with us in all our varying experiences. But in order to strengthen the strained spirit, the writer of this article wants to point out that cramped as this stage of Christ's life certainly was, He never allowed it to cramp Him. Nazareth was only cramped so long as he did not climb the hills around. But He often climbed and there he was no longer cramped. From His favourite rock He could see Mt. Carmel, the Carmel of Elijah, the national hero, who, though raised in a small village, came out and, in the name of God, defied a King and withstood all the fanatical force of Baal. From that rock He could see Tabor—the mountain of that wonderful woman Deborah. Her home had been in the hill country of Ephraim, between Ramah and Bethel, a hum-drum, quiet spot, but from that secluded life she had come out to teach Barak and the world that God is not always on the side of the great Battalions. It was all very interesting and I am sure that as Christ gazed He lost for the time being all sense of the monotony and the triviality of the little village below. But it was not alone for the view that Christ scaled the rocky hill. His chief reason was a much greater one. He climbed to meet God, His Father. The mountain top to Him was an oratory, a place where He might be alone with Him, and when the fetters of a cramped life might fall from Him. He always continued the habit. When he left Nazareth and was faced with the small, silly, trivial criticisms of opponents, He went out into the mountains to pray; when Jerusalem became more and more difficult for His sympathetic, loving Spirit He retired to the little home in the hills of Bethany or to the garden on the Mount of Olives. The Evangelist tells us He was constantly withdrawing and praying.

Is not this a parable for us? As was said before, the monotony of life, the trivialities of life, the pin-pricks of

life are a terrible strain upon our troubled spirits, but Christ teaches us how to find the balm in Gilead, and to seek relief for the troubled spirit. Archbishop Trench found it and wrote:

"Lord! what a change within us one short hour spent in Thy presence will avail to make! What burdens lighten, what temptations slake, what parched ground refresh as with a shower. We kneel, and all around us seems to lower. We rise, and all the distant and the near stand forth in sunny outline, brave and clear. We kneel, how weak! we rise—how full of power!"

Charles Kingsley was called to the small village of Eversley. One of his friends could not understand how he could endure a ministry amidst the trivialities of that hum-drum, monotonous village life. His reply was most helpful. "Ere I was three and twenty I discovered plainly enough that my lot was to stay at home and earn my bread in a very quiet way and that England henceforth was either to be my prison or my palace, as I should choose to make it. I have made it, by Heaven's help, the latter."

So the place of prayer is our relief from the strain and stress of a difficult life. We may not have a mountain to climb, but there are other quiet oratories. Nathaniel found his under the fig tree, Deborah found her's under the palm tree, and Christ advised cottagers to find their's in the pantry or in the store closet. Where there's a will there's a place. Man is an exotic. He will never be his best until he breathes the Heavenly atmosphere. Let us do it and enjoy amidst the turmoil of life the peace that passeth all understanding.

Dear Lord and Father of mankind,
Forgive our foolish ways!
Reclothe us in our rightful mind,
In purer lives Thy service find,
In deeper reverence praise.

Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy Peace.

HOURS FOR CHURCH SERVICES?

"Church-goer" writes:—
I agree with S.J.K., whoever he may be. I myself fill a dual capacity—a member of a large family and a regular worshipper. Having the first of these in view, I would say, make the hour earlier than 11 o'clock, but do not make it too early. Remember mother! I myself would vote for 10.30. That half-hour would make quite a difference. Some churches have 10.30 as the hour for Sunday Morning Service now, and quite a number, I believe, fix that hour for morning service on Christmas Day.

THE PERVAIDING MIND.

Back of the beating hammer by which the steel is wrought,
Back of the workshop's clamour, the seeker may find a thought:
The thought that is ever master of iron and steam and steel,
That rises above disaster and tramples it under heel.
Back of them stands the schemer—the Thinker—who drives things through,
Back of the job, the Dreamer, who's making the dream come true.

General Synod.

Formal Meeting in Sydney.

TWO features stand out with regard to the meeting of General Synod in Sydney on October 14. First its brevity—lasting only an hour and a half; second the defeat of a motion by Mr. H. Minton Taylor for the appointment of a central committee to promote further the Constitution of the Church of England in Australia.

Four Bishops, those of North Queensland, New Guinea, St. Arnaud, North-West Australia, were absent, while there was only a limited representation of clerical and lay members, Sydney, Newcastle and Bathurst having the fullest representation in attendance.

The Primate's Charge.

Synod having been opened in the usual form, the Primate rose to deliver his Charge. He said:—

Brethren of the Episcopate, Brethren of the Clergy, Brethren of the Laity,—

In some measure the history of 1915 as regards the life of our Church repeats itself to-day. In that year we had made all preparations to hold a General Synod in due course. But before the date of meeting we received representations from certain Dioceses that the financial disturbance caused by the War would render it difficult, if not impossible, to send representatives to Synod. After consultation with such Bishops as were available, and with the Executive Committee of the General Synod, the opinion of the Archbishops and Bishops, the opinion expressed by the Executive Committee, that whilst the Synod should be summoned in the constitutional manner, it was yet in their judgment inadvisable to attempt to transact business in a Synod so limited in its representation. As a result, we assembled in limited numbers. We transacted certain business that was only formal, and then we adjourned sine die. In the following year we assembled as usual, having presumably become accustomed to the financial limitations of the time.

Re Constitutional Convention.

In this present year we had intended to hold the General Synod in the usual manner preceded by a Second Constitutional Convention in accordance with the wishes expressed by those of our Archbishops and Bishops who assembled at Lambeth. But after the first summonses had gone out, I was surprised to receive communications from several of the Bishops, expressive of their fears, and in certain cases of the fears of their Diocesan Councils, also, that the financial stringency of the time would render it impossible for an adequate number of their representatives to attend. In the case of one Diocese, I was told that it was extremely unlikely that they could afford to pay their quota of the travelling expenses. Fortunately, I had already called a meeting of the Standing Committee of the General Synod, so I was able to submit the question to them, together with the letters that I had received. After deliberate discussion, the following motion was passed unanimously:—

"This Standing Committee of General Synod, having heard read the letters received by the Primate from the Metropolitan of the Province of Victoria, expressing the opinion of the Bishops of Victoria and from the Bishop of Tasmania on the subject, is of the opinion that in view of the present state of affairs, it would be advisable that the summoning of the Constitutional Convention be postponed for a year, and would respectfully advise the Primate accordingly. The Standing Committee is also of the opinion that the Session of the General Synod this year should be regarded as formal."

I acted upon this resolution and informed the Bishops accordingly. I also said that in view of the desire that this meeting of the General Synod should be regarded only as formal, they would, doubtless, use their own judgment as regards encouraging the attendance of representatives from a distance.

