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### YOUNG RECORDERS.

#### Aims:

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

Mt. Dandenong, Vic., Jan. 2, 1930.

"Be kind one to another."  
Eph. iv. 32.

My dear young people,

Christmas Day and New Year's Day are so close to one another, and this is such a happy time of the year for us all. It is good to be happy and to make others happy, and in the midst of our happiness and pleasure don't let us forget what these two days stand for.

Christmas Day is the birthday of our Lord. For hundreds of years people all over the world have set it apart as a day of joy and thankfulness—it is a birthday which thousands and thousands of people remember every year. A week later comes the first day of the New Year, 1930 this time, and we count our years from the time our Lord was born. Some of you have only spent a very few years in this world as yet; to-day I was visiting an old gentleman who has had more than eighty years of life. What a lot of New Year's Days he has seen, and some of us may do the same.

A Birthday and a New Year. Why, every birthday each of us has is the beginning of a new year for us. I remember as a child being told that whatever I did on my birthday I'd do all the year round—that isn't, of course, quite true, but it has some truth in it. On a New Year's day or on a birthday we need to cultivate good habits not bad, we need to think of Him Who was born on that long ago Christmas Day, and whose New Year then began. Think of what we know of His kind and helpful ways, His compassion for the sick and suffering, His pleasure in what was good and true. If we thought like that, then we'd want to be more like Him, and that would be a good habit of thought for a birthday.

There is a story told of a very poor boot-mender. He lived in a great big city, his home was in a dark cellar right under the pavement; he lived all alone, and through his window all he could see were the feet of people passing by. He loved his fellow-men. One night he had a dream, he thought Jesus Himself spoke to him and said, "Keep a good look out to-morrow, my friend; I will be passing by." He woke, and because of his dream watched everyone that passed. It was the middle of winter, snow was everywhere, it was bitterly cold. He saw nothing much out of the usual. A poor woman with an ailing baby in her arms passed by, the cobbler called her in, sat her in front of the fire, gave her food and an old coat in which she could wrap the baby. An old man came along, weak and ill, he too was called into the cellar and given hot soup. In the evening the cobbler thought, "Well, nothing

happened, my Lord did not pass by." Suddenly he thought he heard a voice like that of his dream saying, "I did come, you did help Me, for as much as you have done it unto one of the least of these my brethren, you have done it unto Me."

Wishing you a very happy New Year.

I am, yours affectionately,

*Aunt Mat*

### FAIREST LORD JESUS.

Fairest Lord Jesus,  
Ruler of all nature,  
O Thou of God and man the Son;  
(Thee will I cherish,  
Thee will I honor,  
Thou my soul's glory, joy and crown.

Fair are the meadows,  
Fairer still the woodlands,  
Robed in the blooming garb of spring.  
Jesus is fairer,  
Jesus is purer,  
Who makes the woeful heart to sing.

Fair is the sunshine,  
Fairer still the moonlight,  
And all the twinkling, starry host;  
Jesus shines brighter,  
Jesus shines purer  
Than all the angels Heaven can boast.

—Exchange.

## Opinions on Books.

**Tucker of Uganda, Artist and Apostle.**—  
By Arthur P. Shepherd, M.A., B.D., published  
by the Student Christian Movement. Our  
copy from Messrs. Angus and Robertson,  
Booksellers, Castlereagh-st., Sydney. Price  
5/-.

Those who have been interested in the life of Bishop Tucker, the third Bishop of Eastern Equatorial Africa, will find their hearts stimulated by reading this sketch of the Bishop's life. The author says: "Behind the thing done to find the man. This is the aim of this book. If we find him we shall get the inspiration of a life lived in the clear consciousness of being summoned to a task and thereto offering unstintingly all its resources. A rare strength of body, a supreme love of God and Man."

Tucker was an artist of great ability and a sphere was open to him which would have carried him far—but he heard the Call, the Call of Christ—the Call of Africa, and he responded, and what God enabled him to accomplish is recorded in this book in a compelling and fascinating manner.

After the murder of Bishop Hannington and the sudden death of Bishop Parker, both of whom had failed to reach Uganda, Tucker's name was submitted to the Archbishop of Canterbury for the vacant bishopric. He accepted the high responsibility and for twenty years he gave himself to a great task—the task of consolidating and building up the Church in Uganda. How he succeeded is well known. His great gift of leadership; his sound judgment; his sanctity, his consecration, are points well emphasised by Mr. Shepherd. Tucker, too, walked the lonely path, for his wife and son were not able to share with him in his work in Africa. He was to have fellowship with them only on furlough. He died suddenly in London on 1914, in the shadow of Westminster Abbey, within a stone's throw of where lay the body of Africa's great pathfinder—David Livingstone. After reading the bishop's life we can agree with the author that Tucker had been one of Africa's master builders. We urge all who can to read this book—it will be a tonic, and an inspiration for work.

# The AUSTRALIAN CHURCH RECORD

For Church of England People  
"CATHOLIC—APOSTOLIC & REFORMED"

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**A Column for Women.**—"Love, Honour and Obey."

**Antinomianism.**—By Rev. A. P. Chase, B.A.

**Illustration.**—Mr. A. Exley, Campaign Director of the Brisbane Church Defence Association.

**Leader.**—We've Done it Before, or Compromising our Catholicity. Lambeth and the South India Scheme.

**The Bishop of Truro and the New Prayer Book.**—A Strong Protest.

**The Problem of the Changed Times.**—Written for the A.C.R. by the Wayfarer.

**The Stevens Case.**—A Letter to the Editor.

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**WE would ask our readers to please note our change of address to the Bible House, 242 Pitt Street, Sydney. Our Secretary, Miss Bayley, is in attendance Mondays to Fridays from 10 a.m. to 4 p.m.**

We can never heal the needs we do not feel.

Jews of America have given 100,000,000 dollars for European Jewish relief.

A man of one book is invariably a man of power.

"We are witnessing the suicide of a social order, and our descendants will marvel at our madness."—Dean Inge.

Roman Catholics raised over a million pounds in the last four years in Victoria towards new buildings.

Archbishop Head has confessed to the seamen that he wanted to be a sailor. Instead of that he became a Sky Pilot.

The Romish Church, at the Reformation, in the language of the late Principal Lindsay, was "a superstitious religion based on fear."

The Apocalypse completes the Canon of Scripture; and with reverence be it said, the sacred Canon would be imperfect without it.—Wordsworth.

1928 was a record tourist year, 63,000 having visited the Holy Land. One million pounds was added to the railway revenue alone.

Hymns were played at a funeral in Geelong last week on mouth organs. This is the first time such an orchestra has performed in this way.

St. James' Old Cathedral, Melbourne, has been chosen by the Institute of Architects as the subject for the Bronze Medal Competition.

A Referendum is to be taken in Victoria on March 29 to determine whether Licences shall be granted or not for the sale of intoxicating liquor. It is not the same as total Prohibition. Voting will be compulsory.

The Prohibition League has to pay extra rates in advertising in order to get from the BOASTED FREE PRESS of Australia any sort of reply to manifest misrepresentations of the Liquor position.

No Roman Catholic representative was present at Archbishop Head's welcome. This, despite the fact that Dean Aickin went out of his way to show courtesy to the Papal visitors, and was praised by R.C.s for being "broad-minded."

God has no afterthoughts; he knows no surprise; the unexpected can never happen to him; the end is as plain to God as the beginning; He knows what will be a hundred thousand million billion trillion years from now, as well as He knows what is happening at this moment.—Dr. W. B. Henson.

Statistics (not the latest, which we do not possess) report, among Ameri-

can assemblies, that 2000 Congregational churches give nothing to missions; 2700 Presbyterian churches; 5000 Baptist churches; and more than half of the Episcopal churches of the United States.

A wireless operator, a Presbyterian youth from New Orleans, having just read the Twenty-third Psalm and having no business to transact, suddenly thought he would send the psalm out over the water. As he issued the last word sixteen ships sent a wireless Amen.

The Hogan Ministry of Victoria cancelled the promise of their predecessor in office to extend hospitality to representative State teachers of the Commonwealth. Perhaps the Cabinet was economising to pay for the grant of £10,000 given to a Roman Catholic Children's Home.

"O why should the spirit of mortal be proud?  
Like a fast-fitting meteor, a fast-flying cloud,  
A flash of the lightning, a break of the wave,  
He passes from life to his rest in the grave."

—Knox.

Forty years ago anyone who denied the infallibility of Charles Darwin was ridiculed by the whole hierarchy of science. But to-day scientists themselves compare the theories of Darwin with the ideas of Lucretius. Science is thus a chameleon that can change its colours as change the fashions. It is, in the main, concerned with industrious correction of its own mistakes.—P. Whitehall Wilson.

Diderot said: "When I can see without eyes, and hear without ears, and understand without a brain, I shall be more disposed than I now am to believe in my existence after my eyes and ears and brain have been destroyed by death." "His belief would have been somewhat disturbed by the experiments of his fellow-countryman, Charcot, who has exhibited persons under trance conditions, as actually performing these impossibilities; reading print applied to the knee, or in telepathy beholding scenes and events far beyond the reach of bodily vision."

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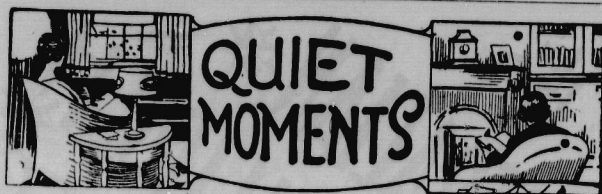
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### Quietness and Confidence.

(By Grace L. Rodda.)

"IN quietness and in confidence!" View yonder tall peak, silent and snow-capped; and the mighty mountain range; in distant perspective. Emblematic of strength indeed, are towering peak and massive mountain.

Stedfast and unchanging, they gaze down upon mankind's fleeting footsteps; and upon all "the sundry and manifold changes of the world."

We view their serene immobility; and listening with the inward ear, we are able to discern their calm voice, chanting the divine anthem: "In quietness and in confidence shall be your strength." And this gracious promise is fulfilled time and again, as we find renewed life in mountain scenery and pure, fresh air; in rippling stream and fern-clad bank; in healthful climb and distant view; and in an outlook altogether invigorating.

After a holiday spent upon the hills, where Nature's unrivalled tonic is found, the tired city toiler returns to his task; physically, mentally and spiritually refreshed. And ready to exclaim with the psalmist: "I will lift up mine eyes unto the hills, from whence cometh my help."

Monument of mighty strength,  
Symbol all serene;  
Quietness and confidence  
From thy strength we glean.

"In quietness and in confidence!" See the attractive picture made by a stately ship, as she sails in graceful beauty upon the pathway of the high seas.

The weather is propitious; crew and passengers are in the best of good health; and happy companionship exists.

Kindliness and organisation combine to make a success of the voyage; and each day follows the previous one, in joyous succession.

But, alas! cloud and darkness, storm and hurricane, are destined to beset the boat before her trip is accomplished. Danger, stark and imminent, surrounds her as a shroud; and as one and all realise the position, signs of panic appear. Anxious faces pale, and voices falter, or are raised in questioning fear.

