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Australian Church Record,
Church House,
George Street, Sydney,
July 16th, 1931.

Dear Boys and Girls,

I have just been reading the account of the annual meeting of the Bible Society, held in London last May. What a wonderful meeting it must have been, and what a great story was told of the work of translating, printing and circulating the Bible, or portions of it, in hundreds of languages in the world. As I read the fine speeches which were made at the meeting, my mind ran back to when and how this grand Society began—more than 100 years ago.

In a certain village among the Welsh hills there is a memorial column in memory of a girl who did a certain thing one day which led to the formation of a great Society whose ministry has influenced the whole wide world. The name of that little village contains twenty letters, and it is a Welsh name, and this little girl lived in that village with the long name, and that memorial column was put up in order that that long journey she took one day should never be forgotten.

Her name was Mary Jones, and she lived about 130 years ago. Now in those days Bibles were much scarcer than they are now, and they were much scarcer in Wales than they were in England, because only a very few Bibles had as yet been printed in the Welsh language; and Bibles in those days were very expensive to buy. They were very large and they cost a good deal of money. One good man was instrumental in getting a number of Bibles translated into the Welsh language, but as the Welsh people were very poor they could not afford to buy the Bible for themselves. The Bible used to be chained to the pulpit so that the people could not take it away. But after hearing it read in church many of the people longed to possess a copy to keep in their own homes.

Before Mary learned to read at the age of ten she used to visit a farmhouse twice a week to hear the Bible read, and to commit to memory certain passages; and she longed to have a Bible of her very own. So she began to save up for one, and how long do you think it took her to save up enough to buy a Bible? Six years! The village

in which she lived was miles away from any town, right among the hills, and she knew she would have to go twenty-five miles in order to buy a Welsh Bible. But she was a plucky girl, and she made up her mind to undertake the journey. It took her a long time, but at last she reached the house of a minister. And when she told him what she wanted he disappointed her at first, for he said, "They have all been asked for." But when she told him about her long journey, and the number of years she had been saving up, he said at once, "You shall have one," and he handed her a copy of the Bible, and she hugged it to her heart, and took it back home. And that minister said, "The Bible must be translated into the Welsh language," and afterwards a new society was formed called the British and Foreign Bible Society. And what a wonderful work that society has done and all through that little girl, Mary Jones. Oh, do we prize our Bibles sufficiently?

Yours loving friend,

THE EDITOR.

Books of the Bible.

My first is in Peter, but not in Jonah.
My second is in Ezra, but not in Micah.
My third is in Obadiah, but not in Nehemiah.
My fourth is in Leviticus, but not in Jeremiah.
My fifth is in Ephesians, but not in Galatians.
My sixth is in Revelation, but not in Colossians.
My seventh is in Hebrews, but not in Haggai.
My eighth is in Esther, but not in Malachi.
My whole is a book which you all ought to read,
For as you grow older its wisdom you'll need.
What is the answer?

ANGINA PECTORIS.

"I don't even like your heart action," said the doctor, applying the stethoscope again. "You have had some trouble with angina pectoris."

"You're partly right, doctor," said the young man, sheepishly, only that ain't her name."

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THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

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Fasting Communion.

Leader.—C.M.S. Delegation and Afterwards.

Sin and the Cinema.—Canon Percy Dearmer.

The "Cook-Shy" of the Church.—Spermatologos.

The Way Out.—By "X."

The Oxford Movement.—Contributed.

EDITORIAL.

Melbourne's Cope and Mitre.

WE had hoped that the Archbishop of Melbourne would never have appeared in the grotesque dress, which seems now to be so much in favour amongst certain Anglican Bishops. But the unlikely has happened. His Grace evidently was persuaded to don this mediaeval garb at the patronal festival of that "un-Anglican" Church of St. Peter, Eastern Hill, Melbourne, and from his letter to his Diocese, it would appear that he is sorry that he ever was so persuaded. We are confident that the Archbishop has no love for such tawdry millinery. It is alien to his deepest convictions, his up-bringing and his unassuming manner of life. We are sure that he only fell into line out of the goodness of his heart—so that he would not wound the susceptibilities of his brethren who, unfortunately, love these things. Nevertheless, a great shock has been given to sober, devoted Churchmen of Victoria and elsewhere. The Archbishop's action was certainly a departure, as he himself says, from the attitude of previous occupants of the See of Melbourne. In any case, his action will not soon be forgotten, maybe not the last of it has been heard! To our way of thinking the lamentable feature about this dressing up on the part of Bishops is its harking back to mediaevalism, to the dead hand of the days of supreme priestcraft and sacerdotalism. How men can desire to wear, during times of Divine worship, such gaudy and glorified vesture, is beyond our imagination. Is it some mental phase or does it betoken pride of appearance, or love of office? We confess we cannot understand it, for the accustomed habit of our bishops is so quiet and dignified. To say that the wearing of the mitre shows continuity with the Church before the Reformation is to us a fatuous argument altogether. It all savours of an externalism, abhorrent to spiritual and New Testament Christianity. It is all part of the

Counter-Reformation movement, and reveals a quiet, steady, unrelenting move to approximate the Reformed Church of England to Roman Catholicism. Evangelicals of every station in the Church need to be on their guard.

Sydney's Professor of Philosophy.

IT needed to be said, and the Bishop of Bathurst has said it in his own pungent and striking way. We quote the Bishop's words: "Professor John Anderson has been discussing religion and patriotism from his listening post of philosophic calm and Olympian detachment at Sydney University, and dismissing them as fetishes. But religion and patriotism are not the fetishes that are killing Australians. A larger measure of each is among the prime needs of to-day. If they are fetishes they are peculiarly noble and creative ones. Professor Anderson looks more like a partisan than a philosopher. I am not a doctor. If I were, I should be inclined to send Professor Anderson back to Scotland, where the chastening snow of his native country might chill and mitigate, perhaps, his more jaundiced irritations with life's ultimate decencies and fidelities." Even though we have the assurance of the University Senate that he has maintained due impartiality in lecturing to the students of his classes, nevertheless we know only too well, the hero-worship to which many students are given. Professor Anderson's pupils are bound to be impressed, for to hold the post he does, means that the Professor is no colourless individual. Hence the seriousness of the position.

World Disarmament.

EVERY Britisher, the world over, is proud that his nation has been true to the treaty entered into several years ago, whereby they shall set about disarmament. Britain, true to her word, has undertaken this task, in a drastic and convincing way. Not so other nations. Hence the planning for a world Disarmament-Conference to take place in 1932. Already important meetings of statesmen have been held in London in the desire to create a right atmosphere and sentiment. There is no doubt that Mr. Ramsay MacDonald is right when he refers to the danger of nations seeking their security by arms. He emphasises that security rests not in arms, but in the prevention of the causes, which hitherto had led to war, from developing into war. Disarmament is not the agitation of a coterie, but the aim to which Great Britain, with other nations, was pledged again and again in its international engagements. Therefore, honour engages them to use all their

power so that Great Britain should be at the forefront of those who not merely sought peace, but ensured it. We note with interest the call to prayer sounded by Christian leaders in Great Britain, which we thankfully pass on. The World Disarmament Conference will meet early in 1932, and it is difficult to exaggerate its importance. A great responsibility will lie upon the delegates to of the nations who will attend it. We therefore appeal to the members of all Christian Communions to give themselves in the intervening months to public and private prayer, that the Peoples, Governments and Delegates may seek to be guided by the Will of God and that mutual confidence may lead to such results as will strengthen the foundations of goodwill and peace among the nations of the world.

The Church Army.

WE note with much interest that a delegation of several captains and sisters from the Church Army, London, has reached Perth, for the carrying out in Australasia of a series of campaigns. The members of the delegation hope that their work will be found of such value that an Australian Church Army will be established. During recent years, similar delegations have visited the United States of America and Canada, with the result that both countries now have their own armies. We trust that the delegation now in Australia will receive every encouragement. The Church Army, under the leadership of Prebendary Carlie, has done so magnificently in England, that we feel Australia should welcome it. There is a breeziness about its agents and methods, a Christ-likeness in its contacts, that it is bound to take on in this land. Far too much Anglican support goes into outside bodies, for work—evangelistic, social and remedial, which we ought to be doing ourselves. We believe that a great field of work awaits consecrated servants of God. Indeed, the visit of the delegation could not be more opportune. In these days of social need, when poverty and unemployment stalk the land and so many people are almost down and out—the Church Army, with its vast experience and helpful ways of working amongst the needy, will be most welcome. Then, too, there is great need for Anglican open-air work. We are convinced that these representatives now in Australia will give us a great lead in this direction. Given more or less a free hand, as their leader in England has had all these years, we have not the slightest doubt that the Church Army will become one of the finest expressions of Anglican Church-life in our land.

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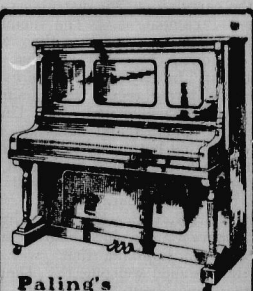
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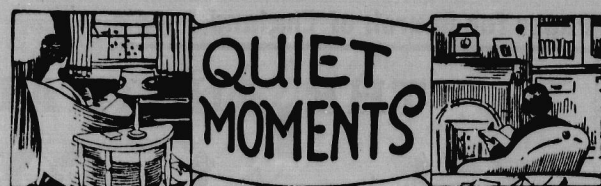
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**THREE RUBRICS.**

IN the Church at Corinth there was trouble over certain unseemly elements in their worship. The Sacrament of the Lord's Supper was there partaken of after the church members had joined together in an evening meal. This led to irregularities, of which we read in the eleventh chapter of the first epistle. The apostle writes to correct the abuses, but not to change either the hour or the custom. He also gives advice and direction in this epistle concerning other aspects of their worship. He gathers up his teaching about worship in three beautiful rules, found in the closing chapters:—

"Let all things be done unto edifying."