I share the regrets that have been expressed by some of my episcopal brethren that this step should have been taken, but yet I recognise more and more in the light of subsequent events that this has been a necessity.

How to treat this meeting of the General Synod as formal involves possible complications, but I am confident that the common sense and experience of members will find a way through. It certainly means, in my judgment, that we hold no elections except such as may be purely formal or necessitated by some unexpected emergency. I would remind you of the new rule that we passed in 1921, to the effect that "Where any election directed by any Determination or Resolution of the Synod to be held has not

been so held, the persons who at the time being are holding such office shall continue to hold the same until their successors shall have been appointed." I quote this Resolution at length, because I think that it will relieve the anxieties that members of Synod have occasionally expressed to me.

The Episcopal Bench.

Before I close, it is my duty to remind you of the many changes in the Episcopal bench since last we met in General Synod.

We have lost two Archbishops—Dr. Harrington Lees, Archbishop of Melbourne, died suddenly after a short episcopate of about seven years. He was indeed cut off in the midst of his years, but he had been amongst us long enough to win a place in our hearts by his earnest zeal, his attractive cheerfulness, and his powers as a preacher. Dr. Riley, Archbishop of Perth, had made his name in West Australia as an untiring pioneer of the Church, with great constructive Statesmanship, and an inspiring manhood, apostolic in his many journeyings and constant labours, planting the foundations of a progressive Church life throughout his immense Province. Together with these our memory gratefully recalls the late Bishop of Newcastle, Dr. George Merrick Long. He always dominated the General Synod when he was present, by his eloquence, his statesmanship and his unflagging energy.

None of the Bishops who were present with him at Lambeth can ever forget the shock with which we learnt that God had called him to Himself. One day he was with us, apparently in the fulness of his strength, the next day he was not. His loss at the time seemed irreparable. He was a most winsome friend, an Australian of the Australians, and his ambition was to give to the Church in Australia a new Constitution under which she might develop freely all her powers for the building of the Kingdom of Jesus Christ. He spent himself in the task over and above his heavy diocesan duties. He has bequeathed to us the Draft Constitution of the Australian Church, at which he toiled for so many years, facing difficulties, overcoming apparently insuperable obstacles, building for the future with the Church he loved might be preserved. We all remember the splendid manner in which he piloted the Constitution through Synod, constantly endeavouring to bridge gaps, making skilful concessions to meet even irreconcilable opposition, often winning opponents to his side. We could have wished that he had been spared to see his reward in the legal enactment of the Constitution. But it was not to be. Is it too much to hope that without undoing his work we may be able, in due course, to complete it, as a tribute to his memory.

In addition to those whom I have named, we commemorate to-day three Bishops who have passed away in retirement:—

Bishop John Langley, for 12 years Bishop of Bendigo. He reached an advanced age, but yet he continued to serve the Church almost to his last years. A Bishop most lovable, most devout, honoured in his Diocese and in the Church at large;

Bishop Armstrong, the first Bishop of Wangaratta, where he discharged a useful episcopate for 25 years. A Bishop of splendid physique, a most diligent worker, beloved by both Clergy and Laity;

Bishop Trower, the first Bishop of North-west Australia. He retired from his lonely post after 18 years of faithful work to take up parochial work in the Isle of Wight. But he passed away suddenly, worn out by his arduous labours in his two difficult dioceses.

We welcome as new additions to our bench, the Most Reverend F. W. Head, Archbishop of Melbourne, a distinguished scholar, who has won high distinction as Military Chaplain in the War;

The Most Reverend H. F. LeFanu, Archbishop of Perth, an old friend and honoured member of the General Synod for 14 years, Bishop Coadjutor of Brisbane;

The Right Reverend J. S. Hart, Bishop of Wangaratta, well known to us all as the Scholarly Dean of Melbourne;

The Right Reverend F. L. Ash, Bishop of Rockhampton, who succeeded Bishop Crick upon his translation to Ballarat;

The Right Reverend Horace Crotty, Bishop of Bathurst, the successor of the late Bishop Long upon his translation to Newcastle, a valued member of the General Synod as Dean of Newcastle;

The Right Reverend John Frewer, Bishop of North-West Australia, who deeply regrets that distance prevents him from attending this General Synod;

The Right Reverend J. S. Moyes, who succeeded Bishop Wentworth Shields upon his retirement from the Diocese of Armidale; The Right Reverend F. de Witt Batty, who succeeded the late Bishop Long as

Bishop of Newcastle, after valued service as Dean and Bishop Coadjutor of Brisbane.

These form an unusually long list to record of episcopal changes. We deeply regret those whom we have lost, but we look with confidence to the help of these new recruits to our ranks who bring varied gifts to the life of the Church, with the inspiration of the vigour of youth, valued especially by those of us who recognise that the passage of years takes its toll of our strength. We believe that they have been called of God who whilst He removes His workers still carries on His work.

Challenge of To-day.

Great emergencies confront the Church in these difficult days, and deep responsibility rests upon all who bear office in the Church to endeavour to guide our people in the path of righteousness and hope. I trust that the Bishops at their meetings may be able to formulate a message to the Church. It will require much thought and prayer, because the conditions are complicated for us, living as we do in different States and called upon to bear burdens which vary with our different local surroundings. Yet to all of us comes alike the ancient call of God to Joshua: "Be strong and of a good courage: the Lord Thy God is with thee whithersoever thou goest."

Mr. H. Minton Taylor's Motion.

Formal business as set down in the agenda was then dealt with, after which Mr. Minton Taylor, having been granted the necessary leave for the suspension of the Standing Orders, submitted his motion for the appointment of a central committee "further to promote the Constitution of the Church of England in Australia, and that purpose to take such action as it may deem proper." The committee, he said, with additions which might be suggested, would be representative of all elements of General Synod. He contended that the good work which had already been accomplished by the Constitutional Convention, must be carried forward, and that that aim could be achieved by his proposal, and by appointing a committee that would do whatever it thought necessary, without the imposition upon it of any restrictions or directions. It was desirable that a committee should be appointed to take charge of this momentous question and carry it forward to full fruition.

Mr. W. J. G. Mann, who, with Mr. Minton Taylor, is a lay representative of the diocese of Sydney, seconded the motion.

Archbishop Le Fanu, in opposing the motion, said they had assembled on the clear understanding that the deliberations of General Synod would be purely formal. In the circumstances, he felt morally bound to vote against it.

Mr. Minton Taylor emphasised that the functions of the proposed committee would be similar to those which had been carried out by a committee of the General Synod for 15 years.

Bishop Radford protested against the introduction of the question on an occasion which, he said, could only be regarded as formal.