Hope well-nigh changes to despair. Well-nigh, yet not altogether. For, though hearts are torn in trepidation, yet eyes are raised to the commander's face. The captain of the ship retains his calmness, and trust is instinctively placed in his guidance and guardianship. And he does not fail in the hour of extremity.

Facing responsibility "in quietness and in confidence," he responds immediately to the sudden emergency; thus inspiring confidence in officers, passengers and crew. Clearly and concisely his orders are issued, discipline is maintained, the storm is weathered; and all who have been committed to his care and keeping are brought in safety to "the haven where they would be."

In quietness and confidence  
We find our strength and stay;  
We find our utmost peace and rest,  
Our Life, and Truth and Way.

"In quietness and in confidence!" Hush! a sudden pause in the traffic of a crowded street, a sound of hurrying footstep, a quivering moan of pain. The busiest amongst us comes to a standstill, and every heart throbs in sympathy as an unconscious form is gently lifted from the scene of the accident, and conveyed to the nearest hospital.

And here skilful mind and careful hand concentrate upon the patient's recovery; until in due time he is restored to health and strength, and is able to return to his home and family, and to the scene of his former work.

'Tis in the hospital of to-day that we view once more the picture of efficiency so plainly implied in the old familiar words: "In quietness and in confidence." The structure itself, as seen from the outside, has an appearance of solid comfort.

Built of brick, with a plentiful supply of verandah space, which serves the purpose of open-air wards, it stands storied-high; and almost four-square. Its whole appearance suggests quiet, reserved strength. While the interior still further demonstrates the desired meaning. Herein, surgeons, physicians, sisters, nurses-in-training, and other workers, loyally give of their best.

While well-ordered discipline and method maintain an atmosphere of faith and hope and love; which are aptly described in the brief and graphic words: "In quietness and in confidence shall be your strength."

Though trouble, care and sickness come;  
Yet help and strength are nigh;  
For One Who sees a sparrow fall,  
Is watching from on high.

"In quietness and in confidence!" The prophet of old proclaimed the saying, and we find the meaning repeated, like the links of a golden chain, throughout the pages of Holy Writ. "In the beginning," man dwelt within a garden. "The garden of Eden." The words conjure a scene of peace and plenty; of comfort and tranquility; speaking clearly of the quietness and confidence that provide our strength.

The Israelites, in their forty years of wandering through the desert, very often had a stormy and tumultuous journey. But always they were encouraged and strengthened by reminders from Moses of the land to which they were travelling.

The land divinely promised to them for a possession.

The land "flowing with milk and honey."

'Twas in this land that they hoped, in due course, to dwell safely, "every man under his vine, and under his fig tree," "in quietness and in confidence."

The Book of Psalms scintillates with the same thought. Frequently occur the words "peace" and "trust," which are but synonyms of "quietness" and "confidence."

Thus, the psalmist clearly indicates that in this pathway, we shall find our necessary strength.

And from the lips of our Lord Himself, the word "rest" is perhaps the most beautiful translation of the prophet's cry: "In quietness and in confidence."

"Come unto Me," He calleth.  
His promise sweetly stressed,  
In sequence all-compelling,  
Is, "I will give you rest."

### "CHRIST OF THE PROGRESSIVE ROAD."

"He shall see of the travail of his soul, and be satisfied."—Isaiah 53: 11.

When the Wandering Prodigal returns to stay  
—Thou art satisfied,  
When Magdalene—repentant—sobs—Thou art nigh.

When doubting Thomas meets again his Risen Lord—the Crucified,  
When pleads anew the Dying Thief with Thee on high,  
How graciously dost Thou draw nigh,  
"Jesum Hominum Salvator."

When an elder brother—listening—finds rebirth—Thou art satisfied,  
When Thy Church triumphant struggles on—Thou art nigh.

When erring Peter starts afresh to follow Thee—the Crucified,  
When, by the well—a toiling woman questions "Why?"  
How graciously dost Thou draw nigh,  
"Jesum Hominum Salvator."

—F. E. Tournay-Hinde.

### Advice to the Younger Clergy.

The Bishop of Durham gives some good advice to a young clergyman instituted to a parish. He must act reasonably, that is with due regard to the requirements of religion, and to the needs, conveniences and legitimate preferences of his parishioners. He is to begin by establishing his hold on the confidence of his people by getting to know them in their homes; a process more arduous than organising services, and for that reason too generally neglected, but incomparably superior as a pastoral method. He is to make as efficient as possible the religious observances already existing and familiar. If he insists on lengthening his list of services, which makes a goodly show on paper, he must remember that this may easily go along with stagnation and even decline.

He attributes to the National Mission in 1916 the tendency widely operative among the parochial clergy to change the accustomed Order of Morning Prayer on Sundays by substituting a Choral Celebration of the Holy Communion. Whatever impetus has been given to this practice, it is obvious that it is one of the causes of the decline in Church attendances on Sunday mornings.

On this point the Bishop says: "There can, I think, be no doubt that experience from every part of the country has made it plain that parishioners generally resent the substitution of a Choral Eucharist for Morning Prayer."

In regard to fasting, he deprecates the tendency to exalt fasting into an essential condition for a rightful reception of the Sacrament, and thinks it unreasonable to expect the congregation at forenoon on Sunday not to have breakfasted. But the Bishop surely knows that an Anglo-Catholic congregation at that hour is not expected to communicate. They are merely "to hear Mass," or "to assist at the offering of the Sacrifice," which whole idea is contrary to the conception of the service as a Communion; and consequently is in direct disregard of our Lord's institution and teaching.

On the use of the word "Mass" he writes: "My observations through a number of years have led me to the conclusion that hardly anything perplexes and exasperates English people so much as the use of this word by the clergy." Good sense and pastoral duty will, he hopes, lead the parish clergyman to avoid the use of so controversial and provocative a word as "Mass."

There are innumerable remedies to relieve but only Christ can release (McCall Barbour),—Job 8: 36.

### Echoes From Upwey.

(By the Rev. A. T. Rush.)

Hundreds of people attended Upwey Convention this year. The blessing of the Lord is seen in the progress of the Keswick Movement in Victoria, from year to year. Wet weather, muddy paths, damp clothes, in some cases damp skins, none or all of these could check the spiritual interest and enthusiasm. The glory of God in the beauty of nature and the loveliness of the hills was eclipsed by the glory of grace.

Canon Begbie, of Sydney, can best be described as a "live wire." Full of the spirit, buoyant, telling; his message was two fold; salvation for sinners; full salvation for Christians. He emphasised Rom. 8: "Reckon yourselves dead indeed unto sin; but alive unto God." Reckon! Count on it! God will make it true. Salvation and full salvation are by the Holy Spirit and through the Cross. At the Sunday evening service there were decisions for Christ.

Dr. Northcote Deck is a warm, attractive personality. Very practical, always to the point; out of the fulness of his own experience he sought others for the filling of the Spirit. There are a lot of religious cranks in the world, and they are characterised by want of balance in regard to truth. Some Christians get so big they get in God's way. The writing of our lives is always visible to the world. It is possible to be only a Post Card. God would have us living epistles. We are to love all the saints. Church of England and Methodists ought to love one another. Baptists ought to love the brainy Presbyterians. We have to live together by and by.

Rev. C. N. Lack was forcible, Scriptural and facile in delivery. Sin is an indwelling principle. It is a cruel master. Freedom in Christ comes by four things: (a) truth; (b) faith; (c) surrender; (d) the Power of Christ. To illustrate death to sin, he told Hocking's story of the "Man who rose again."

Rev. A. D. Shaw was tender, gracious, and in a beautiful way dealt with the Song of Solomon, and the relations of the Bride to the Heavenly Bridegroom. He was especially helpful when he spoke of the barriers that come between the soul and the Divine lover.

Rev. C. H. Nash, M.A., in his treatment of 1 Peter, was scholarly critical (not higher critical), searching, illuminative. His homestuffs were relieved by many humorous sallies. It was easy to understand how it is the students at the Bible Institute all love him.

He was afraid of being a bad bargain to God. We are bought with a price. Is it possible that Christ may come to rue His purchase? There must be no slackness. Speaking to young men, he said, "Gird up the loins of your thinking trough."

Several things, amongst others, stood out in the convention: (a) emphasis on the study of the Bible. Rev. C. H. Nash said: "Learn another language than your own to throw light on the world." He was a Fundamentalist because he wanted a solid foundation. Philosophical speculations were of no value to him. He believed in verbal inspiration. You can be hanged for your word. Don't neglect prepositions. They are windows into truth. Conjunctions are also valuable. He instanced the word "but."

Dr. Northcote Deck said: "Men assault the Bible; they pass away, the Bible goes on. The Keswick Movement was never further from Modernism than it is to-day."

Rev. A. D. Shaw deprecated the fact that so many go outside the covers of the Bible for their religion. They go after strange faiths.

All the speakers emphasised the power of the Blood of Christ and the work of the Holy Spirit.

Young people were largely in evidence at the meetings and followed the addresses, many with note books; all with rapt attention.

Prosperity hath always been the cause of far greater evils to men than adversity, and it is easier for a man to bear this patiently than not to forget himself in the other.

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## Roadside Jottings.

(By The Wayfarer.)

## The Problem of the Changed Times.

THE Wayfarer was a bit tired. The day has been hot and the sun was now low, and a few miles still separated him from the township of M. He was tramping along, thinking, I fear, of nothing nobler than his diminishing chance of reaching the boarding house in time for dinner—for he knew by experience that even the most hospitable landlady dislikes having to serve up a dinner to late-comers—when a sulky, drawn by a good horse, overtook him, and a cheery voice hailed him—

"Are you going to M? Would you like a lift?" No sooner offered than gratefully accepted, and some friendly conversation increased the pleasure of the journey.

"No, I'm going a bit further; I have to get to P and visit a couple of houses. Then I have to attend a church social, and then I want to get to bed early because to-morrow is a Saint's Day and I have to celebrate Mass at 7, and then get along to S to celebrate again at 9. Then I must get my breakfast, and then I want to go to the races at T; after that I must get back to Evensong and to a dance at G. That's my headquarters. I'm the parish priest at G. A busy, life, you say! Yes, pretty busy; but a man who does his duty to his Church and his people nowadays must be busy; and, after all, you're happiest when you're busiest."

"Roman?" asked the Wayfarer.

"Oh, no, English. Of course the teaching is much the same; but we're much freer as English Catholics than we should be as Romans. Our bishops haven't the same power to worry us as the Roman bishops have; and we haven't to observe all the papal decrees and so on. Of course we are bound by Catholic Rules and Traditions; but they're not hard to keep."

"And by the Bible?" asked the Wayfarer.

"Oh, yes, of course, by the Bible; but what makes you ask that? Are you a Protestant? The Bible means anything you like to make it mean. All sorts of heretics and protestants believe the Bible, and they all make it mean something different. Believe me, my friend, the simplest way is to accept Church teaching and follow Catholic observances, and you won't go far wrong. The way to Heaven isn't as hard as you Protestants think! I thought you seemed a bit struck when I spoke of racing and dancing; but racing and dancing are not sins. It's the cheating and trickery and immorality that people bring into them that are wrong. I love horses, and I don't mind winning a few pounds if I can. Gambling, you say! But isn't all business a gamble? It isn't wrong to risk a few pounds if you can afford to lose and don't mind losing; and as for dancing—why, my young people love it. I don't know where our church finances would be if we had no dancing and no raffles! Your view of religion, my friend, is too narrow, too Puritanical. It's out of date. As long as a man holds the Faith and follows his Church and acts uprightly, what has he to fear? Well, this is your destination, I believe. Hope to see you again some day. Good evening!"