"Let all things be done decently and in order."

"Let all things be done in Love."

The Invitation to Worship.

Always at Morning Prayer in Church and that near the beginning, we unite in singing those beautiful words, "O come, let us worship and fall down and kneel before the Lord our Maker." These words are beautiful in themselves, an invitation to join together in the worship of God, but how unspeakably sweet to the Christian heart when we remember who really speaks in them. It is God himself who here speaks to his children. It is God who invites us to worship.

With these words we may link others from the Gospel of St. John. "Him that cometh unto me I will in no wise cast out." It would be safe to say that millions of souls have been helped by this text. It was this text above all others that helped John Bunyan into the Kingdom of God. "Him that cometh—him that cometh unto me I will in no wise cast out." How widely are the arms of Divine mercy here thrown open. Can we believe it? God will not cast us out.

"Treasure in Heaven."

With this text we would join another which says: "He hath made us accepted in Christ. Think what this means. If we are accepted our prayers are accepted, our worship is accepted, our gifts are accepted—unless, indeed, they be offered in the wrong spirit. How poor I shall be when I come to die, whoever or whatever I am now, if my service and my gifts have not been accepted of God. Jesus said, "Lay up for yourselves treasures in heaven." How can I have anything to my credit in that Bank unless the Heavenly Banker has accepted what I have offered and placed it to my credit there? Bank books often surprise us. The surprise is generally—how little! Shall I be surprised in the Great Day? Only what is accepted at the Bank will be found to my credit. Reader, let us each go away quietly and commune with our own hearts and with God. Let us take our Bibles quietly and look at the state of the Spiritual Market; let us ask for our heavenly

Bank Book, that we may see, if possible, how our account stands. How dreadful to handle much here of talents, gifts and possessions, and then die and have nothing there. Let us ever remember that only what is accepted will be placed to our credit.

"Be Thou an Example."

Andrew Murray has a searching message in one of his books. He writes: "Some time ago I read this expression in an old author, 'The first duty of a clergyman is humbly to ask God that all he wants done in his hearers shall first be truly and fully done in himself.' These words have stuck to me ever since. . . . What profit is it to tell men that they may be filled with the Holy Spirit of God, if, when they ask us, 'Has God done it for you?' we have to answer, 'No, He has not done it?' What profit is it for me to tell men that Jesus Christ can dwell within us every moment and keep us from sin and actual transgression and that the abiding presence of God can be our portion all the day if I wait not upon God first to do it truly and fully in myself day by day?"
—("Out of His Fullness," p. 184.)

The life of Andrew Murray, written by Professor Duplessis, of Stellenbosch, was published a few years ago. The author has since been before the Church Courts charged with Modernism. However, his life of Andrew Murray we read at the time of its publication carefully and with the greatest delight. It shows that Andrew Murray sought to live and work every day only for the glory of God and the good of his Church. What a life was his and what a work he accomplished!

We wish it were possible for every clergyman to read the story of this life.

OURSELVES.

THE next issue of the "Australian Church Record" will be published on Thursday, August 20th, and thence afterwards our paper will issue on the FIRST and THIRD Thursdays of each month. This will mean 24 issues per year, or two copies per year fewer than heretofore! The reason for this is the present financial stringency. The "Australian Church Record" has always lived close to the margin. Indeed, all through the years, we have hardly known at times where the next penny would be found. Through God's goodness we have never failed. He having provided in His own wonderful way. However, we are feeling these grievous times very acutely. Surely this condition of the finances of our Evangelical paper should be a great challenge to lovers of Evangelical truth and witness! There must be many people who love Scriptural truth and the stand we take, who could help us! We ask for gifts of money, large and small. We want a very great increase in the number of subscribers. Are there not churchpeople in our parishes who could get up some effort of some kind and raise money for our cause? We challenge our readers in this matter.

THE "COCK-SHY" OF THE CHURCH.

(By Spermatologos.)

SO they are at it again! History repeats itself, at least such history as the Church of England has made since the Reformation. Some churchmen are never satisfied unless they have a "cock-shy" at which to throw things occasionally. Their favourite "cock-shy" is the Thirty-nine Articles. At one time the Romanists will be engaged in this pastime; at another time it will be the ultra-Puritans. After all—extremes do sometimes meet, even though they are not on speaking terms with each other. Some, like Newman, have endeavoured to discount the Articles by emptying them of their honest meaning; others have sought to destroy them by reading fantastic ideas into them. They have been reviled, scoffed at, and spat upon, especially by some whose enclumens are conditioned by their general acceptance of the document. They have been the sport of Bishops, Priests and Deacons, and we must add, Mormons, Russellites, "Calathumpians," and church-newspaper editors. The teeth of four centuries have gnashed upon them—teeth of all sorts and sizes, both real and false. The Council of Trent cursed them most heartily in Latin; a snorting ritualistic Anglican described them in English as the "Forty Stripes save One." One generation damns them as "Articles of War"; another damns them because they are "Articles of Peace." A noisy, but not numerous section, becomes occasionally frenzied because the Articles overstate the "catholic position" of the Church; another section becomes positively apologetic because the Articles understate that position. Just what the "catholic position" is, no two bodies in Christendom are agreed. A passing generation was more concerned to learn whether the Articles were agreeable to the Word of God. Given that, they felt that the "catholic position" could well look after itself. But that is only by the way. The simple fact is that the Articles have stood for something very valuable in the Church for four hundred years. But the time has come round again for history to repeat itself. Churchmen are taking up stones once again to fling at their "cock-shy."

Numerous are the objections to the Thirty-nine Articles. The old ones are (to employ a figure) being hustled out of the dark cupboards where they have long lain and are being pressed into service. In tattered and toothless array they tatter on to the platform of protest and are employed to make impression on unwitting churchpeople. But the old arguments will not do and those who adduce them realise it. Some new ones are offered.

One is that the Articles are out of touch with "Modern Thought." We might earnestly and reverently pray: What is "Modern Thought"? Sometimes the "Modern Thought" of to-day proves to be the obscurantism of to-morrow. At other times it proves to be the hoary and discarded notion of yesterday. The only change in the latter respect is that its whisks have been cut off; otherwise they are quite identical. Now it may be admitted that there is an arguable case for Revision, though we preface the admission with the pious hope that the authorities who embark upon the task of revision will not make such a beastly mess over it as they did over the Prayer Book. But Revision should be Restatement, not Destruction, and remembrance should always be had to the undeniable fact that the Articles represent a document of the Church as she really is—**a Church that is Reformed, Catholic, Protestant, and Apostolic.** But the foregoing is just by the way of discussion. What troubles the Church to-day are those fussy people who are ever rushing around wanting to revise everything right from our English alphabet and multiplication tables to the Axioms of Euclid as well as the Lord's Prayer and the Ten Commandments, in accordance with "Modern Thought." If these folk would only say less and do more their presence on earth would be more profitable and pleasant.

A more notable objection is that the Articles are an obstacle to Reunion; though be it duly noted, an obstacle to Reunion with the Papal and Eastern Orthodox communions. Some of our Bishops assert this and thus incidentally admit the Protestant character of the document. That admission is particularly cheering. Yet this Reunion business is very queer. (This is not written flippantly.) For many years past there has been a frank and open movement in our Church towards reunion with non-conforming brethren of our own land. Certainly there was much to encourage people in

the belief that difficulties were being overcome and that a right atmosphere was prevailing. But despite affirmations otherwise we find that the happy spirit of the last decade no longer prevails. The Reunion movement has taken another turn altogether. Our Church, through some of its Bishops and others, is conducting an open flirtation with the Eastern Church, and really you cannot flirt with a lady if you still entertain a document which tells the world publicly that the same lady has a doubtful character—that she has "erred in living and manner of ceremonies and in matters of faith." We say nothing here about the clandestine meetings with another lady, which were carried on at Malines some years ago. Likewise, we have not the space to mention the Old Catholic Church upon whom many smiles are at present being bestowed. The upshot of the business is that we are told that no progress is likely to be made with these "affairs" unless the Thirty-nine Articles are torn out of the fabric of the Church's formularies. There was a time when we were advised by our "spiritual pastors and masters" that the cause of Reunion would be best served not by minimising our differences, but by respecting them. But the old tag is still true "Tempora mutantur et nos (episcopi) especially mutamur." "Get rid of the Articles" is the slogan of the day.

One other objection only may be mentioned and that the Articles are un-Catholic, anti-Roman, and concerned with controversy, and thus unworthy of a Christian communion. What a bad lot the complainers must have been! Apparently they lacked in Christian charity; they were weak in Christian theology; and were of no account as Christian leaders. Alas, that it should be so; we may only hope that they still sleep peacefully in their graves. But surely things are not so bad as these carping critics imagine. The first five Articles constitute sound doctrine of unimpeachable catholic character. We hope that no good Anglican boggles over Articles 6 to 10, similarly over Articles 15, 16, 18, 23, 24, and quite a number towards the end. Surely they are agreeable to catholic teaching, to say the very least. Of the others it is to be carefully admitted that they affirm truths on which our Church differs from the Church of Rome, but so much the worse for the Church of Rome, which obstinately refuses to accept the principle of the sufficiency of Scriptures. That is a truth or principle still at stake and worth fighting for as a test of true catholicity and as a mark of the Church of England. Therefore, as long as Rome or the East deny it, so long must the Articles stand as they do as the great authoritative and interpretative formulary of the position of Ecclesia Anglicana. As for those who fondly claim that the Prayer Book should be taken as the norm of doctrine of our Church we ask: Which Prayer Book? That of 1662, which has still the authority of our Church, or the Rejected Book of 1928, still being assiduously circulated, in spite of its downright illegality, by most of the Bishops in England, who should know better?

G.M.S. DELEGATION IN SYDNEY.