Dean Talbot said that if the chairman ruled that it was not merely a formal matter, then he saw much force in the argument of the Archbishop of Perth.

Bishop Coadjutor D'Arcy-Irvine said they were not, under the motion before Synod, proposing to carry out some new thing; it was merely a continuance of what had already been done, with a view to development. "The Church in Australia," he added, "would be grateful to us for not allowing this opportunity to go by, and for doing that which the Church has been doing for some time. We want to carry this matter to a successful issue."

Questions and Answers.

Archbishop Sharp said he had advised his representatives not to attend that meeting of Synod, on the ground that it would deal only with formal business.

The chairman evoked general laughter when, in reply to Canon Langford Smith, who had asked whether the old committee was still in existence, he remarked: "I cannot say. If it has finished its duties, then it has ceased. If it has not, it is still in existence."

Another member of the House of Bishops explained that the central committee which existed before 1926 was not reappointed by the Synod of that year. There was, therefore, no such committee in existence.

Bishop Radford: Is the consultative committee in constitutional existence?

The chairman: My answer is the same as I gave to Canon Langford Smith. (Laughter.)

(Continued on p. 10.)

WAYSIDE MUSINGS.

(By the Wayfarer.)

"I LISTENED to a street Preacher this morning," said one of the young men; "and he was giving a very interesting address. His subject was taken from the Book of the Revelation; and he blamed ministers in general for not preaching more often from that book. He said it was a book that we all ought to study, especially in these latter days when so few, comparatively, of its prophecies remained to be fulfilled."

"The Book of the Revelation!" exclaimed another, "Why, I always thought it was a book that nobody was meant to understand; and that nobody, in fact, could understand. What part of it did he preach about?"

"He took his text," said the first speaker, "from the 17th chapter; which he said was the prophecy of God's judgment upon the Apostate Christian Church."

"The 17th chapter," exclaimed the other, "and the Apostate Christian Church! I thought that that chapter was all about Rome, and its different forms of political Government."

"So the preacher said," replied the young man. "But he said there were two figures in the chapter—the harlot woman, and the beast that carries her, and that one is the political organization, and the other the Church. He also said that there are two women mentioned in this part of the Book,—the Bride, the Lamb's Wife, the true Church, otherwise spoken of as the New Jerusalem, but not revealed until after the great war of chapter 20; and this woman, the great harlot, the false Church, or the Church become Apostate; represented as sitting upon the great Beast, which, as you said, is Rome."

"But isn't that woman herself Rome?" asked the other, "I've always heard that she is. Don't you remember the last verse of the chapter, that the harlot woman is that great city that reigneth over the kings of the earth. Isn't that Rome?"

"Distinguish between the harlot woman and the beast that carries her," said an older man. "The beast is a great world power, including kings and forms of Government, and the principle features of it correspond, no doubt, with the Roman power. But the harlot has her name written on her forehead. 'Mystery, Babylon the great, Mother of the harlots and abominations of the earth; and represents the Apostate Church.'"

"And isn't that the Roman Church?" asked the young man. "The preacher said it was!"

"Not entirely," said the old man. "The Harlot is the great ruling city, of course, for so the text tells us; and Rome leads the way, no doubt, in the great apostasy; for Rome primarily, among the Churches of the world, has become more a political than a religious organization; devoting all her energies to the acquisition of universal power, and of wealth as a means to power. Rome aims at the domination of the world; and professes to do so in the Name of Christ. It is in Christ's interests, she tells us, that she desires universal domination,—that Christ's Kingdom may be extended: but she actually means the domination of the Pope, who (she claims) is the Vicar and Earthly Representative of Christ."

"Well, and isn't that claim genuine?" asked the other. "How can anyone say that it isn't? If Rome got the

universal dominion that she is aiming at, wouldn't she compel everyone to worship Christ?"

You can't compel anyone to worship Christ," said the old man, "and her ways of going about it are not Christ's ways. Fraud and force—deceit and compulsion—have always been included among her chief weapons; and worldly pomp and magnificence wholly unlike Christ's ideals, have always characterized every step of her progress. And even wherever she has in any degree achieved her purpose, it is not Christ, so much as His Mother and the Saints, that become, after all, the chief objects of her worship. Yet, while I admit that Rome leads the way in the Apostasy, I do not accept the teaching that interprets the Harlot Woman as Rome only."

"Whom else, then, would you include?" asked the young man.

"Every Church organization that consciously or unconsciously puts anything in Christ's place," said the old man. "Every congregation that forgets Christ's Missionary Commands; and spends its energies and its money on splendid buildings, or on big salaries for its Ministers and officials;—every Church that calls it 'success' when it is able to show a big bank-balance, while the Missionary Societies are appealing in vain for support and are being compelled to retrench and retreat. In all such cases you have Churches abandoning Christ's standard of voluntary poverty and self-denial; and sliding into the Apostasy. But you mustn't stop even there. Every individual Christian who loves the world more than he loves Christ;—has he not in his heart joined the great Apostasy?"

"You frighten me!" said the young man. "Why, on that interpretation,—applying it both to organized Churches and to individuals,—you will compel us to include a vast proportion of Christendom under this character of the Harlot woman,—this Apostate Church!—and perhaps not Roman Catholics more than others."

"Certainly not Roman Catholics more than others," said the old man. "I was speaking of the Roman Church as an organization. Many Roman Catholics are as sincerely devoted to Christ, and as unworldly as any Protestants. The Apostasy consists of all professing Christians, from every Church, who love the World more than they love Christ; whether they are called Romanists or Anglicans or Methodists, or by any other name."

"Then we can't always tell who they are," said another.

"Nor need we," said the old man. "We need to look only into our own hearts, and ask for God's grace that we may ourselves be wholly loyal to Christ. I often wonder how it is,—when such a heart-rending appeal for support comes from every corner of the Mission Field,—how it is that Christians can light-heartedly spend their shillings, half-crowns and pounds on new hats, new clothes and picture shows,—and all the other vanities of the world,—never asking themselves whether Christ or the World has (for all their Christian profession) the larger place in their hearts;—whether they will be found at last to be classed with the Bride, or with the Harlot!"

"That's a consideration that ought to come home to me!" said the young man. "I have been to two picture shows lately, and I didn't go alone. It cost me altogether not far off a pound each time; and I am afraid now that I was doing wrong."

"If your conscience condemns you," said the old man, "all I can say is 'Go and sin no more.'"

"I stand condemned, too," said the young lady. "My dressmaker's and my milliner's bills need not have been as large as they are. But when you have money it's hard not to indulge in the pleasure of new clothes."

"The Cross always touches some sore place on our shoulders," said the old man. "But if at His Coming we would be included among those who make up the Bride, the true Church,—and not be condemned as included in the Apostasy,—that Cross must be taken up and carried; and I pray God that He may give us grace to do so."