A lifting of the reins and a word to his good horse, and the genial parish priest was soon out of sight, and the

Wayfarer reached the little boarding house in time to be welcomed by the landlady.

"Did I see you getting out of Father Jim's sulky?" asked someone at the dinner table. "Fine chap, isn't he? Always ready to give anyone a lift! O yes, he gets good congregations—very popular with the young people who like dancing and card parties, and so on—gives them very short services. Oh, yes, I think he knows a good glass of wine—don't suppose he denies himself much—but, no mistake, he gets through a great lot of work—always in his sulky—quite different from our last minister. He was pretty slow, wouldn't allow dancing and card-playing, believed in prayer meetings and all that kind of thing. The Bishop sent this man, and since he came a lot of the older people have gone over to the Methodists. But you know, times change, and ministers have got to keep up with the times, and young people nowadays look to the Church to provide them with amusements. But as long as you live a decent life, and be as good as you can, I believe you'll be all right at last! Don't you?"

"Yes," thought the Wayfarer when at last he was alone in his little bedroom. "It sounds all right what Father Jim said. 'As long as a man holds the Faith and follows his Church and acts uprightly, what has he to fear!' Of course it doesn't seem to fit in with those old-fashioned ideas about conversion and self-denial and so on; but then, no doubt, as the man said, times have changed."

How little St. Paul and St. John (the Wayfarer mused) seemed to know about racing and gambling and dancing and about providing young people with amusements! Why, to read the New Testament, you would think those things had no place in the Christian life. But, perhaps if St. Paul and St. John lived to-day they would teach differently.

"Love not the world neither the things that are in the world! Crucified with Christ! Set your affections on things above! Dead to the world! Avoid every appearance of evil! Pray without ceasing." Surely those old-time ideas of St. Paul and St. John are out of date to-day!

But then Christ! Didn't He take much the same line? Didn't He say something about His people not being of the world—that He had chosen them out of the world, and that therefore the world would hate them!—and something about taking up the Cross daily and following Him! I wonder how Father Jim would explain these things! Would he say that Christ is out of date too? There seems to be some difference between His ideas, and living a decent life and being as good as you can. That old minister who preferred prayer meetings to card playing and dancing—I wonder if, after all, he was the wiser man! I must consult the Editor of the A.C.R.

And so the Wayfarer fell asleep.

Appreciative reference to the services of the Rev. P. J. T. Edwards, who recently retired from the position of Anglican chaplain of hospitals and institutions, was contained in letters received by the acting administrator (Archdeacon Hancock) from the secretary of the Queen Victoria Memorial Hospital (Miss Mary Sutherland), and the secretary of the Homoeopathic Hospital (Mr. E. A. Bennett).

The Rev. E. Muschamp has resigned from Holy Trinity, Launceston, and is returning to England, whither his wife and son have preceded him.

## The Mind of Christ.

(Phil. ii., 5.)

THE mind of Christ. How difficult it often is to read other people's minds! There is so much that is inscrutable in the mind of the other man. We can only guess at it, and we so often make mistakes. Our only chance of judging the mind of another is by the other's actions. It is so with Jesus. We get at His mind by looking at His actions. But what actions they are! Can we ever exhibit in ourselves His mind when we try to measure the supreme character of those actions.

St. Paul seems to trace three great characteristics of the mind of Christ.

(1) First.—His lowliness. What a stoop He made! Think of what He was—on an equality with God. Our finite minds cannot grasp what this means. Equal to the Father as touching His Godhead—equal to Him in His majesty and glory—all that makes the hosts of Heaven veil their faces before Him. Equal to Him in His eternity, immortality, dwelling in the light that no man can approach unto. Yet, He emptied Himself and was made in the likeness of man. He put off the glory, not the Deity, and became inferior to the Father as touching His manhood. For with manhood He took on the possibility of temptation, of sorrow, of suffering, of death.

What a tremendous stoop that involved! He emptied Himself.

(2) Second.—His Subjection. He became obedient. He Who commands in Heaven, became obedient on earth. He took on Him the fashion of a servant. He came not to do His Own will, but the will of Him who sent Him. He was subject. He Who was immanent in His Creation, by Whom all things consist, Himself became dependent. How we cling to independence! How we resist any interference with it! He submitted. He subjected Himself.

(3) Thirdly.—His Sacrifice. Unto death! Death came in with sin. And yet He, the Sinless One, the Holy God, sacrificed Himself to such a degree as to die. Think, too, of the manner of His death—of the Cross! The Jewish form of capital punishment was stoning, the Roman was beheading, but crucifixion was reserved for the very worst of criminals. And that was what the Lord Jesus Christ endured. The Crucifixion involved so much of shame, and He Who bore it had from eternity received the worship of Heaven, and before Him shall every knee bow on earth. That shame was heaped upon Him from hearts steeped in sin, in hypocrisy, in jealousy. Yet He bore it in silent and gracious sacrifice for us.

This mind of humiliation, of subjection, of sacrifice! Let it be in us! How little we may resemble Him in mind! Yet here Paul gives us some very practical indications of how that mind may be in our measure be shown in our actions, in our lives.

The suggestions are very practical. They touch our every-day life.

1. The mind of Christ is shown in avoiding a party spirit. There always will be need to contend earnestly for the faith once delivered to the saints. There will at times be the necessity for the rebuke Paul administered to Peter. But we must avoid party spirit. We must remember that all who love the Lord Jesus Christ in sincerity are members of His Body and members must do their utmost to avoid division, disunion. The wisdom which is from above, while it is first pure, is next

peaceable. As far as possible live peaceably with all men. Peace is the key-note of the Gospel—peace with God, but also peace with men.

Again (2) The Mind of Christ is shown in a lowly estimate of self. Pride is far from the spirit of Christ, whether it be pride of grace, or race, or face. A humble man, how beautiful he is to God and to man. It makes him approachable; it ensures sympathy, forbearance, encouragement. Walk humbly with your God and be clothed with humility to serve others.

Again (3) The mind of Christ reveals itself in a high estimate of others. Let each esteem others better than themselves. We cannot read the Gospels without seeing how Christ thought the best of men and women, especially those despised by seemingly religious people.

We have only to think of His attitude to Matthew, to Zachaeus, to the woman taken in adultery, to Peter. He cherished the beginnings of spiritual life in men. He never despised the day of small things. He saw possibilities where other men would have seen none.

Yet again (4) the mind of Christ will be revealed in us when the interests of others are very dear to us. It is a sad state of things when we have no eye for anything but our own interests in business or in the Church. If we are to be like Christ we must be unselfish. If this is true of temporal matters how much more keen ought to be our interest in other men's spiritual affairs! Have we the mind of Christ when we show no concern for the salvation of other men? Can we enjoy in selfish comfort our own safety, our spiritual possessions in Christ and leave the other man in darkness and death. No! We must hold out to him the word of life, we must be light-bearers in the darkness of this world.

Let this mind be in you! But why?

(1) For we have received so much from Him. Can we adequately value the peace and comfort He has brought to us in the forgiveness of our sins? Can we estimate the greatness of His gift of the Holy Spirit and all that He means to us of holiness and power?

(2) Again, through Him there is still so much to look forward to in the future! As He is highly exalted now, so are we to be, we look forward to His Home, His throne, His glory. We shall share all with Him.

(3) But more every artist, every musician wants to learn from the greatest Master, the ideal of his profession. And in the spiritual sphere Jesus Christ is the perfect example.

There is no fault, no flaw in Him. He is the best Pattern. He is ideal man. We cannot be satisfied with anything less than His mind.

Above all, let us remember Christ's mind was a passion for souls. Seek the same passion, it will lead you along the way He went of humiliation, subjection, sacrifice, but it will, as His, end in glory. "This is my Beloved Son in whom I am well pleased."

## Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

Mr. T. A. Strudwick, Tryon Rd., Chatswood, £1 ls.

A boat is meant to be in the water—there is trouble if the water is in the boat. And the church is meant to be in the world, but when the world is in the church it spells disaster.—Mr. R. T. Naish.



The C.M.S. Summer School is being held at Seaforth, near Melbourne, 12th to 17th January.

The Rev. E. J. Davidson, B.A., of Toc H, has resigned to take up work at the Bathurst Cathedral.

The Rev. L. Sutton, of Sydney, who has been abroad for about two years, returned to Sydney last week.

The Rev. R. A. Ezzy, Th.L., has been appointed curate at St. George's, Hobart, and preached his first sermon there on January 5.

Rev. C. A. Lucas, rector of St. John's, Darlinghurst, Sydney, is arranging to leave for England in March on a six months' holiday.

The Rev. L. G. Edmondson, of Earlwood, Sydney, left with his wife, on January 4th, for England. He expects to be absent for about six months.

Dr. H. D. Matthews, for many years a C.M.S. Missionary in China, and who recently resigned, has taken a Medical Practice at Bondi, Sydney.

Dr. Northcote Deck, for a number of years a Missionary in the South Sea Islands, is on a visit to Australia. Dr. Deck has been living in England for the past four years.

There was a pleasant surprise for the Rev. A. R. Ebbs, rector of St. Matthew's, Manly, N.S.W., on Christmas Eve, when he received a beautiful study chair as a Christmas gift from the Church Officers.

An error occurred in the notification of Canon Blackwood's appointment. Canon Blackwood, of Tasmania, has been appointed Archdeacon of Hobart, in place of the late Archdeacon Richard.

From Friday, 10th January, until 17th January, an All-Australian Summer School for Anglican Clergy, readers, and teachers, is to be held in the Canberra Grammar School. It will be the first meeting of its kind to consider religious educational problems.

The Rev. A. E. Hodgson, who has been in the Mission District of Ceduna, S.A., for the past two years, was in Sydney last week for a few days, on his way to Queensland. Mr. Hodgson is to be married on January 25 to Sister Elliott, lately in charge of the Hospital at Ceduna, S.A.

The Bishop of Armidale will officially open in February, the new Children's Home at Mungindi. Miss Cheers, a B.C.A. Van Missioner, has accepted the appointment of Matron. The Rev. H. E. Felton, who is at present on a holiday in Sydney, the rector of Mungindi, has taken a keen interest in the erection of the Home.

We have pleasure in notifying the engagement of Miss Una Gertrude, second daughter of Mr. and Mrs. T. E. Camp, "Homestead," Bell Street, Coburg, Victoria, to the Reverend R. Campbell Findlay, second son of Colonel R. J. Findlay, O.B.E., K.L.H., and Mrs. Findlay, of "Keston," Moyser Road, Streatham, London.

The Bishop of Central Tanganyika (the Rt. Rev. G. A. Chambers) underwent a successful operation for kidney trouble at Hampstead Hospital, a beam message from London states. He had gone to England for a special deputation for the C.M.S. Bishop Chambers was rector of Dulwich Hill, Sydney, before he became Bishop of Tanganyika.

The Bishop of Nyasaland, Dr. T. C. Fisher, was killed recently by the overturning of his motor car when in a lonely part of his diocese. He died while being taken to Likwenu mission station and was buried there. He was consecrated in 1910. The late Bishop was a warm supporter of the plan for the formation of an East African ecclesiastical province.