THERE is no doubt that in so far as attendances are concerned, Sydney churchmen have rallied in large numbers to the various meetings arranged for the C.M.S. Delegation. A notable feature has been the gatherings of women planned by Miss Harper to meet and hear Mrs. Douglas Thornton. A combined women's rally at Holy Trinity, Dulwich Hill, on a Friday, a great afternoon gathering at Wahroonga, a similar one at St. Clement's, Marrickville, on a Sunday afternoon, were more than encouraging, for some hundreds assembled in each instance. But these are only indicative of others. Similarly large congregations have gathered on the Sundays to hear the delegates and Bishop Chambers. On all sides we learn of quickened interest, of stimulated giving, of earnest inquiry all pointing to a harvest of good things in the days to come.

Never have the facts of the missionary call and situation abroad been so ably marshalled and put before audiences as has been the case with this notable C.M.S. Delegation. Mr. Cash has had his own statesman-like way

and outlook. He certainly has been educative, uplifting and thrilling in his presentation of the C.M.S. impact in the world. Who will ever forget his leadership of the Congress, his quiet hour at the Women's Executive Day of Prayer, his portrayal of Islam's need and challenge, his noble utterance at the Youth Rally. He has made indelible impressions. We believe that by his persuasive speech many lives have been consecrated to service abroad and many more strengthened in their missionary conviction.

The medical work of C.M.S. has had an inspiring advocate in the person of Dr. J. Howard Cook. His knowledge of C.M.S. medical services overseas, his grip of home base propaganda through the Medical Missions Auxiliary is unrivalled, and he has evidenced a delightful way in presenting his appeal. Not a few have felt that Dr. Cook's sermons and addresses are the most telling for missionary endeavour, they have ever had the pleasure of hearing.

The C.M.S. Congress we hope to report at length in future issues. The addresses at the Congress proved a veritable feast of good things. The Young People's Demonstration in Sydney Town Hall on Saturday, July 18, was a triumph of organisation, and reflects the greatest credit on the organisers. The grand pageant will not soon be forgotten. Young People's Unions from all around Sydney, and even country places, shared in the afternoon's proceedings and we believe life long impressions were made.

In some ways the most potent gathering was the League of Youth meeting of Tuesday, July 21. Upwards of 600 young people assembled in the Assembly Hall in Jamieson Street. The singing, the eclat of the gathering, throbbing with living power, while reflecting souls felt that here were rich possibilities for the Kingdom of God in the world.

In addressing his hearers, the Bishop of Central Tanganyika urged them to consecrate their lives in making friendships with those they had never seen—in India, China, Japan, and Africa—and who would be able to rise up and thank God for what had been done for them. Not only civilisation, but religion, was doomed, he said, unless they were on the forward march—on the attack. They would never be true to their heritage unless they recognised that as Australians they were citizens of the world.

Dr. J. Howard Cook based his address on the text, "As Thy Days, so



Shall Thy Strength Be." That strength, he said, was providential, provisional, proportional, progressive, and personal. When a crisis came in their lives, they should remember the help that came from the Father.

The Rev. W. Wilson Cash, general secretary of the Church Missionary Society, London, told of the work that had been accomplished by missionaries in the centre of Persia, notwithstanding the fanatical resistance of Mohammedanism. Old barriers had gone and there were doors open everywhere for the Gospel, he said. The mind of the people had changed. Many of the people were being publicly baptised as Christians, even though in many cases, they had to endure persecution.

The Missionary Motive.

WE are all apt to lose sight of the fact that the Christian Religion from its inception and aim is essentially Missionary. We cannot separate its missionary and its teaching activity, its home and foreign missions. They are both One, born alone from a Christian experience. The New Testament is really Missionary literature. Whether it be in directly commissioning men to carry the Good News to the ends of the earth, or whether it is simply narrating the facts of our Lord's ministry. We feel the Missionary Motive on every page, and the urgency of its message.

In the New Testament we see the early Christians are always on the move, in ever wider and wider circles. From Judea to Samaria, Galilee, Antioch, Ephesus, Rome, that great Western Metropolis of St. Paul's day. The Church to those early Christians was no mere place of refuge, or social club, or mutual admiration society. They felt they had a great task before them. This is the general impression one gets from the perusal of the records of the early Church. The Church is too busy in her endeavour to reach out to the masses to become moribund or introspective.

There was no talk of a failing cause, or contentions over the ineffectiveness of the Church to deal with the outsider. What was the motive that urged them on in their refusal to be discouraged or cast down? The answer is in the lives of the saints from Paul to Augustine.

Can we say in the face of a great, weary, restless, indifference, commercialised world what St. Paul said? "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone who believes." Is our Christianity so precious to us that we look with yearning compassion on our fellowmen and can wish them nothing better than that they should be like ourselves? Have we the Pearl of Great Price? What is it that makes it worth while to be a Christian?

There are supposed to be 376 million Christians in the world. An Editor of a paper recently said it gave him hours of depression when he wondered where they all lived? So little enthusiasm, or propaganda, or urge. The real test of our faith is what we are willing to risk for it! Our health, home, friends, public opinion, to follow Christ, this is the Missionary Motive.

It is a commonplace to be reminded that the world is now one vast neighbourhood. China and Africa are awakening and asserting themselves; no longer willing to be the pawn of the comity of nations. India, to say the least, looks hostile. Egypt, sinister and restless. To preach Christianity to these people is the only adequate motive for missionary work. To wish them to become Christians. Real, happy Christians are those who practise self-denial, who take up the Cross and follow Christ.

Is Missionary effort worth while? Let the Missionaries themselves answer this question. Christ goes on His conquering way through the nations, dispelling the powers of magic and witchcraft, the cruelty of infancy and old age, the degradation of women and the fear of evil spirits. We need to show the same breadth of sanity and charity as the early Christians gave to their tasks. The Explorer has broken the bondage of ignorance, the Engineer the evils of isolation, and the Scientist that of suffering and disease. The Missionary alone can break the bondage of the soul by the message of the Gospel of freedom. This is the greatest message of them all. Christianity is a river which flows out into the world. Stop its flow and it becomes a stagnant pool. To be parochial in outlook means spiritual death.

WAYSIDE MUSINGS.

(By the Wayfarer.)

THE CHURCH'S SHARE OF RESPONSIBILITY.

"SO the Government is really going to run a big lottery," said the young man. "They fine some poor Chinamen who play puk-a-pu or whatever is their favourite gambling game; and then they themselves conduct a gambling scheme on the biggest possible scale. Consistency is a virtue, anyway."

"I think it's a jolly good way of raising money," said another. "It's a kind of voluntary taxation,—no one need pay who doesn't want to, and its certain to bring in tons of money."

"Yes," said the first, "at the cost of demoralizing the community. Gambling is, admittedly, one of the greatest moral evils of the day; and a wasteful, spendthrift, almost bankrupt Government tolerates and encourages it because it will bring in money. Anything rather than give up their own big salaries;—anything rather than economize;—anything rather than accept the advice of the greatest European financial experts."

"I don't approve of Gambling," said the young lady, "but, since they will gamble, why shouldn't I take a hand, just for the fun of it? I can get four tickets for a guinea, and I have a guinea to spare. Why shouldn't I speculate? I might win a thousand. Where would be the harm?"

"The harm," said the young man, "would be to the community and to yourself. You would be helping forward an evil practice, and if you won anything worth winning it might lead you on to become a confirmed gambler. But, happily, there is little fear of your winning anything. For every prize there will be so many thousands of competitors that you won't have even a fair sporting chance. If you have a guinea to spare, I can tell you a better way of getting rid of it,—a way that will bring you solid satisfaction. The Church Missionary Society is just now making a great appeal for help. Send your guinea to them."

"Well," said the young lady, "perhaps I may. But tell me first, what is there so dreadfully wrong about this Lottery? If I can afford to lose my guinea, and don't mind losing it, why shouldn't I take a chance of winning something?"

"For many reasons," said the young man. "To begin with, Gambling is a sin. It is an immoral attempt to get somebody else's money for little or nothing. Besides that, it creates an army of useless men, bookmakers and others, who impoverish the country because they prefer living by their wits to live by honest work; and thirdly, it give rise to a brain disease which is often incurable. Gambling acts on the mind as Alcohol acts on the tissues and creates a craving which leads its victim to sacrifice everything in order to satisfy it. I heard lately (continued the young man) a pitiful story of a fine career ruined by gambling. The man had been an officer in the English Guards, and had been compelled to resign on account of his gambling habits. He had letters from his Colonel, and from other fellow officers, expressing their regret at his resignation; but, of course, there had been no help for it. He was now in the utmost need; and a friend in this country offered to set him up in a small business if only he would pro-

mise to give up gambling. 'Give up gambling!' he said. 'I shouldn't care to live if I couldn't gamble!' So, of course, there was nothing before him but Rookwood or Liverpool Asylum."

"That was an extreme case," said the young lady, "you don't often meet with men as mad as that."

"There are plenty of them," said the young man. "A big part of the crowd at every race meeting is made up of such cases. I know, now, a smart young suburban business man who has become a victim to the gambling mania. He tells me that an irresistible craving drags him every week to the racecourse; and he said that when the racing is over he often feels inclined to throw himself under the wheels of the train. But next week the same craving will drag him there again."

"Anyway, I'm not likely to become as mad as that," said the young lady. "Mr. Wayfarer, do you think I am?"

"Lead us not into temptation," said the Wayfarer, "avoid the beginnings of evil. Those men began in a small way. Once you put your feet on the downward slide you never know how far you will go. Gambling is a sin. All the Protestant Churches agree upon that. Leave it strictly alone."

"The Churches!" exclaimed a young man, a Commercial Traveller, a new arrival, "who cares what the Churches say! The Churches will do anything to get money! Why, I look upon the Churches as the leaders in a lot of social evil,—gambling included. Haven't I known a Clergyman take boys to his rooms to teach them card-playing! How many a Gambler got his first taste for it at Church Euchre parties and whist-drives, or from raffling at Church Bazaars! I went to one of them lately, and as soon as I was inside I was surrounded by a lot of young people, all asking me to buy a ticket for a raffle, or for a guessing competition. Why, in bazaars run by the Roman Church they hardly attempt to sell anything. Everything is raffled, even pound-notes; I suppose they would say that the end justifies the means."