"Amen," said the others.

The Approaching Advent.

(By H. G. J. Howe.)

PROPHECY is the foundation of the Christian Faith—that is, the claims of Jesus to be the Messiah, were deeply rooted in and based upon what the Scriptures of the Prophets had revealed as to His Person, character and work. Had there been no ancient writings (known to us as the Old Testament) there would have been no expectation of the Coming Person, nor would it have been possible to substantiate the claims Jesus made. "The Scriptures must be fulfilled," is the explanation of Jesus regarding His rejection and Crucifixion. These things were written . . . and All this was done that it might be fulfilled which was spoken of the Lord by the Prophet." Again and again this—or similar—statement is made; and the crowning reference to prophecy, and the inevitability of its fulfilment, was made by Jesus Christ after His Resurrection, as recorded in St. Luke 24: 44. "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me."

Bearing this great principle in mind, let us remember that Christ's Life, Death, Resurrection, and Ascension did not exhaust Prophecy; indeed the great scope of Prophetic Scriptures has in view the culminating and consummating glory of the Son of God as its great objective. The Incarnation and Crucifixion of Jesus Christ were momentous incidents in connection with His great work of effecting man's Redemption; but the grand climax is yet to be—in the Coronation of Him of whom the Scriptures so emphatically assert—"yet have I set my King upon my holy hill of Zion"; and, "Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom."

It is true Jesus wore a crown once, but it was the crown of Thorns; true also He had a throne, but it was a rough wooden cross; true also he has a kingdom, but it is only in the hearts and lives of those who acknowledge Him as Lord and God. But God has promised Him the Throne of His Father David; and has covenanted to give him "the nations for His inheritance, and the uttermost parts of the earth for His possessions." God's word is pledged that His Son "shall reign over the house of Jacob for ever, and of His kingdom there shall be no end."

We have read into these words of Jesus: "My Kingdom is not of this world," a wholly limited idea of what He meant; and, in so doing, have re-

duced the whole range of Prophetic Scriptures to a mere spiritualising outlook, which, to the man in the street, robs them of their literal meaning and their plain, clear, positive purpose.

There can be no doubt that the great purpose of God for His Son is that of universal sovereignty. Earth was the scene of His great humiliation, it will also be the scene of His greater exaltation and Glory. Is it too much to say that Jerusalem, the place of His Crucifixion, will be, according to Prophecy, the place of His Coronation? Jerusalem, the scene of His rejection, is destined by God to be the seat of His government and reign; for the prophetic scriptures declare that the time will come "when the Lord of Hosts shall reign in Mount Zion and in Jerusalem, and before His ancients gloriously"; "and the Lord shall be King in all the earth: in that day shall there be one Lord, and His name one."

We do well to remind ourselves that God has told us in His word that His purpose is that "in the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

This purpose has not yet been fulfilled, nor has it been abrogated; the time will come—is now rapidly approaching—for the accomplishment of that purpose. To-day, out of a world population of two thousand millions, about one-third only are even nominally Christian. The homage to Christ is partial, God purposes it shall be universal. And in God's purpose for His Son lies the happiness of a world which to-day rejects Him. There can be no relief to the world's sore travail until He comes and takes upon His shoulders the government of the world, which the prophet Isaiah forecasted in these words: "Unto us a child is born, unto us a Son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this."

It is a significant scripture chosen from the Epistle for the Sunday next before Advent, taken from the Prophecy of Jeremiah: "Behold, the days come, saith the Lord, that I will raise up unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely."

In my next article I hope to show how the way is being prepared for the complete fulfilment of God's purpose for His Son, His people, and the land of Israel.

(To be continued.)

Federal Elections.

Just a we go to press, a Federal Election has been sprung upon the Commonwealth with startling suddenness. The campaign will be a whirlwind one, on account of the extremely early date of the poll. It behoves all who have the vote, to give their choice in favour of sound, stable government. The financial position of Australia is too serious for the election of any but reliable, honest and upright legislators. We need to pray earnestly for God's over-ruling providence in the matter!



The Rev. William Austin, rector of Loch, Diocese of Gippsland, sails in January on a visit to Great Britain.

The Rev. H. E. Felton, formerly on the Bush Church Aid Society and vicar of Mungindi, N.S.W., has been appointed rector of Castle Hill, Diocese of Sydney.

The Right Rev. Bishop Gore, formerly Bishop of Oxford, and Anglo-Catholic leader, has had another breakdown in health, and has been obliged to abandon all engagements to preach or lecture until after Easter.

The Rev. Dr. Micklem, rector of St. James', Sydney, has been in Melbourne delivering the Moorhouse Lectures. The subject was "The Religion of the Incarnation," and comprised six lectures, which were delivered in St. Paul's Cathedral each day at 6.15 p.m.

The Rev. Canon and Mrs. Burns, of Nairobi, and the Rev. O. Cordell, of Tanganyika Territory, arrived in Sydney last Thursday, and on Tuesday, December 8, will, with the Rev. G. and Mrs. Conolly, and Miss K. Miller, receive a welcome in the Chapter House.

The Rev. J. W. and Mrs. Ferrier are in Brisbane visiting their daughter. They will return south in due time, preparatory to their leaving for India. While in England, Mr. Ferrier did a considerable amount of deputational work and saw much of C.M.S. Headquarters.

The family of the late Mr. James Woods have sent a cheque for £50 to defray extra expense of erecting porch to St. Mark's Church, Leopold, near Geelong, towards which their father had contributed £200, which was thought to have been the original cost. The Rev. Thos. Quinton, the vicar of Leopold, is the oldest Moore College alumni in active ministry. He is the father among the Melbourne clergy.

Writing with regard to Councillor H. Luxton's relinquishing of the position of Lord Mayor of Melbourne, after three years' occupancy, the Archbishop of Melbourne writes: "On November 9, Councillor H. D. Luxton ceased to be Lord Mayor, after three years' service in that office. His life and example have meant a very great deal to the citizens of Melbourne during that time. He has been interested in every activity for good in the city, and we are all grateful to him for his consistent Christian leadership in our civic life."

The death of Dr. L. O. S. Poidevin, of Waverley, Sydney, removes a cricketer of international fame. The rector of Waverley, Rev. F. Riley, M.A., speaking at the graveside, said that "if Dr. Poidevin had been distinguished by one quality above all others it was that he was always anxious to play the game. Cricket was perhaps his greatest love. He loved the game for the game's sake and not for any kudos or gain. Nothing gave him greater pleasure than to teach boys not only the artistry of the game, but also its dignity and its splendid traditions."