The Rev. T. C. Hammond, M.A., of Dublin, and superintendent of the Irish Church Missions, is to be one of the speakers at the Islington Clerical Conference in England this week. His address will be on "The Crippling Tendencies within Anglicanism." From knowledge and experience, Mr. Hammond will be able to do justice to his subject. Many in Australia still remember with profit and pleasure Mr. Hammond's visit to Australia in 1926.

The Bishop of Maryland, U.S.A., Dr. J. G. Murray, who was also Presiding Bishop or Primate of the Protestant Episcopal Church of America, died recently during a session of the executive of the House of Bishops. He had just celebrated Holy Communion and was still at the Holy Table when he collapsed, and died before medical aid could be obtained. He was 73 years old. He was ordained when 35 years old and consecrated Bishop in 1909.

## C.M.S. Summer School—Austliamer.

(January 4 to 11, 1930.)

N.S.W. Branch.

"Come ye apart awhile with me."

The official opening took place on Saturday, January 4, when a welcome was extended to all visitors by the Rector of Austliamer (Rev. L. Parsons). The Rev. S. J. Kirkby, B.A., acted as chairman.

The special preachers on Sunday, 5th inst., were, 11 a.m., Rev. S. J. Kirkby, B.A., and 7.15 p.m., Rev. P. W. Stephenson, M.A. (Federal Secretary of C.M.S.).

Every morning at 8 o'clock, under the leadership of the Rector of Austliamer, definite devotional prayers and intercessions were offered on behalf of the Foreign Field.

The daily Bible Readings (given by the Rev. S. J. Kirkby, B.A.) were taken from the First Epistle of St. John, and proved to be full of uplift and inspiration.

"The Search," the C.M.S. story for the year, formed the topic for the study groups and general discussion at 11 a.m. This was ably taken by the Federal Secretary (Rev. P. W. Stephenson).

The evening sessions included, 7.30, open-air witness, followed by, 8 p.m., illustrated lantern talks by C.M.S. Missionaries; Monday (Africa), Rev. C. C. Short; Tuesday (India and Ceylon), Rev. J. W. Terrier, (General Secretary, N.S.W. Branch C.M.S.); Wednesday (China and Japan), Rev. S. Wicks; and Thursday (Oceania, Northern Territory) Miss F. Nevill.

The closing meditations every evening at 8.45 were taken by the Rev. P. W. Stephenson, who dealt intensively with the last verse of 1 Cor. xiii., taking Moffatt's translation.

About 70 students attended the camp gatherings and the school hall was crowded during the evening services.

Early Friday morning Holy Communion was administered to all present by the rector and visiting clergy, and a thanksgiving service was held at the close of the session during the same evening at 7.30 p.m.—F.E.T.-H.

THE NEW KIWI TIN OPENS WITH THE TWIST OF A PENNY IN THE SPECIALLY DESIGNED SLOT



Obtainable in BLACK and all shades of TAN

WATERPROOF AND PRESERVATIVE





"To keep Australia Christian."—Arch-bishop Head.  
 "Hold fast that thou hast, that no man take thy crown."—Revelation.

## JANUARY.

- 18th—Prisca, a young girl of 13 years of age, was martyred in Rome, in A.D. 268. Even children showed by their constancy what a power was Christ's Name. No fiery persecution could destroy such faith.
- 19th—2nd Sunday after Epiphany. This day may prepare us for Australia Day, through its teaching of Divine control in the world. It is restful to us in this disturbed time to remember that God has His plan for the Nations, according to prophecy. Every year brings nearer the great revelation of His purpose. It is for us to work and wait for His time.
- 21st—St. Agnes, another child martyr of Rome, 304 A.D.
- 22nd—First Reformed Prayer Book, 1549. Day of the Boy Martyr—Vincent, of Spain.
- 23rd—Order to destroy Images in Churches, 1561.
- 24th—Dogger Bank Naval Battle, 1915. We should forget the acrimony, but cherish the remembrance of the heroism of the past Great War.
- 25th—Conversion of St. Paul. The year opens with teaching which emphasises the importance of Missions to the Heathen and others outside the Christian Church. Epiphany tells us that, and now St. Paul, the Apostle to the Gentiles, speaks again to us of his ruling passion.
- 26th—3rd Sunday after Epiphany. Australia Day. May the God of Nations stretch forth His hand indeed and cure our land of all ill, of forgetfulness of the source of our wealth and prosperity, and grant desire to crown Australia the Queen of righteousness in the Pacific.
- 27th—Victorian Protestant Federation Outing at Williamstown.
- 29th—30 Articles subscribed, 1563.
- 30th—Charles I. beheaded, 1649. Some would claim him a martyr, but with difficulty. Next issue of this paper.



**TO AUSTRALIAN CHURCHMEN**

**We've Done It Before, Or Compromising Our Catholicity.**

(By Nemo.)

IN all probability the Church of England, through its Bishops sitting in conference at Lambeth will this year be called upon to make a decision of the most weighty and far-reaching character. In fact, it may well be (as someone recently pointed out) the biggest thing for our Church, and possibly even for Christianity, since the Reformation.

In order to understand the importance of the question, let us first, briefly see what the question is. It has to do with Bishops. Prior to the Reformation the whole of Christendom was for centuries governed by Bishops. At the Reformation some of the Churches retained bishops, others rejected them. For our present purpose it does not matter whether these latter did so willingly or unwillingly. Amongst those who retained bishops is, of course, the Church of England. Now, in our Church are two schools of thought, two sep-

arate sets of opinions, regarding Bishops. Are they absolutely necessary for the very existence of the Church, or are they only advisable? Are they vital or merely expedient? Or, to use the Latin terms generally employed, is Episcopacy (or government by Bishops), the "esse" or only the "bene esse" of the Church? ("Esse," we might say, means "the being," and "bene esse" the "well-being.") Our Anglo-Catholic brethren strenuously affirm the former, Evangelicals just as earnestly contend for the latter. As hundreds of books have been written on both sides, we cannot do much in one short article, but it is something to have the issue clearly defined. We hope, however, to deal with one point further, and to try and show that our Church has already ranged herself on the side of those who maintain that Episcopacy is the "bene esse" of the Church.

But what about the Lambeth Conference? Well, the question is coming up this year in a concrete form. Briefly, the situation is this: In South India a Union of Churches is proposed. One Church is Episcopal, viz., our own, and others are non-Episcopal. The proposals for union involve the recognition for apparently a limited time (30 years) of non-episcopal ministers, and Lambeth is asked to approve of the proposals. This has aroused controversy in England, because our Anglo-Catholic friends realise that if Lambeth approves, our Church is committed to the "bene esse" view, which is abhorrent to Bishop Gore and many others. Indeed, there is some talk even of a secession if Lambeth gives the scheme its blessing. For, if it does so, we are told we are compromising our Catholicity and endangering the Ark of the Lord. But (and this is the point of this article) we have done it before. Because, after the accession of Elizabeth, the Church of England admitted as ministers many who were non-episcopally ordained. This was perhaps partly due to a shortage of episcopally ordained clergy, but whether that be the cause or not, the theme of this short article stands, because the principle is admitted. For the facts are beyond dispute. Contemporary evidence is strong. Here, for example, is the witness of Hall, Bishop of Exeter, and later of Norwich, who died in 1556. Speaking of non-episcopally ordained ministers, he says, "I have known these, more than once, who have enjoyed livings without any exception against the lawfulness of their calling." Cosin, the great Bishop of Durham (died 1672), also speaking of non-episcopal ministers, wrote, "if at any time a minister so ordained came to receive a cure of souls among us (as I have known some of them to have so done of late, and can instance in many others before my time), our bishops did not re-ordain him." Burnet, too, who, in 1689, was made Bishop of Salisbury, wrote of non-episcopal ministers, "those who came to England from the foreign Churches had not been required to be ordained among us." Even Keble, whose sympathies naturally were all the other way, wrote, "nearly up to the time when Hooker wrote, numbers had been admitted to the Church of England, with no better than Presbyterian ordination."

The very latest book, published in England some three or four months ago, is "The Case for Episcopacy." It is by a scholar, viz., the Rev. Kenneth D. Mackenzie, formerly a Fellow of an Oxford College. He writes from the Anglo-Catholic point of view, and writes ably and persuasively. How-

ever, he is compelled by the logic of facts to admit that the Church of England has not always maintained an attitude which we may fairly claim is that which maintains Episcopacy to be of the "esse" of the Church. He says (pp. 95 and 96) "It is quite true . . . that neither in 1610 nor in 1662 did the newly-consecrated Scottish bishops insist on re-ordaining the Presbyterian ministers. . . . There is evidence that the new Scottish bishops intended to decline to admit ministers until they had been episcopally ordained, but if this was their intention they certainly failed to carry it out. It is therefore true that the Church of England was twice in her history in communion with a Church which contained many ministers who had not been ordained by bishops." May we not therefore claim that in regard to recognising other than episcopal orders, our Church has quite clearly and definitely created a precedent? If this is to compromise our catholicity, why we've done it before, and our Church, by her actions quoted above (and more could be quoted), has clearly taken the position that bishops belong to the "bene esse" and not the "esse" of the Church.



Australia Day—January 26.

NOT too little notice is taken of this day so far as pulpit utterances are concerned. Yet our religion has much to do with the affairs of the world, and it is a Pauline precept that the powers that be are ordained of God for a good purpose. The Church of England, which comprises about 50 per cent. of the population of the Commonwealth, counts really for very little in the life of the nation, because Anglicans so frequently forget their religion in the ballot box. If we could but believe with Mazzini that every social question is at root a religious one, we should not continue the sin of separation of the secular and the divine. Both are one, and God reveals Himself in the affairs of Nations, as the Prophets of old testified so often and so thoroughly. We ought to believe that a glorious destiny awaits this Land of the Golden Fleece, not so gilded now as at one time. It may be for our moral gain that wool declines in value. Its 50 million pounds sterling did not always represent the true value, for money does not always spell worth. We need to grow men rather than sheep, but what are men who pray not better than sheep? If in the harder times which seem to be on us now we learn to gain moral and spiritual strength, and confess as a people that righteousness alone exalteth a nation, we shall become rich indeed. May 26th January become a day of national prayer.

## Noah's Ark Cinema Film.

THE film of this subject is undoubtedly defective and misleading, and it has been vigorously denounced by clerics. Would it not be better, while pointing out the errors, to admit that there is value in such films despite their regrettable features? For one thing this film does reverently portray the Divine purpose. The entry of the animals is bizarre and un-

true, and there are other shortcomings. Still the picture reaches a large number of people to whom it does not much matter that they should receive a modicum of wrong description, simply because they will, otherwise, receive none at all. Half a loaf is better than no bread. Until the Church can take on the production of decent religious pictures for general use, or gain the ear of the professional producer, there is nothing for it but to thank God that by some means the Gospel is preached, however defective its presentation may be. Which of us will claim to have ever given to our people a correct and complete verbal description of the major contents of the many dramatic episodes which form the message of the Word of God? Some of us have probably never mentioned Noah's Ark except in the Baptismal Service.