"We are not their judges," said the Wayfarer. "What their religious leaders allow, they will, of course, do. Let us see to it that we live up to our higher standard, and keep our own hands clean."

"It isn't only in Gambling," said the young Commercial, "that the Churches lead the way in evil. Judges, doctors, moralists of every kind, condemn public dances as a fruitful seed-bed of immorality; and the Churches open their halls and schoolrooms both for gambling and for dancing; so that a semi-religious cloak is thrown over all these sources of evil."

"You are quite wrong there," said the young lady. "If the Churches have dances they always have them under the strictest supervision. There is never anything improper at a Church dance. The Minister and his wife are generally present; and the strictest decorum is enforced. I can answer for that for I have been to many. Anyway, young people will dance, and dancing isn't a sin; so isn't it better that it should take place under the supervision of a lot of good Church-people than in a public hall where there is no supervision?"

"The evil doesn't occur in the dance-room," answered the young Commercial. "But when young people come together at the impressionable age, it is in the dance that sensual emotions are almost inevitably aroused, which

will find their indulgence at other times and in other places. I don't say that dancing is a sin; but I do say that it brings spiritual danger with it. If Christian parents must allow their sons and daughters to dance, I think it would be well if the dancing were only in the homes, and when the parents are present."

"Perhaps you think," said the young lady, "that ministers should set their faces against amusements of every kind. But I have heard our clergyman say, that it is part of the Church's duty to provide wholesome recreation for young people; and what amusements are there so attractive as card-playing and dancing,—dancing for the young people, and whist-drives and euchre parties for the older folk? If the Churches start out to provide recreation, they must provide what their people want."

"In that case," said the other, "the clergy cease to be the leaders of the Churches, and are simply dragged along in the stream. I don't set my face against all amusements; but I do not think it is the Church's duty to provide them. If the Church lends its spare ground for tennis courts, and if the young Church-people form tennis clubs and cricket and football clubs among themselves; and hold social gatherings among themselves, without dancing, that may be all for the good. But I think that the Churches should keep themselves very clear of everything that is dangerous or even doubtful; and I can hardly doubt but that card-playing and dancing come under that condemnation; anyway, I think you will agree with me that Christian people mustn't countenance gambling, even when it's a degenerate Government that runs the gamble."

"No," said the young lady. "I think you're right there. Anyway, I won't touch it. The C.M.S. can have my guinea."



The Rev. W. Wilson Cash, D.S.O., O.B.E., General Secretary of the Church Missionary Society, London, left Sydney for Auckland, N.Z., last Thursday. After three weeks in N.Z. he proceeds to England via the Panama Canal.

We offer our affectionate sympathy to Mr. Hugh Corish in the death of his elder brother in Sydney last Friday. Mr. Corish is one of Sydney's stalwart Evangelicals, a keen synodman, and Hon. Lay Secretary of the Anglican Church League.

The Right Rev. Dr. Mowll, Bishop of Western China, arrives in Sydney to-morrow. He will preach and speak in Sydney and then proceed to Melbourne, afterwards returning North on his way to China. Bishop Mowll has recently been in America and New Zealand in the interests of his work.

Mr. Walter M. H. Burkitt, formerly honorary Secretary of the Seamen's Mission, Stockton, Lay Reader, and Member of Newcastle Cathedral Choir, has died at Strathfield, N.S.W. He was the son of the first vicar of Downton, near Salisbury, England, and had been 43 years in the State Public Service.

The very sudden and unexpected death of Mrs. E. M. Hunter removes the beloved Diocesan Secretary of the Mothers' Union from the Diocese of Christchurch, N.Z. For 20 years Mrs. Hunter had held this post with devotion and energy and never grew tired of planting new branches and seeing the membership grow.

An interesting engagement is announced from Melbourne, that of the Rev. J. W. P. Oates, vicar of Surrey Hills, and Sister Nicholson, C.M.S. missionary at Ranaghat, India, who is at present home on furlough. Sister Nicholson hopes to return for some months, while her colleague takes furlough, before finally giving-up her work.

The Rev. J. W. Ferrier, lately General Secretary of the C.M.S. in N.S.W., hopes to leave England for Sydney in October next. He has been engaged in deputation for the Church Missionary Society in Great Britain. His present plan is to return to South India after coming to Australia, for the purpose of taking up chaplaincy work.

In the death of Mr. A. F. Robinson, St. Andrew's Cathedral, Sydney, loses its senior Lay Canon. He was born in London in 1851, passed through Marlborough College, and came to Adelaide in 1872, thence to Melbourne in 1874, and Sydney in 1885, and founded the firm of Hodge, Robinson & Co. Pty. Ltd. We offer our sincere sympathy to all the members of his family.

We are happy to note that at the conclusion of the Jubilee celebrations of St. John's, Toorak, Melbourne, the vicar (the Rev. A. Law, D.D.) was entertained by members of the British and Foreign Bible Society, the Victorian Prohibition League and the Victorian Protestant Federation, at a social gathering in the parish hall. Dr. Law is president of each of these societies.

In the will of the late Mrs. Purton, of Croydon, N.S.W., the following bequests have been made: £200 each to the Church Homes, Home Mission Society, Deaconess Institution, Home of Peace for the Dying, Deaconess Home for Children, Strathfield, St. Luke's Hospital, and £100 each to St. James', Croydon; St. Paul's, Rose Bay; St. Stephen's, Newtown; Church Home for Boys, Ashfield—all within the Diocese of Sydney.

The Archbishops of Canterbury and York have nominated the Ven. Hugh Van Lynden Otter-Barry to the Bishopric of Mauritius. The Bishop-elect came out from England fifteen years ago to join the Charlesville Bush Brotherhood, in Queensland, and after serving his time in the West of that State, he went to Mauritius as Archdeacon. He is the tenth Bush Brother to be raised to the Episcopate.

The parish of Cootamundra, N.S.W., records with much regret the passing of one of the most faithful workers that St. James' Church, Cootamundra, has had, in the person of Fred. M. West. Earnest and devoted to his church, considerate and sympathetic for the ministry, kind and thoughtful for his fellow men, his genial presence will long be remembered by the community, and the parish records will bear witness to his work for his church.

The Rev. B. P. Robin, B.A., who was appointed Warden of St. George's College, Perth, W.A., last year, and later, owing to unforeseen personal reasons, resigned, has been appointed rector of Woodchurch, Wirral, Cheshire, England. The patron of the living is the Rev. P. C. Robin, father of the Rev. B. P. Robin. It was partly due to his father's illness that Canon Robin asked permission to withdraw his acceptance of the position of Warden of St. George's College.

A devoted layman, in the persons of Mr. Edward Stonhouse, has passed away at Cross Roads, Malvern, Sth. Australia, at the age of 86. He was the second son of the late Rev. Charles Stonhouse, of Frintley, Surrey, and arrived in Adelaide at the age of 18. He was one of the first trustees of St. George's, Yorketown, and for eight years acted as a Warden. He was a lay reader in South Yorke's Peninsula from 1882 to 1908. Subsequently he was a lay reader at St. Columba's, Hawthorn, till the time of his death.

The Ven. Archdeacon Beresford, of Launceston, Tasmania, has recently celebrated his 80th birthday. The Northern Colonial Reading Union of Tasmania recently felicitated the Archdeacon and, passed the following resolution: "That this meeting of the N.C.R.U. warmly congratulates Archdeacon Beresford on the occasion of his 80th birthday and wishes him every happiness and peace in the years to come. It also desires to place on record the value of his long and faithful ministry in the diocese of Tasmania."

It has been very encouraging to all C.M.S. workers to learn from the lips of Dr. J. Howard Cook, head of the Medical Missions Department of the Church Missionary Society, London, what great work is being done in Old Cairo Hospital by its Medical Superintendent, Dr. John Bateman. It is interesting to note that Dr. Bateman was a boy in St. Peter's Sunday School, East Sydney, and received his inspiration to go to the mission field from the then rector, Rev. H. N. Baker. During his student days at Sydney University, Dr. Bateman was a keen worker and Sunday School teacher in St. Peter's Church, and took a deep interest in missionary work.

The Rev. Cadwaladr P. Thomas, who died in Melbourne recently, at the age of 88, had been ordained 57 years. From 1890 to 1913 he was incumbent of St. John's Church, Latrobe Street, Melbourne. He was rural dean of Melbourne from 1900 to 1914, and from 1915 to 1919 and from 1921 to 1924 was personal chaplain to Archbishop Clarke and Archbishop Lees. He had been living in retirement since 1924. Mr. Thomas was born in Wales. He came to Australia as a young man as an agent for the Society for the Propagation of the Gospel. He was ordained a deacon in 1875 in Sydney, and two years later was ordained to the priesthood.

The Right Rev. the Bishop of Christchurch, N.Z., writing of the recent appointment to the Headmastership of Christ's College, in that city, states: "A matter of great interest and importance to our Church life is the appointment of Mr. R. J. Richards, son of Bishop Richards of Dunedin, and an 'old boy' of the school, to the Headmastership of Christ's College. It is a proud thing that a son of the Church and a son of the School should be so generally acclaimed as the right man for the post. I had the pleasure of seeing Mr. Richards when he was in N.Z. a few years ago, and again when I was in England last year, and I have great confidence in his ability to guide the School and continue and develop its work. My Commissary, Canon Woodward of Westminster, who was one of the English selectors, has written telling me of his pre-eminent claims among the English candidates."