Referring to his recent visit to Sydney and the Conference of Bishops held at Bishops-court, the Archbishop of Melbourne writes:

"It was good for us to meet and discuss the problems that face the Church just now. I was proud to belong to such a body of men, and I think that you may feel confidence in your leaders. The Primate has now had over 20 years' experience of Australian Church life, and lays that experience at the disposal of his younger colleagues. Various Bishops contributed their special gifts to our deliberations. The Bishop of Goulburn is a man of unusual capacity and remarkable power of going straight to the point in any problem. The Bishop of Adelaide has known Australia for over 20 years, and his quiet thoughtfulness was often a great help to us. The new Bishop of Newcastle, who acted as our Secretary, was one of our youngest and most efficient members. There was a great sense of fellowship throughout the meetings, and I came away thankful that I had been privileged to be present at this important gathering."

The Rev. H. S. Cocks, B.A., lately rector of Holy Trinity, Erskineville, who is to be inducted into his new parish of St. John's, Ashfield, by Archdeacon Kirkby, on Tuesday, 15th December, will bring to his ministry there a useful and wide experience gained of church life as the result of extensive travel in various parts of the world. Mr. Cocks is a Sydney man by birth, and received his secondary education at Newington College, Stanmore, later passing on, after some business experience in the City Treasury, to the University of Sydney, where he graduated in Arts. His theological training was gained at Moore College, Newtown (where he was Tutor in Latin and English), and afterwards at Ridley Hall, Cambridge. Mr. Cocks was ordained Deacon by the Archbishop of Sydney in 1915, and Priest the following year, when he also took the Th.L. diploma of the Australian College of Theology, in the second class. He served a short curacy at St. Paul's, Wahroonga, and in 1917 enlisted with the Australian Forces and was appointed Chaplain to the Light Horse at Menangle Camp, and subsequently served with the Forces in what was formerly German New Guinea. After his demobilization, Mr. Cocks made a world tour, contributing various articles to this paper, and was also engaged for some months in deputational work in almost all parts of England, in addition to holding continental chaplaincies at Oberhofen and Lucerne in Switzerland. Proceeding to India in 1920, he was posted to the Birkett High School, Lucknow, and for the last 12 months prior to his going on furlough in 1923, held the responsible position of Principal of that large institution with its 450 boys and staff of 25 masters. For the ensuing three years Mr. Cocks was Chaplain of the old and historic church of Holy Trinity, Allahabad (which suffered considerable damage in the Mutiny of 1857), and in 1927 made another world tour, visiting East and South Africa, Europe, England, and the United States. Returning to Sydney at the close of 1927, Mr. Cocks was appointed locum tenens at St. Luke's, Mosman, for 12 months, and in 1929 he became rector of Holy Trinity, Erskineville, where the work, under his leadership, has made considerable progress.

The British and Foreign Bible Society published, on July 20, a new shilling Bible, printed by the Cambridge University Press in new type on special paper, and bound in brighter covers. So great has proved the demand for this new shilling edition that the Society has sold over 100,000 copies in the two months since its publication. Orders have come from all parts of the world, including Canada, South Africa, and Tasmania.

He only should essay to be a guide who knows the way.

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Mr. Gandhi, the Indian Leader, now in London for the Round Table Conference, paid a private visit to the Dean of Canterbury, Dr. Hewlett Johnson. The Indian leader accompanied the Dean to an afternoon service, and was given a place of honour in the canons' stall on the Dean's right.

Parents or Guardians.

We want you to send to our office and ask for "HELPS TO PARENTS IN EXPLAINING MATTERS OF SEX TO THE YOUNG," issued by the Bishops and General Synod, together with 10 White Cross booklets suitable for parents, boys and girls. You will never regret the expenditure of ONE SHILLING in providing yourself and family with knowledge on the most important subject of sex in the purest style.

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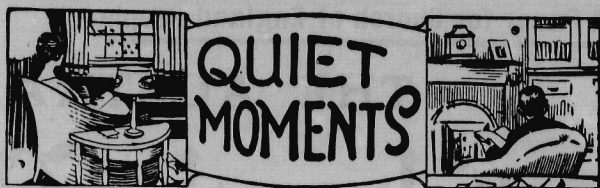
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The Grand Old Book.

ON the Second Sunday in Advent, the Church specially thinks of God's Book, and prays that we may not only hear it, but read, mark, learn and inwardly digest it. It is, therefore, a great opportunity of pointing out some of the characteristics of this great Book, which will help us in these days of sundry and manifold changes.

Before launching out on this task, the writer wishes to acknowledge the help he has gained from a splendid tract, which came into his hands some years ago. From it he took notes, but the author's name is, unfortunately, forgotten. And now for the characteristics. First, it is good to know that in the grand old Book we have something which is impregnable. It has oft-times been refuted, demolished, overthrown. If it were possible to gather all the books written against it, a pyramid higher than the loftiest spire could be built. But where are all these books to-day? They made as much impression upon the Book as a pop-gun would make on Gibraltar. Rationalists of all types have attacked it. Voltaire, the clever Frenchman, thought that he had entirely demolished it, in fact, he boasted that in less than 100 years, Christianity would be swept out of existence. But the irony of this prophecy is that Voltaire's old printing press has since been used to print the Word of God, and the house where he lived was made a depot for the Geneva Bible Society. Tom Paine also, in his turn, demolished the Bible, but one wonders what Tom Paine would say if he were to come back to earth and find that so many years after his infamous act of demolition, the Bible is the world's best seller. One notices with a certain amount of satisfaction that infidels have to live where the shadows of the Bible fall, they do not seem to set up communities with the Age of Reason as the fundamental book of society. And so in these days of uncertainty, it is a great joy to the Christian to rest upon one rock which at least is impregnable—the rock of Holy Scripture.