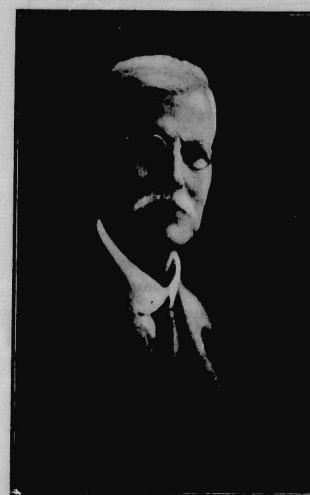
## Selling Australia.

A RATHER silly suggestion appeared in a London paper last week to the effect that England could discharge all her War Debts by disposing of Australia to U.S.A. Whether U.S.A. wants Australia is one thing. Another is whether Australia wants U.S.A., or anyone else but Britain, to protect her from attack. Apart from these minor factors, there lies the fundamental condition that England does not possess Australia in the sense of being able to sell her as a property. Australia is not a Crown Colony, and has her own rights in this and many other matters. Perhaps there are some folk who would like to sell Australia to the Pope, or to the Bolshevik. In fact, there are plenty of people who are selling their birthright every day. They sell Australia for greed, or gold, or drink, or for anything which may offer. It will be interesting to observe how people will place self-interest and trade advantage (alleged), when voting on the liquor question. It was not reflective of noble national character to see the tremendous efforts successfully made by amusement proprietors to alarm the public and cause revolt against the then existing Government because the people's pleasures were to be taxed. What else should be taxed before this? There are many people who will spend their last shilling in pleasure, and then turn round and appeal for charity!

## Have We Lost our Way?

THE title of a notable booklet may be applied to Australian affairs when it is noted that in Victoria, which is a fair sample, the cost of supporting Neglected Children has risen in seven years from £66,000 a year to £89,000. There are now 1365 children committed to the care(?) of the State. To these should be added all the many inmates in religious institutions. It is appalling to think of the growing tendency to beget children, and leave them to some one else to look after. At the same time is reported a decrease in marriages, 11 per cent., and births, 6 per cent., a greater falling-off than in any other period since the end of the Great War. Yet we are deliberately shutting out newcomers from overseas, under the specious plea that the best addition to Australia is the native infant.

"The cynical maxims of Machiavelli, and the modern idea of the God-state exalted above morality, had increasingly dominated political theory and practice."—Dean Inge.



Mr. A. Exley.

## Campaign Director of the Queensland Church Defence Association.

WHEN the Church Defence Association of Queensland inaugurated its work, the choice of a Campaign Director fell upon Mr. A. Exley, a well-known citizen of Brisbane and a public servant. The choice was a wise one. Mr. Exley came to Australia from England as a young man and entered the Education Department and for many years was a teacher and an inspector in the State of Queensland. On his retirement many eulogies were paid him for the excellent contribution he had made to School life. Perhaps he was best known for his work as headmaster of the Brisbane Central High School, although as an inspector his ability was well to the front. Mr. Exley was for 20 years a member of the Brisbane Synod, and has always been consistent in his witness in the parochial life of the Church.

His ability and spiritual keenness he has brought into requisition as Campaign Director of the Queensland Church Defence Association, and he has the loyal support of the large number of members who are pledged to the principles of the Church of England as Apostolic, Catholic, Reformed and Protestant. The Association is an active body, and many are watching with interest its progress.

If we might advise, we would say, with a recent speaker to the Association, that some active work in connection with the C.M.S. or some other Protestant missionary body, would prove valuable in expanding the Association's usefulness.

The inroads of Anglo-Catholicism into the Church are to be resisted as foreign to the true spirit of the Church of England, and it is encouraging to find men like Mr. Exley and those associated with him giving their time and energy in maintaining in our beloved Church the heritage and trust handed to us by the Reformers. We wish them well in their endeavours.

Mr. Exley visited England about six years ago, and is arranging for a further visit this year. In wishing him and his family bon voyage, we express the hope that he will return invigorated and renewed for the important work he is carrying on in Brisbane.

## Antinomianism.

(By Rev. A. P. Chase, B.A.)

ABOUT a hundred years ago it was customary to use the term Antinomianism to signify the doctrine that the law was not a rule of life to believers under the gospel. The heresy arose in Germany in the sixteenth century. Its founder was John Agricola, and it was Luther who first styled him and his followers Antinomians. The doctrine of Agricola was itself obscure but in some form or other it took root and spread, and sprung up in England during the Protectorate of Oliver Cromwell.

Its extremely mischievous character and the unsound basis on which it rested was pointed out by leading divines in no unsparing language, but it still kept its hold on the minds of many, and as late as the year 1819 Samuel Chase published a book entitled "Antinomianism Unmasked," to prove the unscriptural character of the doctrine and how subversive it was of true Christianity.

Although the word "antinomianism" is not now in common use, and we do not dread the open avowal of the doctrine, yet it is not certain that the heaven has been entirely cast out from the minds of Christians. The reference is not to those who make no profession of religion—they must be regarded from a different standpoint—but to those who are professing Christians and acknowledge the authority of the Scriptures. Not to mention grave faults, it will probably be admitted that there is considerable laxity of conduct among us in what might be called minor matters, such as forgetfulness or disregard of promises and engagements. These of course are more or less serious according to the nature of the case, but it should be a matter of conscience to fulfil every promise. Now what causes this laxity in the case of good men and women? It would seem that at the back of their mind they cherished the idea that they were in a sense free from the law. They are rejoicing in the freedom of being sons of God. They know that they are not justified by works. They pity those who have carried the merit of good works to an extravagant length, and this has led them to run into the other extreme, of exercising no strict watch upon their thoughts, words and actions. They are in a slight degree Antinomians at heart, and, like those heretics of old, though not to the same extent, they misinterpret the saying, "Ye are not under law but under grace."

In the book already mentioned, the writer in combating the Antinomian heresy, is at great pains to show that the Christian "under grace" is bound to keep the law of God quite as strictly as one "under the law." He shows how the word "law" is used in different senses according to the context and the presence or absence of the article. When the Apostle Paul wrote, "Ye are not under law but under grace," he was referring not to the law of Moses nor to law as a rule of action, but to law as representing strict and rigorous justice. He meant that believers were no longer subject to the exercise of severe and impartial justice, calling for the death of the offender, but were now allowed under specified conditions the pardon of sin, and were given power by the Spirit to do the will of God. The author shows that Christ is Legislator as well as Redeemer; that a renewed life forms a principal part of salvation;

(Continued on P. 10.)





## NEW SOUTH WALES.

SYDNEY.

From the Archbishop's Letter, December 18.  
A Retrospect and a Prospect.

This letter will convey to you my heartfelt good wishes for the New Year. I pray that God will richly bless and guide you as you traverse another year of life's journey. It may appear somewhat cynical to speak so easily of happiness in a year which opens with heavy clouds obscuring the sky, the darkening pressure of industrial unrest and financial stringency. Yet it is useful to recollect that this is no strange thing that is happening to us. The waves that fling their obscuring mists of spray across our vision as they beat upon life are really the after swell rolling in upon us from the mighty upheaval of the war that ended eleven years ago. We suffered our cruel losses during the war, but yet we were beyond the impact of the most overwhelming of its forces. At last we are beginning to feel the billows that have rolled round the world. Many of these troubles came upon us because we have failed to realize that the War left us a far poorer people than we were, and we have thus far not been compelled to readjust life to the new and limited conditions. But the demand is upon us now on many sides of our social life. It may truly be a reminder from God Himself of the mighty deliverance that He wrought for us in that ordeal of the War, which we so frequently strive to forget, and also we too often act as if we had forgotten. The hand of God's discipline is upon us in love. This thought should banish any kind of pessimism. More than this, we should recall the dark days through which our race has proved victorious in centuries past.

It is, of course, well to lay to heart the searching criticism of the Tiger of France, M. Clemenceau, who said that England has one foe to fear, and that foe is herself. We are bidden beware that we do not permit ourselves to grow flabby, either with self-pity, which is a characteristic of the democratic mind, or with rebellion of sentiment against conditions which are the inevitable outcome of circumstance. Our forefathers endured hardness, strong in the faith of God with which they had been reared. Are we really content to be less hopeful, and therefore less imperturbable because less convinced than they were that God ruleth over the water floods. I still think that you hold true with the God of our fathers, for the guidance of each succeeding race, and so, without hesitation, I wish for a very Happy New Year, and I commit you to God and His Grace.

## The Order of St. John of Jerusalem.

I have recently been appointed by the King, Sub-Prelate of the Order of St. John of Jerusalem, a distinction of which I am proud, partly because the work of the Order has long interested me. I have also accepted the invitation to preach at the Annual Festival in

the historic Church of St. Bartholomew's, Smithfield, the ancient Church of the Order on St. John the Baptist's Day, when in England.

## Advent Ordination.

We are now preparing to receive again at Bishops Court the Ordination candidates who are to be Ordained on St. Thomas' Day. There are 17, which is a number for which we are thankful. Several friends most kindly gave beds to half of them, but they all have their meals together at Bishops Court, with addresses by chosen clergy and a quiet opportunity for meditation and freedom from the ordinary parochial cares. For the last two years I have boarded them at Moore College, by the kindness of the Principal, but Mrs. Wright considered that it did not for them to be in surroundings that did not reproduce the ordinary life of the College, with its distractions, if she could manage it. Furthermore, it gives us a better opportunity of personal contact with them. We ask for your intercessions on their behalf after their Ordination.

## St. Mary's, East Balmain.

The annual Christmas Tree and S.S. Prize Distribution was held recently in St. Mary's Parish Hall. One hundred of the junior children were entertained at tea, after which gifts from the Christmas Tree, kindly organised by the ladies of the Home Mission Society, were distributed by Santa Claus—impersonated by Mr. F. P. J. Gray. A truly remarkable concert by the young people of the parish followed, and was much appreciated by young and old. The Venerable Archdeacon Charlton presided, and gave the young folk some valuable advice. He also presented the prizes to their winners. Mr. Fred Haney and Mrs. W. G. Armstrong, representing members of the congregation and the Young Peoples' Societies, asked the Rector and Mrs. Phair. The Archdeacon then presented Rev. J. T. Phair with a silk scarf for ministerial uses; and Mrs. Phair with a dainty box of household linen. Both Mr. and Mrs. Phair were taken completely by surprise and suitably responded. The incidents of the whole proceedings conveyed an expression of the harmony and happiness prevailing at St. Mary's.

## VICTORIA.

MELBOURNE.

Archbishop Head visited the Australian Board of Missions holiday camp at Olinda. Between 35 and 60 persons, who are interested in the missionary work of the board, have met to discuss missionary problems. The Chairman is Bishop Stephen, formerly Bishop of Newcastle.

St. Paul's Spire Appeal has been successful. The final touch on the last day of the old year came in a woman's gift of

£1,004. It is anonymous. The work will be completed within two years.

St. Chad's Mission Church, Martin Street, South Yarra, which has not been used for services for more than two years, has been sold to Mr. A. A. Joske, of South Yarra, who has given the building to his daughter for an art studio. Miss Joske had rented the Church for some weeks.

## BALLARAT.

At St. Paul's Church, Camperdown, the Bishop of Ballarat (Dr. Crick) dedicated a window and a brass tablet in memory of the late Mr. William Thomas Manifold and Mrs. Alice Mary Manifold, of Purrumbete.