Miss Ruby E. Lindsay, the N.Z. Missionary in the C.M.S. Diocese of Central Tanganyika, describes a curious experience she had while camped at Rubunga where a house is being built for her and Miss Veal. While they were attending to the sick in the village one morning early, the Sultan Ruhinda paid them a hurried visit. He told them that some women in a village five miles away had been chased by buffalo, and that he was on his way with some of his men to hunt the buffalo. The ladies invited him to return to afternoon tea with them and the young padre (Mr. Bakewell). In due course the Sultan arrived—in a wonderful Hudson car, native chauffeur and all! The Sultan himself was dressed in a long white garment, embroidered in purple, over which he had a well-tailored coat! The Sultan was delighted that the Mission was establishing itself among the people, and is giving much generous help.

"The Church is full of willing people. Some are willing to work, and others are willing to let them."

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WAYSIDE MUSINGS.

(By the Wayfarer.)

The Church and the Law.

"T'S a dreadful thing for you to accuse the Church of teaching gambling, and of opening the door to immorality," said the young lady. "Are you not a Churchman yourself?"

"I'm a Christian man," said the young Commercial, "but I'm not what you would call a Churchman. But, indeed, I might bring still a heavier charge against your Anglican Church. This is an age of lawlessness—the spread of Communism and Anarchy is appalling. Everywhere we see signs of rebellion against constituted authority. It is a time when Christian people ought to pay special attention to the Divine command to honour the King, and to be obedient to rulers—to render to Caesar the things that be Caesar's. And yet I see many of your Anglican Bishops and clergy guilty of deliberate law-breaking, in a way that must delight the hearts of all who want to see the breaking down of all law and order."

"I suppose you mean that many of the Bishops are sanctioning the New Prayer-Book, which Parliament rejected," said the young lady. "Well, and why shouldn't they? Father Jim says that the Church ought not to be in bondage to a Parliament which contains Nonconformists, Jews and Infidels. He says the Church ought to be free to order its own worship as it likes. Methodists and Presbyterians can. So why shouldn't the Church have the same liberty? That's what Father Jim says, and I quite agree with him."

"You forget," said the young Commercial, "and Father Jim chooses to suppress the fact, that the Church of England claims to stand on quite a different footing from Methodists and Presbyterians. It claims to be the National and established Church of England, representing the whole nation on its religious side; to be, in fact, the nation as organised for worship, with the King, anointed by the Archbishop at his coronation, as its temporal head and chief lay officer. Its Bishops are part of the Constitutional Government of England, and have permanent seats in Parliament. The Nonconformists have no such privileges. But do you think you can have privileges without corresponding duties? The National Church may not, therefore, play fast and loose with doctrines and ceremonial at its own sweet will, as Methodists and Congregationalists and other Voluntary Associations are free to do, but must retain (at least in essentials), its original form of doctrine and worship; or only alter them by consent of the nation; and that consent can only, at present, be expressed through Parliament."

"Why shouldn't the consent of the nation be expressed through the Church Assembly?" asked the young lady. "It is an elected body; and it had an overwhelming majority in favour of the New Prayer Book."

"The Church Assembly," answered the Commercial, "never had authority given to it either to issue a new Prayer Book or to alter the old one. It can debate and pass Resolutions and make recommendations, but there its power ends. Beside, who elected it? Did the Church people as a whole? Why, tens of thousands of English Church people scarcely know of its existence. Certainly the Church people

of England never gave it a mandate to alter the Prayer Book in a Rome-ward direction. Parliament alone can express the will of the people, and embody that will in Law for either Church or State. If the Church of England longs to be free from Parliamentary control, it must abandon its position of privilege and become disestablished, a Voluntary Association, like the Methodists or the Baptists. Then, of course, it would no longer claim to represent the nation, and would therefore, be free from national control, and could alter its doctrines and its worship at its own will; just as Methodists and Congregationalists can."

"That would be a great advantage," said the young lady, "why don't all the Church-people in England agitate for it?"

"Chiefly," answered the Commercial, "because it would mean a big loss of position and income. The State would no longer recognise it; the Bishops would no longer have seats in Parliament, and (perhaps more important) the Church would probably lose the whole of its original endowments. The State would say that these endowments were given for the support of the undivided Church, and, therefore, since the vast majority of religious people have now left the Church and formed voluntary religious associations, Methodist, Congregationalist, etc., that it would be only fair that these endowments should now be divided among all the religious bodies, in proportion to their membership, or else (and on the whole more likely) the State, which is very heavily taxed, would probably claim those ancient revenues for educational purposes; as it did when the Churches of Ireland and Wales were disestablished."

"Then it seems to me that the Bishops at present are useless," said the young lady. "They have no power to do anything. They can't even direct the Church's worship."

"They have a great deal of moral power," said the young Commercial, "but no legislative power. They have authority to enforce the law, but no authority to break it or alter it. They can't declare legal what the State has declared illegal, and that is what a great many English Bishops have been pretending to do. The Church Assembly, dominated by the Ritualistic Bishops, drew up a Romanized Prayer Book, and Parliament twice rejected it. What did the Bishops do? The Archbishop of Canterbury and other Bishops publicly and defiantly announced that they would, on their own authority, sanction certain practices which Parliament had refused to allow; and one of these practices was Reservation of the Elements after Holy Communion. Of course, all the Romanizing clergy immediately took advantage of the Bishops' sanction, and are now practising all these illegalities, and some are even using the illegal book in its entirety."

"Is that what Bishop Barnes has been making a fuss about?" asked the young lady.

"Not he alone," said the Commercial, "but many of the Bishops have protested. It fell, however, to Bishop Barnes' lot to have a vacancy in his diocese, and the ritualistic bishop of Truro and his fellow trustees, appointed a certain Mr. Simmonds to fill the vacancy. Knowing the man, Bishop Barnes required from him a promise that he would not practice Reservation and Mr. Simmonds refused to give that promise; so Bishop Barnes refused to institute him. The right of Institution then passed by law to the Archbishop

of Canterbury, who instituted Mr. Simmonds; saying that it was not fair to ask a man beforehand to promise not to commit illegalities, but that if he did act illegally he could then be prosecuted. There you have the whole position in a nutshell. There are two questions involved, (1) Are the Bishops above the law, so that they can sanction illegalities? (2) Is it fair that a law-abiding bishop should require his clergy to promise to keep the law before he appoints them, or ought he to appoint men and afterwards prosecute them?"

"It would be a horrid thing for a Bishop to have to prosecute his clergy," said the young lady. "I can see that. I think the promise beforehand is much better. Anyway, I know I shan't marry John unless he makes some very definite promises beforehand. He'll have to promise to love me and cherish me, and to forsake all other, especially that little cat Matilda, and that he will keep himself only unto me as long as we two shall live. It's no good telling me that if he doesn't I can prosecute him."

"Quite so," said the young man. "Promises made to be given before anyone can be baptised or confirmed, or married or ordained. Prosecutions have been tried before now, and have only had the result of raising bad feeling, and making law-breakers more obstinate. Those very bishops had to 'promise beforehand' that they would enforce the law, of which they now pretend to 'sanction' the breaking."

"Thank you," said the young lady. "I had a talk to Father Jim this morning and he took quite a different view of the matter—said Bishop Barnes was an Erastian or something like that. But I can see now that you are right. I don't now think that Mr. Simmonds had very much to grumble at. In fact, I think a country which values law and order ought to be grateful to Bishop Barnes, and I'll tell Father Jim so next time I see him."

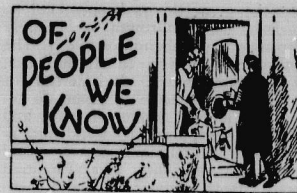
SYDNEY ANGLICAN CHURCH LEAGUE.

Address by Bishop Howard Mowll, D.D.

Under the auspices of the Anglican Church League, the Right Rev. H. W. K. Mowll, D.D., Bishop in Western China, will address a meeting of Evangelical Churchpeople in the Chapter House, next to St. Andrew's Cathedral, on Thursday, 27th August, at 7.45 p.m., on the Call to Evangelicals, or "The Present Evangelical Outlook."

A hearty invitation is extended to all churchpeople to attend this gathering.

It is a tonic in itself to get a look at the Bishop. His commanding presence, and his voice of authority, lay hold of one at once. He certainly is a man with a message. Since the Lambeth Conference of last year the Bishop has been preaching and speaking in Great Britain on behalf of his great diocese. Subsequently he visited Canada and U.S.A. on the same quest, making contacts with parishes and Churchpeople who support missionaries in the West China field. New Zealand was next visited, and now the Bishop is in Australia for the same purpose. He has both C.M.S. and C.I.M. missionaries in his huge diocese of 70 millions of Chinese. The Bishop is anxious to secure prayer partners on behalf of his work.



We note with interest that the Rev. F. Greateux, B.A., formerly canon of Bunbury Cathedral, West Australia, has been appointed vicar of St. James-the-Less, Westminster, London.

The Rev. E. P. Stalley has arrived in Thursday Island from England. He has come out to join the staff of the Diocese of Carpentaria, and will be located in the huge Normanton-Croydon parish in the Gulf district.

The Bishop of Melanesia arrived in Sydney on Saturday last and has since conferred with the Australian Board of Missions on various problems of his diocese. He leaves to-day for New Zealand to take part in the consecration of the Rev. J. H. Dickinson, M.A., as Assistant Bishop of Melanesia.

Miss Rachel Edith Howard, who received the Kaisari-Hind medal, has been associated with the C.M.S. Sarah Tucker College for Girls at Palamcottah, Madras, ever since she went out to India for the Church Missionary Society in 1902. The college, of which she is the principal, has a total membership of nearly 400 girls.

The Rev. R. B. S. Hammond, Rector of St. Barnabas, Sydney, has been elected to the canonry of St. Andrew's Cathedral, vacant through the death of the Ven. Archdeacon Boyce. We offer Canon Hammond our warmest congratulations. His extraordinary social and remedial labours in Sydney and his great temperance advocacy have won him a host of admirers.