Another great characteristic of the good old Book is its absolute frankness. It tells the whole truth concerning its characters, it gives a most faithful portrayal. No committee of men would have dared to prepare such a book in furtherance of their religion, but when the Almighty writes a man's character he tells the whole truth about him. Of course the sceptic uses this fact of frankness as an opportunity of casting doubt on the Divine nature of the book. He will point to Noah, a man of extraordinary faith, and lift up hands of horror that such a good man should get drunk; he will point to David, a man after God's heart, and make much of the fact of his adultery. "Are these the characters of your Holy Book?" But the sceptic forgets that this absolute frankness only shows in richer colour the flawless life and character of Jesus Christ. If there had been the slightest defect in Him, this Book of faithful portrayal would have shown it, but instead, it manifests One who is perfect in every detail. Further-

more, the Book makes tremendous claims for Him because this perfect character made them Himself, and it tells us with joy that "this is the beloved Son of God, in whom God is well pleased." And the nature of the Book compels us to believe. And so again the Christian rejoices in his Book. But there is one more characteristic of the great Book which the writer of this article wishes to emphasise—its unity. It is composed of 66 separate books. Some of the authors lived at least 1500 years apart and sometimes in countries separated by hundreds of miles. Among the authors were men of all grades and classes—taxgatherers, herdsmen, statesmen, preachers, exiles, legislators, judges, a gatherer of sycamore fruit, etc. Yet, as one writer has put it so beautifully, "from these stones, brought from different quarries, there was never a cathedral so perfect and so beautiful as this temple of truth—the Bible." Under the circumstances you would expect total discord and merely a pile of books; instead, here is a matchless Temple, every stone fitting into its place and so perfect and divine that no one would presume to add a stone to it or to take a stone from it. Although written by so many, it is the record of a great plan and purpose of the Almighty concerning the world which He has made and the Church which He has redeemed. But the secret of this great unity is given in the Bible itself. "Holy Men of God spake as they were moved by the Holy Ghost." He moved many and varied men, He moved them at different times and in different places, but the result of His moving is a unity which would be miraculous apart from this great fact.

When Columbus saw the Orinoco, the seamen around him said that he had discovered an island. "No," said Columbus, "no such river as that flows from an island, that mighty torrent drains a continent." And so it might be said of the spiritual waters of the great Book. No such river flows merely from the hearts of men, that mighty Spiritual stream comes from the eternal founts of God.

These, then, are a few thoughts for Bible Sunday. Let us rejoice in our priceless possession and sing with our hearts—

Holy Bible, book divine,
Precious treasure, thou art mine,
Mine to tell me whence I came,
Mine to teach me what I am.

Dr. Henry Major, Head of Ripon Hall, Oxford, writes: "Whenever and wherever the Christian Church has made little of Jesus Christ it has failed as a saving power. Whenever and wherever the Christian Church has made much of Him, it has been vital and prosperous. . . . The motto of a progressive and vital Christianity must not only be Jesus is Saviour, but Jesus is Lord."

Love came down at Christmas,
Love all lowly, Love divine;
Love was born at Christmas,
Star and Angels gave the sign.

Love shall be our token,
Love be yours and love be mine,
Love to God and all men,
Love for plea and sign.

Oil and Vinegar.

THE REV. W. WILSON CASH, General Secretary of the English C.M.S., has been writing a series of articles for the "Record" Newspaper (London), on his impressions of Australia. In the issue for Oct. 16th, he writes: "Australia suffers very much as England does from the divisive forces which divide Christians, not only into different camps, but also into watertight compartments. Each group of Christians views the activities of other groups with grave suspicion and no small misgivings. In one instance I was told that water and oil would not mix, but to me the problem did not seem to be the mixing of water and oil at all, but rather water and vinegar. While Christians scrap about their differences, the great world outside is left to be captured by all the forces of secularism and Bolshevism. On the Anglican side the cleavage on Ecclesiastical matters seemed to be very deep. I visited strong Anglo-Catholic centres and equally strong Evangelical centres, and in both I found lay people very sick of the party divisions in the Church."

A Severe Indictment.

There is here a very severe indictment. This indictment contains a double charge. There is vinegar in the Church, and there is needless division.

First, as to the Vinegar.—Vinegar is sour wine. Who are the sour wine? It is evidently in C.M.S. constituency. It must be among the Evangelicals. And as for the purposes before us, the purview is Victoria and New South Wales, the description must apply to either Sydney or Melbourne or both. And not the whole of the Evangelicals, for the contrast between the clergy and laity in Melbourne, let us bring our lives and our work to the one supreme test. A good motto text would be that quoted above, from the first epistle of St. John—Christ's own pattern. Christ the pattern (both for clergy and laity) of perfect obedience, perfect love, and perfect trust.

We wish, in closing, to make a practical suggestion. We would suggest to the Evangelical clergy the holding of at least two Conventions of Church of England people for the deepening of the Spiritual life during this coming Lent—one in Sydney and one in Melbourne. Let us bring our lives and our work to the one supreme test. A good motto text would be that quoted above, from the first epistle of St. John—Christ's own pattern. Christ the pattern (both for clergy and laity) of perfect obedience, perfect love, and perfect trust.

The London "Times" has had recently a most animated correspondence in its columns on "Reading of the Lessons." A number of interesting points were raised. It was maintained that the most important feature of the reading is that it should be clearly heard, even by those among the congregation whose hearing cannot be described as first-rate.

At a recent meeting, Lord Irwin expressed himself warmly on the growing practice among a section of the Anglo-Catholic clergy of conducting the Holy Communion service in an almost inaudible tone. If the service were said in a dead language unknown to the worshippers there might be some excuse for the practice, but the use of English in the worship of our Church is a clear indication that the people are intended to take an intelligent share in it. This "holy mutter of the Mass," as it has been described, is altogether out of place, and can only be the outcome of the slavish desire of some to imitate the Church of Rome as the standard in everything "catholic."

The late Dean Wace, of Canterbury, used to say that there was no doubt that the reading of the Bible in Church had a large share in the formation of the character of the British people. The lessons learnt from the reading of the Scriptures Sunday by Sunday for a number of years must, in the course of time, have helped to produce in generation after generation some of those elements of character which have made the British name respected throughout the world.

A Deep Cleavage.

The second part of the indictment is that there exists a deep cleavage in the Anglican Communion. This, of course, is an obvious matter of fact and is true of England as well as Australia. It is the pot calling the kettle black for an English clergyman to come out here and speak about deep cleavage and reprove us for that as though it were peculiar to Australia or, at any rate, peculiar to Sydney or Melbourne. We may be in a back-water, but we have at least visited England. We have seen with our own eyes and heard with our own ears, samples of the absolute Romanism that is being taught in hundreds of English churches. We have taken in and read carefully for years past the English "Church Times." We have on our shelves and on our files the long lists of English clergy and laity that have gone over altogether to the Church of Rome. The history of these conversions discloses a deeper cleavage in English church life than obtains in either Melbourne or Sydney. Every right-thinking Evangelical will deplore the division that exists in the Church.

Is there a Remedy?

But how is it to be avoided? Sacrosanctity is not only aggressive, but truculent,

and truculence has a habit of getting its own way in Ecclesiastical as well as political affairs. It is wonderful the deference it receives. No doubt Mr. Cash has read Dr. Stock's History of the Church Missionary Society. In it he will get a complete answer on this head to the aggressors in the doctrinal warfare that now divides the Church. Dr. Stock was far from being a petty partisan, but he gives the facts and states plainly what those facts teach us. Do we not owe a debt to truth? For ourselves we cannot tell which the greater, love or truth—right affection or right action. To attempt one without the other is absolutely futile.