## TASMANIA.

## Mystery Play.

A mystery play entitled "The Three Roses" was recently produced in the parish hall of All Saints', Hobart, when the image of the infant Christ used in the play was lent by the Rectress of the Roman Catholic Orphanage. All Saints' has become, of recent years, an Anglo-Catholic parish, and the Rector, the Rev. J. K. Pitt, said on this occasion that these mystery plays were used in the Middle Ages as a means of instruction and devotion and are now being largely revived in England.

"Back to the Middle Ages" is, of course, the well-known cry of the Anglo-Catholics, but why, we ask, should we, in our present state of education, revert to a period when the great mass of the English people were unable to read or write, and the Bible in English was hardly to be come by. And, furthermore, what was the character of these mystery and miracle plays? Professor Ashley Thorndike, occupying the Chair of English in the University of Columbia, has lately published an authoritative book on "English Comedy," and in the following quotation he shows how the farce sprang from the miracle play. "Comic or farcical additions, however, are not uncommon in the miracle plays. Herod, the tyrant, from an early date, was represented as a ridiculous braggart.

The minor devils everywhere were employed to excite laughter. There was much fun as they carried off the wicked to Hell, or even made sallies into the audience after some of the spectators. The life of Mary Magdalene before her conversion gave a manifest opportunity to be no less amusing than edifying. In England the play of Noah afforded a chance for a lively farce on the favourite theme of the taming of the Shrew. When the Ark is completed, Noah's wife stoutly refuses to enter, and prefers to remain drinking with her gossips even after the rain falls and the waters gather. A good beating by the husband finally tames the Shrew."

In one of the best-known Nativity plays, the rogue of the piece (Mak), steals a sheep, which he places in a cradle, pretending it is his wife's new-born child, and it is only on returning to present a gift that the shepherds discover the true nature of the babe. The rogue is thereupon tossed in a sheet, and this boisterous act is going on, the chorus of the Heavenly Host breaks in, calling them to Bethlehem.

No wonder that one of Wycliff's sermons was directed against these plays, even though their apologist says it was the lesser evil that the people should have their recreation by the playing of "Miracles" than by the playing of other "japes."

Eventually the religious or Biblical part of these plays dropped out, only the rude farce remaining, and in this farce the parish priest and the friar filled the parts of ridicule and buffoonery.

Is there not a lesson for us of to-day when so many Churches are seeking to amuse rather than instruct their congregations?

We think we can do without any Revival of the Miracle or Mystery Play.

I but open my eyes, and perfection, no more and no less.  
In the kind I imagined, full fronts me, and  
God is seen God,  
In the star, in the stone, in the flesh, in the  
soul, and the clod.  
And thus looking within and around me, I  
ever renew  
(With that stoop of the soul which in bend-  
ing, upraises it too)  
The submission of man's nothing-perfect to  
God's all-complete  
As by each new obedience in spirit I climb  
to His feet,  
R. Browning.

## A Strong Protest Against New Prayer Book.

## The Bishop of Truro Called upon to Resign.

An interesting account of the protest meeting at Truro, when the Bishop was called upon to resign, is given in the "Record," under date 22nd November. There was a crowded attendance in the Truro City Hall.

A resolution was passed without a single dissentient strongly protesting against the action of Dr. Frere in using the 1928 Book, and calling upon the Government to take immediate steps to restrain the Bishop from his illegal course, and to maintain the supremacy of the Crown and Constitution. Dr. George Howell presided, and the speakers included the Rev. H. O. Barratt, vicar of Landenawalk, the Rev. G. E. Milnes, honorary Clerical Secretary, and Mr. Henry Fowler, Secretary of the League of Loyal Churchmen and Protestant Alliance, and Mr. J. H. Duckham, of Tuckingmill, who recently made a public protest in Truro Cathedral against the Bishop's use of the Alternative Communion Service.

An account of the meeting is given by the Rev. J. J. Howarth, vicar of Tuckingmill, Camborne, who has been an incumbent of the diocese for twenty years.

"The day itself was enough to deter even the keenest Protestant, yet the City Hall was almost packed, there being but a few reserved seats vacant. At the opening of the meeting a few protesters sought to make themselves heard, but such was the temper of the audience that these feeble protests were swept aside like straws. The meeting gathered strength and momentum with each speaker until the climax was reached, when the entire audience stood, and with upraised hand passed the resolution supporting an appeal to Parliament without a single dissentient vote, and later with the same unanimity demanded the resignation of the Bishop of the diocese—an astounding spectacle in a Cathedral City!

"I am glad, as an incumbent of 20 years in this diocese, to record that there was no attack made against the character and honour of Dr. Frere—the attack was entirely against his attitude and policy re the twice rejected Prayer Book.

"I left the meeting with only one impression—the impression that the Archbishops and Bishops who, by word or example, are commending the rejected book, are already beaten.

"Nothing moved the meeting so much as the Rev. R. O. Barratt's affirmation that the rejection of the Prayer Book was a miracle, and that to fight against it was to close one's eyes to a Divine interposition in answer to prayer.

"To my mind, the most hopeful statement was from the chairman, who declared with utmost sincerity and depth of feeling.

"There is yet time to rectify the mistake that has been made; let the Archbishops and Bishops order the complete withdrawal of the rejected book. If the Truro meeting, on the wettest of wet days, is a forerunner of similar meetings to be held throughout the country, even the most obstinate Bishop will be compelled to acknowledge that the bench of Bishops have outraged public regard for decisions made in the High Court—the High Court of Parliament.

"Is Parliament not a Court? Are we not hidden to pray daily for the High Court of Parliament?

"The truth is (unpalatable as it must be to many) the rejection of the Deposited Prayer Book by the Commons pronounced the doom of Anglo-Catholicism in the Church of England.

"Its doom was sealed further by the Bishops themselves when through Convocation and the National Assembly they decided to act as though Parliament did not exist.

"Still it is not too late, as Dr. George Howell said, to rectify the wrong that has been wittingly or unwittingly done to a decision twice given in Parliament."

## Deputation to the Bishop.

On Saturday, a deputation, led by the Rev. G. E. Milnes, Rev. H. O. Barratt, Mr. Henry Fowler, and Mr. J. H. Duckham, accompanied by over two hundred people, went in procession to the Bishop's residence, "Lis Escop," to present a petition requesting his resignation. The petitioners deplored the Bishop's action in ordering the use of the Deposited Book of 1928, in the diocese.

They regarded his challenge to the decision of Parliament, as a sinister attempt to undermine the constitution of the Church of England by law established, and prayed that the Bishop would immediately place his resignation in the hands of the Crown.

At the head of the procession a banner was carried, bearing this inscription: "The Bishops defy Parliament. We are calling upon the House of Commons to assert, maintain and defend its rights, supremacy and authority. Dr. Frere, Bishop of Truro, has defied Parliament. We call upon him to resign."

The deputation found that the Bishop was not at home, and the petition was left with his private secretary, Mr. Oswald Swete, who expressed regret at the Bishop's absence.

## The Bishops and the Prayer Book.

A strong appeal has been made to the Bishops in England by a number of clergy and laymen against the proposal to ask for the appointment of a commission to inquire into the constitutional position created by the rejection by Parliament of the two Prayer Book measures. The following is the statement:—

"The Archbishop of Canterbury has recently made an appeal for the cessation of controversy. The Archbishop of York has intimated that in November the Church Assembly is probably to be asked to approve the appointment of a Commission to enquire into the constitutional position created by the rejection by Parliament of the two Prayer Book measures.

"We would point out that the starting of such an enquiry by the Church Assembly would not only rekindle controversy, but also, by raising the issue of Church and State, greatly extend its scope. Only an imperative necessity could justify such a step. We submit that no such necessity exists.

"The rejection of the Prayer Book measure was entirely constitutional; and, in the opinion of the very many, it expressed the mind of the rank and file of Church-people, whose wishes found a more direct expression in Parliament than they could secure in the Church Assembly.

"We urge that, in course of time, an attempt should be made to deal with the problem of making the House of Laity of the Church Assembly directly representative of the parochial electors, as well as of the teaching members of the Church in our colleges and universities.

"There appears to us to be no reason why Parliament should not be asked to give legal sanction to those parts of the Revised Prayer Book which meet with general acceptance.

"We recognise fully the difficulties of the Bishops. But we are convinced that they would best promote the peace and usefulness of the Church if, instead of opening the door to controversy on constitutional questions of the gravest import, they would endeavour to lessen existing differences by appealing to members of all schools of thought to be ready to confer with one another and to learn from one another, keeping in view our Communion prayer that 'all who confess God's Holy Name may agree in the truth of His Holy Word,' and so live 'in unity and godly love.'—The Record."

Don't try to hold God's hand; let Him do the holding, and you do the trusting.

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## The Dawning of that Day.

"The Church Gazette," the official organ of the National Church League, London, in its October issue, says:—"We have received a copy of a book by Rev. H. G. J. Howe, L.Th., Rector of Christ Church, Gladesville, N.S.W., entitled 'The Dawning of That Day' (1/6 net) and we will stock it in our Book Room. It has already reached a fourth edition, has had a large circulation in Australia, and is strongly recommended by the leaders of the Advent Testimony Movement in this country. It is a clear, moderate, and uncontroversial presentation of the case for the Pre-millennial Advent of our Lord, and it is presented with very considerable ability. The writer is a careful student of prophecy and of contemporary history, and we think that many people in this country will be glad to have this clear and concise statement."

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(By the Rev. A. Law, Th.Schol., D.D.)

Obtainable at the Diocesan Book Depot, St. Paul's Cathedral, Melbourne, and "The Australian Church Record" Office, Sydney.

The Parish Bookstall Society is a private venture. Profits are given to various Church of England causes. Since 1917, 280,000 copies have been printed, and £2500 spent. HALF PRICE for cash orders of over 12/- worth.

Archdeacon Hamilton, Gippsland, wrote:—"I consider the Confirmation Booklet 'From Baptism to Communion' (Ed.) the best thing published. I have used it for years. It is so thorough and covers all the ground."

The Rev. Canon H. T. Langley, M.A., of St. Mary's, Caulfield, Melbourne, desires to express to clergy and laity his impressions of this new publication. He writes:—

"The clergy have long needed a book of this kind. It has come to some of us in answer to a felt need in our parish work."

"Our Wedding Day" is a chaste little book of 60 pages, exquisitely printed. The subject of marriage needs plain speech, combined with the utmost reverence. This is characteristic of the eleven chapters.

"I can imagine only feelings of gratitude from those 'about to take the holy estate of matrimony' upon them, for the wise counsels and advice."

"Clergy can obtain this book at such a reasonable cost, that they may use it freely as a Gift at Weddings. Also they will find it a source of suggestions for those 'fatherly' talks which any true pastor gives to his people entering on matrimony, and passages might well be taken from this book for the address."

It is suggested that the Bride and Bridegroom use the copy, which can then be suitably inscribed. The smaller editions contain useful detail regarding the conduct at weddings, and may be lent to make the service more hearty and congregational."