There passed away in London recently at the age of 73 years, Lord Wenlock, for many years known in the East End of London, as the Rev. the Hon. A. G. Lawley. He spent over thirty years in some of the poorest East End parishes. Lord Wenlock was the brother-in-law of the Bishop of Salisbury, the Right Rev. Dr. Donaldson, formerly Archbishop of Brisbane.

The Bishop of Central Tanganyika has been in Brisbane in the interests of his diocese. The Archbishop of Brisbane happily arranged a gathering of clergy, which the Bishop addressed. He preached in several churches and was able to make many contacts on behalf of his Australian Diocese. Just now the Bishop is deputising in the Southern States.

The Dean of Newcastle, referring to the work of the C.M.S. Delegation at Newcastle, N.S.W., states:—"The visit of the Rev. W. Wilson Cash and Dr. J. Howard Cook has been a real inspiration to the Church in Newcastle and Maitland. It was a joy to meet men of such real vision of the world's needs and such fine consecration to our Lord and His Church."

The Bishop of Western China and Mrs. Mowll have been in Sydney. Their stay was only of the shortest, as they proceeded almost at once to Melbourne. Their stay was long enough for the Bishop to fulfil several preaching engagements. Incidentally, the Bishop has made a profound impression, and Sydney hopes to see more of him at the end of this month, ere he and Mrs. Mowll continue their journey to China.

At the August meeting of the Sydney C.M.S. General Committee, farewell was taken of the Bishop of Central Tanganyika, Dr. J. Howard Cook, and Mrs. Douglas Thornton. The chairman, Mr. C. R. Walsh, in happy terms, referred to the great value of the departing guests' labours while in New South Wales. Each replied in terms of the warmest appreciation, with a word of encouragement for the C.M.S. in Australia and Tasmania.

We offer our respectful sympathy to the Bishop of Newcastle, in the death of his brother, the Rev. W. G. Batty, who died recently at Redgrave, Norfolk. A graduate of Lincoln College, Oxford, he was successively curate of Mirfield, a member of the South African Church Railway Mission, and vicar of several parishes in England. He will be remembered as a faithful shepherd of souls no less than for his gallant spirit in all his ministering, whether at home or abroad.

A very interesting wedding took place recently at One Pusu, in the Solomon Islands, when Mr. Alan Neil, only son of Mr. and Mrs. E. Lee Neil, of Melbourne, was joined in wedlock to Miss Frances Grant, daughter of Mr. and Mrs. W. H. R. Grant, of Sydney (and a niece of Dr. Northcote Deck. Mr. Ken Griffiths, of Melbourne, was best man, and the bride was given away by her brother, Mr. Ronald Grant. All these four South Sea Evangelical Missionaries are ex-students of the Melbourne Bible Institute.

Dr. Ralph Noble, son of the Rev. H. J. Noble, Rector of St. Swithin's, Pymble, N.S.W., has left Sydney for the United States of America, where he has been appointed Professor of Psychiatry in the Yale University. Dr. Noble has been in the foremost rank in Sydney as a specialist in nervous and mental diseases. He has only recently returned from London, where he read several papers before learned bodies on his special subjects. In U.S.A. he will work in conjunction with the Rockefeller Foundation.

The Rev. Percy Hubbard, an old boy of St. Clement's, Marrickville, has left Ingham, North Queensland, to become Rector of Ingham. The present well-built Church was erected during his incumbency. Mrs. Hubbard has assisted her husband in his labours with great devotion in spite of frequent ill-health, and as leader of the 1st Ingham Troop of Girl Guides, and Commissioner for the district, has by her enthusiasm, patience and wisdom, brought Ingham into the front rank in that movement. Mr. Hubbard was at one time vicar of Groveley, Diocese of Brisbane.

Dr. Cook has left in the hearts and minds of us all an equally profound impression. The Editor of this paper said to me "That man has the Spirit of a David Livingstone." That is a particularly apt expression. It just sums up the feeling that we all had about Dr. Cook. His speaking was quiet and unassuming, but in everything that he said the truly consecrated spirit of the man was most evident. His heart is wrapped up in the great cause of medical missions, and his whole life is compelled by the conviction that the need of every life and of the whole world can be met only by the Lord Jesus Christ."

Mr. Cash immediately inspired one with confidence. He has an amazing grasp of the world-situation, and a wide and intimate knowledge of the different countries of the world. This enables him to speak in a most convincing way of the need of and opportunity for missionary work. That he inspires confidence and carries conviction is shown by the way in which the British Government consults him in connection with racial problems, and invites the co-operation of the Church Missionary Society of which he is the General Secretary. To quote one instance alone—For the educational work of the Society in one particular field the British Government makes a grant of £50,000 a year.

Missionaries were, as usual, among those who figure in the King's Birthday Honours List. One of the most remarkable is Dr. Henry Tristram Holland, whose name appears in the list for the fourth time. His magnificent work, which he has carried on for the Church Missionary Society at Quetta in Baluchistan, since 1900 (except for a couple of years at Srinagar, Kashmir), was first officially recognised by the award of the Kaisari-Hind Medal, second class, in 1910. Dr. Holland, who is the son of Canon W. J. Holland, has specialised in his hospital work in treating eye diseases. A year or two ago he said that he had then treated over 20,000 cataracts at his Quetta hospital. Dr. Holland is a brother of the Ven. H. St. B. Holland, Archdeacon of Warwick, and Rector of Hampton Lucy.

The death was announced recently in England of the Ven. Archdeacon G. W. Morrison. From 1908 to 1912 the late Archdeacon was chaplain at Yarrabah Mission,

and it was he who, with far-sighted vision, realised the necessity for training native clergy to minister to their own people, and set about collecting a sum of money for the purpose. This amount, known as the "Morrison Fund," was handed over to the Bishop of Carpentaria, when St. Paul's Clergy Training College was established at Moa. After leaving Queensland, Archdeacon Morrison went to the Diocese of Accra (West Africa), where amongst other good works he built St. Cyprian's Church; and at an ordination of native clergy at Kumasi some little time back, the Bishop made touching reference to the work of the late Archdeacon of Kumasi, Gresham Wynter Morrison. His fine, up-standing presence and bearded face will be remembered at the Brisbane Church Congress, where he was a striking figure.

Visit of the Governor, Sir Philip Game, to Kangaroo Valley.

On alighting from his car, on 8th August, 1931, and on being formally received by the president of the Shire and the Shire Clerk, the Governor immediately inspected the ex-soldiers of the Valley, who were drawn up on the square. The ex-soldiers, wearing their war medals, then preceded the Governor, in slow and solemn march, led by the Rev. G. B. Webb, Rector of the Parish (also an ex-soldier), in his robes, to the soldiers' memorial, on which His Excellency the Governor placed a wreath, and facing the column, stood at the salute whilst the little group, manifesting many signs of war wounds, led the Governor through the dense crowd of most respectful and reverent people who were obviously touched by the solemnity of the scene—touched to tears in many cases—in to the Church of the Good Shepherd. After the singing of the National Anthem by the choir and orchestra, His Excellency placed a wreath on the Honour Roll, and remained in deep inspirational thought, whilst the Reveille was being sounded. What memories—both glorious and sad—must have passed through his mind in those moments. The Rector then led His Excellency to the Sanctuary and solemn prayers were offered up for the King and the Empire, the Governor—General and Governors of this Commonwealth, as well as for all others engaged in the great work of endeavouring to restore prosperity and industrial peace to our beautiful land. Petitions were also offered up for comfort to those in the present distress and for a deeper feeling of love and a better understanding between employer and employee, so that we may better realise that we have each and all a noble part to play in restoring the comforts of life to the people. Finally an humble prayer was sent up to the Ruler of all, that we may soon see the dawn of prosperity and universal peace.

The Rector then accompanied the Governor out of the Church between the lines of ex-soldiers, whilst the hymn, "Lead us, Heavenly Father, Lead us" was being sung. It should be mentioned, incidentally, that the matter which seemed to touch the hearts of the people of the South Coast, assembled on this occasion, more than any other, was that, although His Excellency had travelled from Sydney that morning (about 120 miles) arriving in the Valley at 1.20 p.m., yet his wish was, even before he partook of any food, that his first work should be the paying of respect to the memory of the dead, and then joining humbly and reverently in pleading to God for peace and prosperity to the living. What a touchingly noble example the Governor has thus given! After lunch His Excellency again accompanied the Rector to the Church for a few minutes. Afterwards all the children of the Valley formed up in double line and His Excellency passed between the lines with much appreciation and delight.

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THE AUSTRALIAN WHITE CROSS LEAGUE.

56 ELIZABETH STREET, SYDNEY.
W. E. WILSON, Hon. Secretary.

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C. M. S. Delegation?

Have you read the inspiring books by

Rev. W. Wilson Cash?

"Persia, Old and New"

"The Changing Sudan"

and others?

Have you read Bishop Chambers'

"Tanganyika's New Day"?

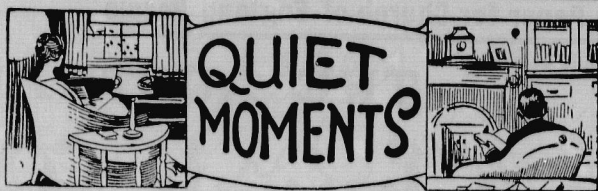
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SYDNEY.**The Grace of Perseverance.**

WHAT a wonderful thing Perseverance is in life. When an ideal really possesses one's life, what wonderful things are sometimes accomplished as a result! In these days we are facing a world full of complications and difficulties.

The growth of class consciousness and the materialistic view of life seems to mock at the idea of the fundamental unity and brotherhood of all mankind, and makes us pessimistic.

And there are many complications in religion. Religion seems to have grown very elaborate with its questions of order, ritual, ceremonial, etc., and the desire of so many to rely on organisation, machinery, conferences, committees, and the like. These things are counting for less and less as the days go by. Our real need is an Inward One. There are some things we can do, and so ought to do, to make Life Simpler.