Then we think the reference to Bolshevism quite beside the mark. Absence of division in the Church will not save us from that. Both Russia and Spain enjoyed this, and we are ten times better off than either. It is efficiency we want first of all—using that term in the highest sense. We, too, long for unity, but we know at the same time that two inefficients will not together make an efficient (much less will two contradictories make a synthesis). And it is the efficient and only the efficient, that will save either the Church or the State. We know quite well that Mr. Cash desires efficiency as much as we do. But the Church of England is not going to attain efficiency by sacrificing truth. Truth is taught in the New Testament in the spirit of love. But truth is also constantly taught in the New Testament in contrast to error. Our Lord and His apostles spoke in plain words.

We wish, in closing, to make a practical suggestion. We would suggest to the Evangelical clergy the holding of at least two Conventions of Church of England people for the deepening of the Spiritual life during this coming Lent—one in Sydney and one in Melbourne. Let us bring our lives and our work to the one supreme test. A good motto text would be that quoted above, from the first epistle of St. John—Christ's own pattern. Christ the pattern (both for clergy and laity) of perfect obedience, perfect love, and perfect trust.

Church Overseas.

READING IN CHURCH.

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Theology and Grace.

A small, but important Theological Conference has taken place recently at Gloucester, under the presidency of the

Bishop of Gloucester (Dr. A. C. Headlam). The topic under consideration has been "The Theology of Grace," and the results of the discussions will be awaited with interest.

Representatives were present from Germany (Professor Wobbermin), France, Hungary, Denmark (Professor Norregaard), Switzerland (Professor Choisy), Greece, America (Dr. Adams Brown). Dr. Vernon Bartlett represented the English Free Churches, and Professor Manson the Churches of Scotland.

Much appreciation was felt by members of the Conference at a gracious invitation extended to them to luncheon by local Free Churchmen. Eight prominent laymen acted as hosts. Councillor Nichols expressing a cordial welcome; all the Free Church ministers of the city who were not on holiday were also present. The Bishop, Professor Choisy, and Professor Arsenew (of the Greek Church), responded, and voiced the appreciation of the guests.

A visit was also paid to the famous Forbes Library in the vestry of Southgate Congregational Church, by invitation of the minister (the Rev. Dr. Dunckerley), and the deacons. James Forbes was Cathedral preacher in Gloucester in the time of Cromwell, and his library is a unique collection of Puritan literature. Much interest was expressed by the visitors as they inspected these valuable books.

CHURCH ARMY'S NEW VENTURE.

To Work in Western China.

The Church Army is making a new venture in its overseas work—the sending out to Western China of Church Army workers. Four are sailing shortly. They are Sisters Parker and Whitworth, and Captains Jenkins and Sherwood. In order to bid them farewell and to urge the need to support the new effort, a drawing-room meeting was held, by the kind permission of Sir Herbert and Lady Vernon Lew, at 109 Lancaster Gate, London. The Rev. Sir Montagu Beauchamps, Bart., presided, and among others present were Prebendary Carlile and Miss M. Carlile. The chairman, who said he was in China forty-five years ago and was there again about eighteen months ago, referred to the present turmoil and confusion in China. There was, he went on, a strong desire there to know "who is Jesus Christ?" People were standing in crowds asking, "Who is this Jesus Christ?" One of the Chinese Bishops—the Right Rev. C. T. Song—of the Western Diocese, was asked by the Chinese Government educational authorities to lecture to the students at the university. The Bishop was asked by the authorities what he was going to lecture on. He replied, "The Bible!" China wanted Jesus Christ and wanted to know about the Bible.

URGENCY OF MISSIONS.

Speaking at a conference in Buxton, England, the other day, Dr. J. H. Oldham, the secretary of the International Missionary Council, said that Christian missions in the world were more urgent than ever. The missionary societies, however, must face up to the fact of a new unified world. Describing the social effects of organised industry on a large scale, Dr. Oldham made the statement that in Rhodesia there were hundreds of villages without able-bodied males, all the men being at the mines.

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The fairest impression of the Bible is to have it printed on the heart.

Divine power is forfeited when we use it to turn our own wheels.

While obedience is better than sacrifice, it is the motive power behind it.

The poison of the serpent is counteracted by the Blood of the Lamb.



"Australian Church Record,"
Diocesan Church House,
Sydney, November 19, 1931.

Dear Boys and Girls,

When we say of a boy, "he is a brick," we mean that he has grit and backbone, that he puts his heart into what he does. "Theseus, my son, go into that thicket, and you will find at the plane-tree foot a great flat stone; lift it and bring me what lies underneath." So said the mother of a youth who became a famous Greek hero. Theseus found the stone too heavy to lift, and for some time the stone remained unmoved, but he knew he had to lift that stone, so in order to grow strong he spent his days as an athlete. Then came the wonderful day when slowly the stone was raised, and underneath he found the sword which was to help him to liberate many precious lives from slavery and death. Life is not intended to be an easy thing for any one of us. Christ calls His disciples to follow Him along a hard path. For some it has meant martyrdom, the sacrifice of life itself. Hugh Latimer, on his way to the stake to be burned for the sake of Christ, turned to his companion in martyrdom, and said, "Be of good comfort; play the man; we shall this day light a torch which shall never be put out."

Playing the Man.

We are not called in these days to make such a sacrifice, but if we would live the Christian life worthily, there are things which we have to face. We have to face criticism. When you are criticized and sneered at for being a Christian, stand your ground, and smile; and determined that, whatever happens, you will be true to your Great Captain. St. Paul has warned us that we must expect these things if we are seeking to be good soldiers of Jesus Christ. Stand up to your temptations, and the moment you feel that something is wrong in your life, go to the great Captain, and say "Lord Jesus, Captain of my soul, help me to be a man, and to conquer sin in Thy strength. Take me and brand me with Thy Cross." If you are going to endure hardness as a good soldier of Christ, then time must be given to prayer and to reading of God's Word. Read carefully and prayerfully, asking God to open your eyes, and to grant you spiritual understanding. Devote a

few moments each day to a quiet heart to heart talk with the Lord Jesus. Resolve that from now onwards you will not only be Christians, but capable Christians, splendid Christians. If you would be a true crusader, you must press onward and upward to the sunlit hill of God, ever facing the foe, and never turning back.

Your loving friend,

THE EDITOR.

Starting a Lie.

The "Licensing World," in their issue of July 6, printed the following paragraph in a column of quotations, headed "Things People Say":—

"I confess that I very often do not agree with some of the remarks made on 'Temperance' platforms, and I cannot endorse the statement that if a man touches alcoholic liquor at all, he is sure to get worse and worse. I have drunk alcoholic liquor for a good many years of my life, and I have never at any time felt that I could not check or control it."—Dr. Temple, Archbishop of York, and son of that notorious advocate of teetotalism, the late Dr. Temple, Archbishop of Canterbury.