The Rev. A. R. Ebbes, of Manly, N.S.W., having ordered several times, writes:—

"I am delighted with Doctor Law's booklets, 'In the Valley of the Shadow,' words of comfort in sorrow for the bereaved and 'Our Wedding Day.' I consider that the whole Church is indebted to him for their publication. I am using them freely. Those who have received them have expressed their deep appreciation of their contents. I gladly commend them for use by my brother clergy throughout Australia."

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"An excellent summary, concise and clear . . . popularly written. This little book should be in the hands of all thoughtful Christians."—Church Record, 1928.

"It has taught me much that I did not know before. I wish every member of the Church of England could read it."—A Churchman in New South Wales writing to a Friend.

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### ANTINOMIANISM.

(Continued from P. 7.)

that Christian privileges are inseparably combined with duties; and every hope of eternal life is necessarily presumptuous and unfounded, which is not connected with "keeping the commandments of God."

It may be said that at the present day these truths are well understood and faithfully taught. It is, however, questionable whether the commandments of God are being sufficiently explained and emphasised from the pulpit or even in the Sunday School, a most appropriate place for such teaching.

A famous expositor has said of the Decalogue, "By a few salient and far-reaching precepts, pointedly expressed, and easily remembered, it covers the whole religious and moral life; and provides a summary of human duty, capable of ready expansion and adjustment even to the highest Christian standards, and unsurpassable as a practical rule of life." And so the ten commandments, as expanded by Christ and His apostles, are ever to be taught and accepted as an essential part of our religion. If Christianity is divested of its precepts and its sanctions, and represented as a mere charter of privileges, it will not be the religion of the New Testament; it will not be the religion of Him Who closed His sermon on the Mount with the words, "And every one that heareth these sayings of mine, and doeth them not, shall be likened to a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it."

### The Jews and Christ.

Another one of the most significant events in Jewish history was the startling proposal made public by Jews of Denver, Colorado, organised into an executive committee, that Jews should again form and convene at Jerusalem their ancient Sanhedrin, for the purpose of a retrial of Jesus. The plan will require fourteen years for its accomplishment—three years for the organisation of the Sanhedrin, seven years for the presentation of evidence and discussion, and four more for the judicial deliberation and the verdict. This desire for the re-formation of the Sanhedrin and for the restoration of the Temple and its worship has been gradually finding expression all over the Jewish world since the Balfour declaration, but the Denver Jews were the first to initiate official action toward that end. Many Jews are opposing the plan through fear that Jesus may be declared the Messiah.

Golden work of God is circling the globe of which we know little or nothing. In West Africa in 1900 there were 28,000 Christians in C.M.S. districts; to-day there are 241,000. In the East African C.M.S. Missions there were in 1900, 30,000 Christians; to-day there are 215,500. In the Upper Nile diocese, the first station was opened in 1900, and to-day the Christian community numbers 60,000. In India, Burma, and Ceylon, in the C.M.S. area alone, converts are being added to the Church at the rate of 10,000 a year. During the last fifteen years the Wesleyan Methodist Missionary Society missionaries and African ministers have baptised over 100,000 adult converts from fetishism in West Africa alone; and, in addition, there are the multitudes baptised on the French Ivory Coast by the black 'prophet,' William Harris, and his helpers—probably from 60,000 to 100,000.

## Women's Column.

(Contributions, especially from Women, will be welcomed by the Editor for this column. Please address: "Editor," St. John's Vicarage, Toorak, Melbourne"; or "Care of Miss Bayley, 'A.C.R.' Office, 'Bible House,' 242 Pitt St., Sydney.")

"A perfect woman, nobly planned  
To warn, to advise and to command;  
And yet a Spirit too, and bright,  
With something of an Angel light."

### Love, Honour, and Obey.

"Miss Helen Wills will be married at Berkeley, California, to-day, December 23, to Mr. F. Moody. The words, 'With all my worldly goods I thee endow,' and the Promise to obey, will be omitted from the Marriage Service."

The above was a News Item in the "Sydney Morning Herald" of that date; and it was, doubtless, read with interest by many, both men and women; and probably gave rise to a good deal of amused speculation as to the outcome of the Marriage of two such independent persons;—he will not promise her an equal interest in the property;—she will not promise to be guided by his wishes. How long, people wonder, will they find it happy or possible to carry on their life of theoretical union and independence?

Many people will, of course, at once recall that there has been of late some persistent agitation, on the part of Militant Feminites, for the permanent omission of the word "Obey" from the Marriage Service;—though not, as far as we remember, for the exclusion of the words relating to Worldly Goods. Does it mean anything? Is there really any general unwillingness on the part of modern Brides to acknowledge the Headship of their Bridegrooms?

We do not think so. The root of normal Marriage relations lies deep in Human Nature, far too deep to be disturbed either by Promises or by their absence. After all, whatever may be asked or promised, the Obedience, and the Sharing of Possessions, are the outcome of Mutual Love; and find their basis, not in any Promise, but upon the relative Strength of Will and Purpose of husband and wife.

In most cases the greater strength of Will and Purpose lies with the Husband; and the wise Wife fits herself into accordance with them; and therein finds her happiness. There are, on the other hand, many cases where the Wife's Will and Purpose are stronger than the Husband's; and then, however much the conditions may be "camouflaged," the Wife is really and naturally, we may even say necessarily, the Head of the Family.

It is a question of Strength of Character; and here comes in the point of what we have to say. Strength of Character is best produced and maintained by Christian principles. It is the Man and the Woman who fear God, whose first loyalty is to the Lord Jesus Christ, who possess pre-eminently the happy faculty, so necessary to Family Happiness, of gladly giving way on small and unimportant matters, and of standing like a rock on matters of Right or Wrong.

Every good woman loves that her husband shall be strong. She feels the shame if he turns out to be a weakling. She would feel it to be a mutual disgrace if he promised to "obey" her.

But the strongest man, and the strongest woman, is the earnest Christian. The weakest man is the Drunkard, and the man who gives way to his lusts. Nothing strengthens the Character like Christian principles, Christian Self-restraint,—nothing weakens it like Self-indulgence. Let Christian women remember St. Paul's rule: "She is free to be married to whosoever she will, but only in the Lord." Then, and only then, we shall have everywhere happy, well-ordered homes, and a cessation of Divorces.

Longfellow describes a happy marriage, when he says:—

"A manly form at her side she saw,  
And Joy was Duty, and Love was Law."

But the truest Manliness rests on Christian Principle. Substitute the word "Christian," in Longfellow's rhyme, for the word "Manly," and you have the great truth that makes for every happiness in married life;—when the Wife rejoices to obey her Husband, because he and she both obey Christ Their Marriage has been "in the Lord."

No other marriage promises happiness like that. No other marriage ought even to be contemplated by Christian Men or Christian Women.

## Wise Men Came From The East.

(Written for "A.C.R." by Mrs. E. M. Boyd.)

IT is impossible to say who these wise men were—Abraham had sent those children of his born after Sarah's death to the East; and Jews had been carried away to Babylon, but it is most probable that being "Magi" they were Gentiles. Peoples in the east would not have been ignorant of the Jewish history. Their story would be so dramatic that a great interest would have been taken in it by the surrounding nations, and they could hardly have failed to know that a Messiah had been prophesied. Also when Daniel "master of the magicians" was there, his fame would have spread to the surrounding countries, and his teaching would probably have permeated to some extent that of the wise men of his time. So, that it is possible, and seems certain, that these men had learnt to know the true God, and when the star appeared were prepared to recognise it. Having seen it they at once set off to Jerusalem; pictures show the star in the distance guiding, but the Bible does not say so—there was no need for guidance then. At Jerusalem there seemed as if nothing unusual had happened as might have been expected. Neither the king nor the chief priests knew that this child had been born, but they got some information and left the palace. Then the Star which they saw in the east appeared, and when they saw it they rejoiced "with exceeding great joy." Why did they? When they had seen it in the east there was no such joy. Because they realised that that star was a special messenger to themselves. It was not for the king nor the chief priests, nor for the Jewish nation, nor for the world in general; but just for those few strangers. They could hardly have realised at first the momentous significance of this, the immediate aspect of it was so overwhelming, it was so intriguing, personal, intimate, that they could do nothing but rejoice. And what joy is there like that that the Holy Spirit gives in the hearts of those to whom God has revealed his special interest, as personal, as if only to them the star had been sent.

## Church Overseas.

### Stranded Actors and Actresses.

It has been decided to open the St. Martin's Lunch Club in the Strand from 3 p.m. to 7 p.m. on Sundays. There are hundreds of actors and actresses in the metropolis on Sundays who are unable to get to their various homes owing to their engagements.

### Belfast Cathedral.

The carving of the Pillar of Theology in Belfast Cathedral, which has been completed, commemorates James Ussher, the celebrated Archbishop of Armagh, who in 1615 drew up that singularly clear statement of Christian doctrine, the Articles of the Church of Ireland.

### Housing Problems.

The growth of the Middleton Housing Estate, situated on the outskirts of Leeds, presents a problem for the Church. In seven years the population has risen from 1200 to 10,000. The leaving of old environments has meant to many the shattering of age-long traditions, and especially religious traditions.

To meet this ever-growing need a temporary church was provided, a "living agent" secured, and though, despite difficulties, progress has been made in the work amongst young people, yet at the same time the response from parents and adults has been frankly disappointing.

### Vicar and "Greengrocery."

The Rev. J. O. Evans, rector of Saltford, near Bath, who protested in his parish magazine against "turning the church into a greengrocery shop," has learned that Bath Hospital will be glad to receive vegetables after harvest festivals.

Mr. Evans therefore asks his parishioners to bring whatever gifts they can. This is a curious complaint. Deeper complaints lie in two directions. Many people who simply attend church (how lustily they sing!) at Harvest Festivals must be classed as pure materialists. They certainly are thinking of what they can get, and that in a material sense. The second is that an unconscious vandalism is sometimes practised in the defacement of the church's "furniture" by those who should know better—the decorators.—Our Correspondent.)

### Sir John Cockburn.

The Church of St. Dunstan's in the East was crowded on the occasion of the funeral service in memory of Sir John Cockburn, a pioneer of Australian Federation, a beam message from London states. Among those present were the Agents-General, the Official Secretary at Australia House (Mr. T. Trumble), who represented the High Commissioner (Sir Granville Kyrie), Sir Frederick Young, Sir Henry Galway, Sir Samuel Hordern, Sir Newton Moore, Sir George Truscott (formerly Lord Mayor of London), the Hon. John Nivison, representatives of the Grand Lodge of Freemasonry, educational and literary societies, banks and commercial institutions. The Rev. A. G. B. West (formerly of Melbourne and Adelaide) referred to Sir John Cockburn's great services for the Empire and his fellow-men. The body was cremated for burial at Golder's Green.—The "Argus."

### Russia.

The Archbishop of Canterbury, in the House of Lords, directed attention to the attitude of the Soviet Government towards Christianity and all forms of religion, but he had received information that there was now a cessation of the more flagrant violations of the elementary principles of justice. He believed that there would be a greater chance of securing some alleviation of the difficult position of religious people in Russia if representations could be made through ordinary diplomatic means to the Soviet Government.

### Priest-Baronet's Adventurous Career.

Army, Stage, Circus, and Wild West.