We can control more carefully our personal expenditure. We can set our faces against luxury and foolish fashions. We can cultivate the simpler pleasures of life, and give ourselves more time for quiet thought and prayer.

A large proportion of our people are frankly Pagan. Sunday is a day of pleasure rather than a day of rest and worship. The facilities for travel, the week-end habit, the spread of Sunday games, the increased number of Sunday newspapers, all make the day count for less in the religious life of the community. The present generation has new standards of every department of life. There has been a moral breakdown in much of our modern life.

The great lack of the present day is that of Authority. The Bible, the Church, the law, the parent, are all ignored to a greater or lesser degree in the search for new excitement, pleasure and self expression, and a "good time." Anything in the way of puritanism or asceticism is at a discount.

This spirit is reflected sometimes in the attendances at public worship and the lack of volunteers in Christian service. Although in many instances there has been a distinct increase in the attendances since the depression came in.

Yet there is no need for pessimism. The Church to-day is in a unique position to help the present discontents. The majority of the non-Church-going people are really unhappy. They need joy and peace, and the Church, with its efficient ministry and bracing message has it in its power—if she uses her resources and gifts aright—to lead them to the one source of joy and peace—"the Lord of all good life."

Having tried all else we believe the disillusioned people are turning again to Christianity—to a religion which will be free and tolerant, and which can speak the language and meet the needs of the age.

After all, the practice of Christianity is a very simple thing in its es-

sense, viz., The Brotherhood of man, the doing of God's will, the avoidance of all known sin, ministering to one another in our necessity, fellowship with God in prayer, trust in God for the present and the hereafter. In short, to find God and to see Him for ourselves.

To be like St. Paul, who said, "To me, to live is Christ." This is the need of the present day, in the Church and in the world. We know, like St. Augustine, "My heart is restless till it finds 'rest in Thee.'" With Christ at the centre of our life, we can face the world and say with St. John, "This is the victory that overcometh the world, even our faith."

We are Optimists. Let us arise in these days and, by a wholehearted allegiance to Christ and His Church, make our contribution to the life and thought of to-day.

Let us "endure hardness" as good soldiers of Jesus Christ. Our cherished convictions are being tested to-day as never before. The bracing dynamics of endurance and hope are never more needed than now. These are the qualities in Christians which the world will admire and follow. Let us refuse no task, shirk no issue, but follow bravely in the footsteps of Him and count it all joy to be permitted to fill up that which is lacking in the sufferings of Christ.

THE BIBLE.**A Sonnet.**

Immortal Book, God's everlasting Word!
Record divine of Earth since time began;
The monumental history of Man,
God's sacred Names—Elohim, Yahweh—
Lord,
The revelation of Himself record.
As in a mirror bright we here may scan
The wondrous story of Redemption's plan,
Eternal life to erring man restored!
As in the Word, make flesh for us, combine
The twofold, perfect natures joined in One,
So in this Book the human and divine
Blend Earth and Heaven in perfect union!
O solace of our hearts, O Word of Love,
Light on the path that leads to realms above!

—W.H.H.Y.

Hymns for Sundays and Holy Days.

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

Hymnal Companion.

Aug. 23, 12th S. aft. Trinity.—Morning: 11, 351, 278, 566. Evening: 373, 289, 75, 28.

Aug. 30, 13th S. aft. Trinity.—Morning: 277(7), 180, 172, 400. Evening: 386(41), 583, 90, 31.

Sept. 6, 14th S. aft. Trinity.—Morning: 17, 361, 324, 396. Evening: 346, 188, 562, 25.

A. & M.

Aug. 23, 12th S. aft. Trinity.—Morning: 38, 263, 242, 706. Evening: 274, 633(238), 302, 21.

Aug. 30, 13th S. aft. Trinity.—Morning: 240(63), 98, 629, 221. Evening: 629, 542, 252, 28.

Sept. 6, 14th S. aft. Trinity.—Morning: 41, 291, 520, 80. Evening: 360, 222, 300, 20.

C.M.S. DELEGATION—AND AFTERWARDS.

(Contributed.)

The challenge in your Editorial demands an answer: "Are the young ones being brought in, in statesman-like and far-sighted ways to the support of the Church Missionary Society and its work?"

The great demonstration of the Y.P.U. and later, the splendid rally of the League of Youth, have made evident the plenteous material on which our Church and C.M.S. in all its branches, have to rely to mould and shape the young life to become the successors of those past and present, who have done, and are doing, so much, both in the mission field and the Home Base, for the evangelisation and material betterment of the multitude in non-Christian lands.

In that direction lies the work of all who desire the continuance and progress of the magnificent work C.M.S. has done "of fashioning and developing true Christian manhood and womanhood out of various races."

How shall we proceed? Not by any additional organisations, but by personal work which, above all else, is the most effective and enduring.

Apart from the impressions made on the young people by the inspiring addresses of the Delegation, many in the adult audiences were moved to enthusiasm, and to desire some personal work beyond contributions of money.

Might I suggest for the double purpose of enlisting the services of the latter, and conserving the energies of the young people for active participation in missionary work, that those whose hearts were stirred to action, should endeavour to search out in their respective parishes, either from Rectors and Sunday School Superintendents, or in other ways, any likely young people, and invite them to their own homes (not in parish halls) at stated periods (to be mutually arranged) to study together the problems of the Mission Field, the wonderful achievement, the glorious transformation of the lives of the people through the Gospel preached and lived amongst them; the new outlook of life to the darkened minds, and the glorious privilege of being partakers with God in this great adventure. This applies to young people of both sexes.

To do this will require of those who undertake it, a certain amount of study of the past life in heathen lands and the changed conditions which the impact of western civilisation has brought about. For while the proclamation of the old Gospel must always be the one aim of all missionary activity, the varying ways by which that Gospel is unfolded must be studied, understood and explained.

It would be a matter for the staff of C.M.S. of the several branches, to draw up a statement of up to date, helpful methods for the leaders of these little Home Groups, and, perhaps, at the outset, to call them together to discuss and suggest plans of action. This might be followed by meetings, say, quarterly, to report progress, compare notes, have an inspirational address, and gather all up in prayer.

I feel sure that following some such method, would help our C.M.S. and the Church to keep "ahead of the death-rate of old stalwarts," and "gather in the reactions," following the inspiring work of the delegation.

The fact of being singled out to study together in the homes of Christian families will, I am sure, have a ready response from the young. The personal touch and kindly interest have a very subtle force.

Let us try it! Do it now! For good impressions soon become dissipated unless put quickly into action.

—J. McKern.

**MELBOURNE'S COPE AND MITRE.**

Rev. A. R. Ebbs, Manly, writes:—

I congratulate you on the outspoken comments made in your last issue. Another distressful feature is the fact that several Melbourne clergy, who have always been looked upon as stalwart Evangelicals, should have allowed themselves to be trapped into wearing these Mediaeval Vestments.

ROMAN CATHOLIC DEMANDS.

The Rev. R. Darbyshire Roberts, St. Barnabas's Vicarage, South Melbourne, writes:—

The enclosed marked page from a paper issued at my native town will show that in Wales (North) there is no room for Roman Catholicism and that the action of the Denbighshire (County) Education Committee is in marked contrast to that of the present State Government as regards grants to R. C. Schools and Institutions from public funds. The reading of the enclosed has greatly encouraged me in the hope that we, in the Australian colonies, may by fervent prayer and persistent effort, deal in a like manner with the cancer that is eating into the very vitals of our national life.

ROMAN CATHOLIC SCHOOL AT COLWYN BAY.**Strong Comments at Committee Meeting.**

Opposition to the proposed Roman Catholic School at Colwyn Bay, Wales, was again voiced at the meeting of the Denbighshire Education Committee at Colwyn Bay on Tuesday.

Mr. G. Rogers referred to the large volume of support and sympathy extended to the committee by the various educational and religious bodies in Wales and elsewhere. "Supporting us in our stand," he said, "we have all the religious denominations of North Wales. I have been privileged to receive letters from all parts of the country congratulating the committee on its courage in taking a stand on a question which others have shelved, and I consider it is a credit to our members to know that we have dared the Church of Rome and the Pope himself.

"In the old days," he went on, "there was a highwayman called Dick Turpin. In these days there is a Dick Turpin sheltering behind holy orders, seeking for public money in support of schools run in the interests of his own particular denomination. I think people will come to the conclusion that we have taken this stand not only on behalf of the people of Colwyn Bay, but in the interests of a healthy democracy in this country."

No fewer than twelve religious bodies in North Wales, including the Federation of Evangelical Churches and two country education authorities, had signified their complete approval of the attitude of the Denbighshire Education Committee.

Mr. Edward Williams, chairman of the Finance Committee, said that the wealth of support accorded by public opinion had made their resistance stronger than ever. There were rumours that members feared there was an Act of Parliament which would compel them to give in on this subject of the Catholic school. He was certain, however, that all knew there was no such Act in force. There was the Education Act of 1902, and their objection was to the way that Act was being twisted for political purposes.

SWEEPSTAKES AND ROMANISM.

In view of the fact that New South Wales is now to be demoralised by the State Lottery, the following extract from the notes of the Diocese of Liverpool, appearing in the English Record dated June 19th, has much significance.

Note the question asked, "Is it any wonder that wherever Roman Catholicism enters, stern morality and real prosperity vanish? Have we allowed the Roman Catholic mind too great a power in our Australian politics?"

The following is the extract:—

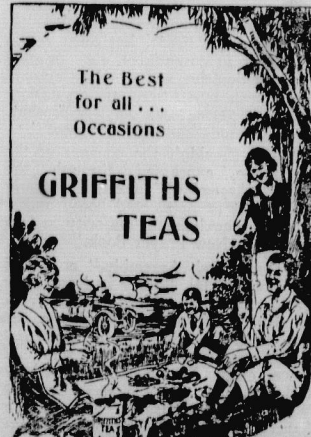
LIVERPOOL.**The Irish Sweepstakes and Romanism.**

Two announcements, or shall we say three, in the Press, revive interest in the Irish Sweepstakes. The £100 consolation awards in the Derby Sweepstake have been made this week; it is stated that the "sweeps" may in future be limited to races in Ireland; it is understood that a number of well-to-do people have drawn up a plan for a palatial £500,000 casino on the outskirts of Dublin, which shall equal anything of the kind to be found in the most popular gambling and "High Life" centres on the Continent.