In the July 20 issue, the "Licensing World" published the following letter from the Archbishop of York:—

"To the Editor of the 'Licensing World.'"

"Sir,—My attention has been called to a paragraph in your issue of July 6, which attributes to me the statement that 'I have drunk alcoholic liquors for a good many years of my life.' As I am, in fact, a life-long teetotaler, I should be glad if you would insert this correction. It is clear that the remarks of somebody else have been inadvertently attributed to me.

Yours faithfully,

"WILLIAM EBOR.
"Bishopthorpe, York."

The old meaning of the word "protest," which meant practically to "testify," appears in the Protestation taken by the whole House of Commons on May 3, 1641, and next day by all the Protestant Lords. It was then sent down into the country for signature, and appears in a number of parish registers with the signatures—or marks—of many parishioners. It begins:—"In the presence of Almighty God, promise, vow, and protest, to maintain and defend as far as lawfully I may, with my life, power and estate, the true Reformed Protestant Religion, expressed in the doctrine of the Church of England, against all Popery and Popish innovations within this realm contrary to the same doctrine."

Growth in grace is not measured by ability to detect faults in other people.

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Oil and Vinegar.

Quiet Moments—The Grand Old Book.

The Christian Ministry.

The Approach of Advent.—H. G. J. Howe.

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Editorial Matter to be sent to The Editor,
Rev. S. H. Denman, St. Clement's Rectory,
Marrickville, N.S.W., or Diocesan Church
House, George Street, Sydney.

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

Victoria.—Melbourne: Miss M. D. Vance,
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EDITORIAL.

The Joy of Giving.

IF ever there was a Christmas Season demanding rich and abundant giving, it is that of this year of grace 1931. In these hungry times many an one will perforce go without, if the golden art of giving is not applied liberally, wisely, and personally. We trust that not only the needy, but also our great Evangelical Societies and Church institutions will find multitudes of supporters during this festive season. There is rich joy in giving. When our Lord said it is more blessed to give than to receive, He presented to His people one of the noblest ideals the world has ever known. The Master's whole life was an example of that. He gave and gave and gave, but this was not sufficient for Him. He offered His own sinless life and spotless character on Calvary for the sake of the whole world. The festival of our blessed Lord's Nativity is, undoubtedly, the greatest time in the year for practical service to other folk. We might ask ourselves the question, how can we make the Christmas of 1931 better than the Christmas of 1930, or of any other year? Surely, this can best be done by putting into practice His words, "It is more blessed to give than to receive." Let us give then. To whom? We need not look far. Everywhere and on every hand, there are countless op-

portunities for the realisation of this great ideal. A little imagination will help us to see what giving and withholding means. There is not a religious or philanthropic organisation existing on the basis of voluntary subscriptions that does not live by faith. Our columns tell of Gospel triumphs at home and abroad; they give us pictures of work done for humanity in the Christ Spirit, and make plain to us the varied activities that have been called into existence by the inspiration of the Name that is above every Name. Those behind the scenes know the self-sacrifice that is involved in maintaining God's work, and there is no Evangelical organisation that cannot tell of those who have given until it hurts, in support of the advance of the Kingdom of God. Giving to God is the most unselfish of all human activities. And, at the same time, it brings a double happiness, or in these days of organisation a triple happiness—happiness to the man who gives, happiness to the Society that receives it, and happiness to the workers who know that the work they love most is not forgotten.

The Book Tax.

WE join our protest with that of others to the Commonwealth Government's imposition of heavy taxation on imported books. Not only has the cost of all forms of overseas literature increased through the unfavourable exchange, amounting in the case of British publications to nearly 30 per cent., increasing with American publications to nearly 60 per cent., but the Federal Government has imposed a sales and primage tax of nearly 20 per cent. The effect of such will be seen at once. Clergy are feeling the strain already because important theological and kindred literature has become so enhanced in price that it cannot be purchased. The action of the Federal Authorities amounts really to a premium on ignorance. These are times when men must keep abreast of the thinking of the times, they must be accessible as easily as possible to the information and inspiration which the leading thinkers of Great Britain, the Continent, and U.S.A. so readily impart, but this will be practically impossible now! Books are prohibitive. Not only will the loss fall heavily upon our scholars and leaders of thought in all the professions, but school children and the whole community in general will ultimately suffer. Books are not luxuries—they are absolute necessities. The sales field is too small in our limited Australian population to warrant publishing houses reproducing such works here! There is not the big market, yet those who desire such publications ought not to

be debarred from purchasing simply because of prohibitive costs and forsooth to fill a hungry Federal Treasury. There is no doubt that certain incidence in Australia's present fiscal policy was never for a moment contemplated. Indeed, we make bold to say that in not a few directions the minister in this matter has gone wild. The imposition of excessive duties in certain respects has been unwarranted at this stage in Australia's history. To bring books within the category is clear evidence. We trust that our Universities, the educational authorities, and scientific circles will bring sufficient weight to bear on the Minister for Customs so that some alleviation may ensue.

Gandhi's Loin-Cloth.

THIS, and his spinning wheel, have exercised a great influence over the Indian mind. As we see his picture in the London streets we are reminded of Jeremiah's linen girdle, and Ezekiel's tile and iron pan. The loin-cloth and spinning wheel are signs. They stand for two things—antagonism to Western Civilization, and Indian Nationalism. All people of human sympathy must sympathise with both of these. Western civilization brings many blessings, but it also brings much evil. Only to mention three—the American picture house, the Western grog shop, and "civilized" reasons for and methods of birth control. But Gandhi's loin-cloth and spinning wheel can neither save India nor solve its present political problems. The sight of Gandhi dressed in a loin-cloth and carrying his spinning wheel crossing Downing Street to enter the door of 11 would probably cause as strong a mental reaction in the mind of a zealous and proud Mohammedan as it seems to have done in that of Mr. H. G. Wells. Every Christian heart should be raised to God in prayer for India. Only Christian principles can save India and only the grace of God can redeem her people. Let us pray for all who name the name of Christ in that land. Let us also pray for a right settlement of her constitutional problems. This means much, not only to India, but also to the British Empire, and particularly to Australia. When we say "settlement," we mean "settlement of her present difficulties." There can be no hope of a settlement that could be permanent in a country so internally divided as India is and in such a state of flux. And any settlement must do justice to the past as well as prepare justice for the future. In the July number of "World Dominion," a London religious quarterly, there is an excellent article by an American missionary of 28 years' standing, on British rule in India. It is written in answer to American criticism.