By the death of the Rev. Sir Genille Cave-Brown-Cave, rector of Londesborough, Yorks, there has closed a most varied and adventurous career. His life included fighting in the American-Spanish War and in the Boxer Expedition in China, life before the mast, ranching in America, the circus, and the stage. He took Orders in the Church of England in 1920.

The death of his father, in 1907, and his succession to the baronetcy, recalled him to England, and about the time of the death of King Edward he was doing turns on the stage at the London Hippodrome. The West again called him, and, forsaking ranching, he went into pictures. His adventures at this point took a violent turn in a different direction, for, wandering into a Salvation Army meeting, as he put it, he "became a Christian," and later he seems to have joined the Wesleyans and had a "parish" in Virginia. The outbreak of the Great War, however, drew him homewards, and he enlisted and became a corporal. Being considered too old for a Free Church chaplain, he joined the R.G.A., and on demobilisation he decided to take Orders in the Church of England. He passed through the necessary training at the London Theological College, and was ordained in 1920, and for a time was curate of Brompton Parish Church.

Sir Genille married, in 1926, Mary Elizabeth, daughter of John Wreghitt, of East Thorpe, Yorkshire. The deceased had relatives in Melbourne.—C. of E. Newspaper.

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and "The Australian Church Record" Office.

## A Bishop and a Chancellor at War.

The Bishop of Birmingham and the Chancellor of his diocese are at war. The Bishop had ordered the removal of illegal ornaments from St. Nicholas' Parish Church on the death of the incumbent. The Chancellor said that he alone was competent to deal with the matter. Some high words were used in the correspondence which followed.

## South Indian Re-Union Scheme.

Dr. Gore and his friends find certain phrases in the proposal of the South Indian Church Proposals far too liberal or indefinite. The sense of two such phrases may be given: (1) God bestows grace in conjunction with a belief in the value of the Historic Episcopate. (2) It is hoped that after a certain period all those who have joined from the Free Churches will submit to Episcopal Ordination.

On the other hand, Dr. Headlam, Bishop of Gloucester, certainly an eminent theologian, has given his almost unqualified blessing to the proposals.



## YOUNG RECORDERS.

### Aims:

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

Mt. Dandenong, Vic., Jan. 16, 1930.

"By love serve one another."  
Gal. v. 13.

My dear girls and boys,

During these summer holidays quite a lot of you young people will be moving from one place to another; some of you go to the seaside, some to the hills, some of you camp, lots of you stay at home, but get day trips by car or on horseback. You are all travellers of some sort or other. At the end of this short letter I'm going to tell you the story of St. Christopher, who is called the patron saint of travellers. And do you know how he won that proud position? Just by giving a helping hand to those in difficulty.

In some parts of Europe you may often see painted on the outside of a house, the large sized figure of a man, a staff in his hand, and carrying a child on his shoulder. On asking who he is and why he is there, you are told it is St. Christopher, that he looks after travellers, and that he is painted there so that everyone passing by may see him, think of his story, and so he should bring them a lucky day. Many people travelling by car or aeroplane carry his picture. Some of you may think this sounds very foolish, but read his story and I think we'll all agree that it is a beautiful story of love and self-sacrifice, and one that would do us all a lot of good to think about. His was a life of service to others.

I am, yours affectionately,

*Aunt Mat*

## THE STORY OF ST. CHRISTOPHER.

Long, long ago when there were hardly any roads in Europe, and when people mostly travelled on foot, there lived a man called Christopher. He was a huge person, almost a giant, rough and uneducated, but full of love for God and for his fellow-men. He longed to be of some use to both, and at last went to consult a holy man as to what he, poor, rough and no scholar, could do. This holy man thought for some time, and then made a suggestion. Not far off was a monastery, where many pilgrims came to worship; it was situated in very wild country, and in front of it ran a deep and rapid river. Of course there was no bridge, in those days bridges were not thought of any more than roads; people got over as they could by a ford, and often there were accidents. The suggestion the holy man made to Christopher was that he should live on the river bank

near the monastery and help the pilgrims cross over. "You are so tall and strong," said the holy man, "you could easily carry over the weaker people and help the others." Christopher was delighted and straightway began his job. His fame spread all over the world, pilgrims journeying there felt so cheered to find help waiting them at that dangerous crossing that they talked about him on their journeys, at home, everywhere.

Years and years went by, and Christopher stuck to his job. Cold and heat, day and night were all alike to him; he was overjoyed to be helping his fellow-men worship God.

One black and stormy night he heard a voice calling for help. Quickly he sprang off his bed of ferns and found a child standing on the river bank. "Can you carry me over," said the child; "I want to get to the other side to-night." "Nothing easier, you are so light," said the giant, and swinging him on to his shoulder he waded into the angry river. As the river got deeper his burden got heavier; the water swirled round the giant's body; he slipped, he staggered, he called on God for help, and at last struggled to the other bank. He put his passenger down and asked in amazement, "How it is that you, a little child, were so heavy. I could scarcely carry you?" The child answered, "You were carrying the Maker of all the worlds," and as Christopher stared down at him astonished a bright light seemed to surround him and he vanished from sight. The giant knew that the little child was the Master he had been serving for years.

## Letters to the Editor.

### The Stevens Case.

The Chief Secretary of the Victorian Protestant Federation, Rev. Walter Albiston, writes:—

In your issue of January there appears a letter from the Rev. P. W. Dove in relation to the Stevens case and the Prayer Book, in which he says, inter alia: "The article from which you quote appeared first, I believe, in 'The Vigilant,' a secularist monthly paper which makes it its cheap business to attack the Church." In several parts of his letter he states that "The Vigilant" raised the cry of ecclesiastical persecution, and the proceedings in the Ecclesiastical Court gave 'The Vigilant' a handle for complaining, etc."

I am forced to the conclusion that the Rev. P. W. Dove does not know the paper and he certainly could not have read it, and thus because of his lack of knowledge of the paper, he falls into rather serious error.

"The Vigilant" is the official organ of the Victorian Protestant Federation. It is a religious journal and the last thing it may be charged with is an attack upon the Church. We reprinted from the "English Christian World" the article by Wickham Steed, which your own "Australian Church Record" also reprinted. We passed no comment upon the article, and would therefore direct the attention of the Rev. P. W. Dove to the fact that this article which he takes such objection to appeared in one of the greatest religious journals published in England, and is by no less an authority than Wickham Steed, one of the sanest and most able of modern journalists.

Both the "English Christian World" and "The Vigilant" are protagonists of the great principles of the Protestant Reformed Faith, and whether a question arises in England or Australia, that is of so great public moment, we claim the right and exercise the privilege of public comment.

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"CATHOLIC—APOSTOLIC  
PROTESTANT & REFORMED"

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Canberra Summer School.—An Impression, by Rev. W. G. Coughlan, B.A.

Katoomba Convention.

Leader and Illustration.—The First Church in Australia.

Parish Halls and Dancing.—By a Correspondent.

The Church and Prohibition.—By the Rev. George Gilder.

The Wayfarer Continues his Roadside Jottings.—"Where There is no Priest."

Victorian No-Licence Poll.

Women's Column.

## "THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

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



"Ave Maria" and other quite unsuitable solos are often sung in church at weddings. It is not noticed the former is absolute Mariolatry.

One hundred and thirty-six English martyrs have gained beatification in Rome. But none of them suffered for religion but for rebellion against the State.

In radio a mighty means of preaching I can see!

A fellowship in prayer and praise it clearly cannot be.

—Dr. F. B. Meyer.

"Lengthy but interesting," describes the correspondence in the "Argus," Melbourne, for and against a State grant to R.C. Schools. The "Vigilant" reprints most of it in issue of January 14.

"Congratulations on your logical and straightforward step; it would be well for the Church of England if many others, whose hearts are in Rome, would follow,"—Kensit, Protestant Truth Society, to the latest convert to Rome.

Education as a force which will give Canberra a vital contact with the life of the nation is suggested by the Rev. E. H. Burgmann, warden of St. John's College, Morpeth, N.S.W., who is attending the Church of England summer school there.

When Archbishop Head visited St. Paul's Cathedral, he viewed the city from the scaffolding around the top of the Moorhouse Tower. Archbishop Head made the ascent in one of the boxes used for the hoisting of masonry. Accompanying Archbishop Head and Mr. Langford was the Registrar of the diocese (Mr. A. E. McLennan).

Sunday, 2nd February, follows on Australia Day (26th January), as a commemoration of the first Church service in Australia. The Bush Church Aid Society rightly utilises this for an appeal. The Organising Missioner, the Rev. S. J. Kirkby, B.A., would be grateful for recognition of the work by donations, offertories or retiring offertories on the day.

Mr. West, in his "Revised English Grammar," estimates the number of words in the language at a hundred thousand. But no man has ever used anything like this number. Shakespeare said all he had to say in about fifteen thousand words. Milton needed only half this number. An educated man of to-day has a vocabulary of five or six thousand. Two thousand suffice for an average mechanic, one thousand for a schoolboy, half that number for an illiterate labourer.

You do not become old so long as you are adaptable. Bismarck, who died at 83, did his greatest work after he was 70. Titian lived to be 99, painting right up to the end. Goethe lived to be 83 and finished "Faust" only a few years earlier. Gladstone took up a new language when he was 70. Laplace, the astronomer, was still at work when death overtook him at 78. Edison is over 80 and still busy enriching the world.

Like the "Jackdaw of Rheims," a pet magpie, owned by one of the parishioners of St. Matthew's, Long Gully, found its way into the church while a service was being conducted. It perched on a seat near its owner. Its presence in the church aroused much interest among the younger members of the congregation. Towards the end of the service the magpie left the church and awaited its owner. In the strange surroundings it became confused, and while following its owner across the road in the dark was run over by a motor-car and killed.

According to a report in a contemporary, Gipsy Smith was recently called upon to speak at a Wesleyan Methodist local preachers' conference at Bourne-mouth, after one of them had read a paper on the need of local preachers facing the new order of thought. The famous evangelist seems to have dealt with the subject in a very trenchant style. "I am not (he said) going to change my message to suit persons with unregenerated hearts. If you preach any other gospel than that of the Cross of Jesus Christ, you are preaching a mongrel gospel, and offering humanity an insult. Some people know too much for the Holy Spirit to teach them anything."

## Humanity.

(Written for A.C.R. by Grenville Kleiser.)

Keen men, mean men, merely money mad,  
Cave men, slave men, slovenly and sad,  
Strong men, wrong men, going to the bad,  
All marching to the Day of Judgment.

Sleek men, weak men, slinking left and right,  
Rough men, tough men, eager just to fight,  
Queer men, fear men, creatures of the night,  
All marching to the Day of Judgment.

Grim men, slim men, laggards in the race,  
Tall men, small men, stern and fierce of face,  
Proud men, loud men, seeking power and place,  
All marching to the Day of Judgment.

Mild men, wild men, aimless and astray,  
Crude men, rude men, jostling on their way,  
Play men, clay men, living for the day,  
All marching to the Day of Judgment.

Great men, straight men, stout of heart and soul,  
Brave men, grave men, in a noble role,  
Wise men, prize men, pressing towards the goal,  
All marching to the Day of Judgment.

We would ask our readers to please note our change of address to the Bible House, 242 Pitt Street, Sydney. Our Secretary, Miss Bayley, is in attendance Mondays to Fridays from 10 a.m. to 4 p.m.