The question naturally comes to mind, Why is it that these gambling facilities are to be found only in Roman Catholic countries, or at any rate, in centres where Roman Catholicism has most influence? Why, has Ireland so suddenly emerged as the champion of sweepstakes? Is it due to the Roman system of future rewards and punishments, which is based on the principle of uncertainty—pay your money to the priest and you may escape some of the penalties of Purgatory or you may not? Bribe the saints and they may work the oracle for you? So we have had the semi-official Roman Catholic weekly paper, "The Universe," definitely announcing that St. Anthony assisted the good fortune of at least two persons who entered one of the Dublin sweepstakes! The same journal also contained a picture of the Italian who won £350,000 in the sweepstake, serving refreshments in his cafe at Battersea, behind him on the wall being a notice of a mission which was being given by the Redeemtorists in the Church of our Lady of Mount Carmel, Battersea! What a revelation of the mentality of Roman Catholics! What an insult to God to suggest that he favours the gambler!

We have before us the details of a "sweep," the prizes of which were to consist solely of indulgences for souls in Purgatory, but the money was for the priests here on earth. Further, on our table are tickets of the "Rev. Father—Testimonial" draw, organised by a Roman Catholic in Liverpool, the sole prizes of which are Irish Free State Derby Tickets! Again, we have a prayer which was written with the intention of laying it "for a month" on the altar of a certain Roman Church, one of the petitions of which is that St. Anthony would favour the petitioner with a winner! Is it any wonder that whenever Romanism enters stern morality and real prosperity vanish?

The pity of it all is that some of the stalwarts even of the Orange Order living in London have seen no wrong in the sweepstakes, and they have had their "flutter" and so have Nonconformist deacons and elders!

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Australian Church Record,
Diocesan Church House,
Sydney, 30th July, 1931.

My Dear Boys and Girls,

I have been reading lately the accounts and noting the pictures of the sports' meetings of our various schools. It is simply wonderful how this side of young people's lives is catered for to-day. Boys and girls seem ever so fond of running—long distances, the 100 yards, flag races, all have their devotees. As I have thought of these running events I have remembered two words the Apostle St. Paul wrote to Christians in his day.

"So run." Of course, the reference is to a race. In another of the epistles the Apostle says, "Let us run with patience the race that is set before us." He knew a good deal about sports and races and the old-fashioned wrestling. It is always a strenuous thing to run in a race; every ounce of strength is needed, and every bit of power that you possess must be used if you would be the prize-winner. If you are going to run in a race you must be suitably equipped, and must cast aside everything that is likely to hinder our progress. You do not enter for a race clad in your thickest boots, and your thickest overcoat. One of the secrets of success in the race is perseverance. You must keep at it steadily. You cannot afford to let your mind dwell upon other things; you must only think of one thing—reaching the goal. In the day in which St. Paul wrote his epistles, the athletes who entered for a race always kept their eyes fixed upon the laurel wreath which was to be given to the victor. All through his life St. Paul saw a goal ahead of him. That is what he meant when he said, "Looking unto Jesus." Jesus is the goal; He is the Prize. There are many attractions along the course.

The Story of Atalanta.

There is a Greek story told of a race that was run. A Greek youth one day called on Hercules, and said to him, "Did you cross the sea to the garden of Hesperides, where grew the golden apples?" "Yes," was the reply. And the youth asked him for three of the golden apples. What for? There was a beautiful woman

named Atalanta who was a very swift runner, and no one had been able to overtake her. Then one day she made a condition that the man who out-ran her should be her husband. This youth entered into the bargain. The morning of the race came, and there were crowds of people in the stadium, and the people wondered how he was going to win the race, for they noticed he carried a heavy haversack over his shoulder. The word was given to be off, and away the two sped, and as the youth was running he took out one of the golden apples from his haversack, and threw it, and it flashed through the sunlight, and fell in front of his competitor, and she stooped to pick it up, and then sped on again. He threw down the other apples in the same way, with the result that she lost the race, and he reached the winning-post a good first.

As we run in the Christian race there are people who throw apples of gold along our path. Be very watchful and prayerful in the race. Do not look at those who are shouting "Go ahead!" but keep your eye upon the goal—"looking unto Jesus."

PUZZLE IN VERSE.

We left our little ones at home
And whither went we did not know,
We for the Church's sake did roam,
And lost our lives in doing so.

Yet walked we in a perfect way,
With bands of wicked full in view,
We lived for man, we died to God,
Yet of religion nothing knew.

(The answer is contained in The First Book of Samuel.)

LITTLE THINGS.

Little crosses bravely carried,
Little duties daily done,
To the Blessed Lord are precious,
And He counts them one by one.
Little things that fret and worry,
Little slights that hurt and pain,
Humbly borne without a murmur,
Turn at length to golden grain.
Golden grain that Jesus fashions
Into crowns of priceless worth,
For the souls who loved and served Him
In their daily life on earth.
—S.K.B.

To the Manager,
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Sweepstakes and Romanism.

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EDITORIAL.

N.S.W. State Lottery.

WE are confident that all right-minded citizens of Sydney were pained last week, first, at the authorities parading through the streets, drawn by white horses, the barrel of the new State Lottery, and second, at the enormous crowds who queued-up at the State Savings Bank building to be amongst the first to draw tickets in the gamble. It is a sad reflection on the Mother State and a vivid reminder of the condition of heart and mind of multitudes of our fellow citizens. Unfortunately, this gambling mania has been encouraged for years, and now under Government sanction, there is a veritable inrush in the demoralising business. We utter our solemn protest. The mind of our responsible leaders under the pressure of a depleted Treasury, and, we fear, low ideals, has been that of the last throw of the desperate gambler. However, on account of false conceptions of life, and life's responsibility; and the setting forth through the years of the hateful policy of getting as much as you can for nothing, altogether wrong and false modes of living have come into existence, with the result that we find ourselves blasted with this canker. Is there no public opinion that will yet arise in a storm of protest? State Lotteries in other countries have been tried and got rid of, because of the disastrous results. What is the Christian Church doing in

the matter? For, after all, moral principles are the only secure foundation of national prosperity.

The Roman Mentality.

THERE is, however, to our thinking, a sinister aspect to the whole matter. It is in the Irish Free State, where Rome rules, that the hugest of such lotteries is in existence; and now it is here in our own land, when so many Roman Catholics are on the Government benches that the N.S.W. State Lottery has been launched. It is our deliberate opinion that the Roman mentality has a lot to do with the inculcation and fostering of the gambling spirit. The continual soliciting in our streets of "try-your-luck" in some raffle or flutter on behalf of a Roman Catholic institution or the use of games of chance in efforts to raise funds at their bazaars and the like are ample evidence of this. "The end justifies the means." Man, being what he is will naturally take risk in the chance of winning. "No fair-minded person will deny him his little snort." These are some of the excuses; and so the unregenerate man is played up to and the coffers of certain institutions are enriched. "There is no need to be straight-laced." "Besides, there is no harm in a person doing what he likes with his own money, and staking a little, provided he does not go too far and neglect his family." So the thing is fed. We state again there is a Roman mentality that way and the outcome of it is clearly evident in the State Lottery. We are not surprised at this. We, however, lament the fact with the utmost sorrow. The challenge, however, confronts Protestant and Reformed Christians. Our standard of Christian morality is a high one. It has built up a God-fearing and God-honouring people. This we must maintain at all costs and train our children up in paths of rectitude and in all Godly honesty. The descent in Christian character is ever too swift.

Michael Faraday.

IT happens that this month, one hundred years ago, Michael Faraday discovered that electric currents are capable of induction. In other words, this August is the centenary of the electrification of the world as we know it, with its dynamos and a thousand other applications. Well may it be said that his discovery marked an epoch and changed the face of the world and ushered in amenities of life undreamed! We feel that we must pay our tribute to this illustrious name. Faraday was born in the heart of London in great poverty. He rose from

being a bookbinder's errand boy to become one of the world's greatest scientists. Not only did he discover the induction of electric currents, and all that that has meant. Faraday did much more. He pioneered the way in the creation of metal alloys, improved the manufacture of glass, founded our knowledge of the liquefaction of gases, advanced the science of sound, paved the way for many other discoveries and set men thinking. He was followed with enthusiasm and England's lustre shone brighter than ever. Above all, he was a humble, God-fearing man. To the end of his life he lived simply. He was a man of deep religious character and frequently preached on the Sunday with just the same enthusiasm as he taught science during the week. He was one of the most honoured men of his time. Everything about him was brought into captivity to Christ. The story of his life and work comes to us in these huckstering days, as a tonic. It is the kind we need in the world to-day.

Opportunities.

"WHILE we have opportunity," says Holy Scripture, "let us do good unto all men." The inference is obvious—that we shall not always have opportunity. There never was a day that did not bring its opportunities of doing good, just so to-day there crowd in countless appeals for aid! They are loud and persistent, and all of equal urgency. The cry goes up as from a sinking ship—the Church Missionary Society, the Bush Church Aid Society, the Home Mission Society, hospitals, the churches, benevolent and charitable organisations—all begging as it were on bended knee. To answer to their need will be on our part, the embracing of great opportunities. For one thing, we never know how long opportunities will be granted to us. By this time next year, somebody that we might have helped now may be beyond our reach to help. Scores of things may have intervened to hinder, frustrate, to nullify all our kindly hopes and intentions. Once the occasion has passed, once the chance has slipped away, how in this world shall we retrieve it? Let us do good unto all men, especially unto them of the household of faith. The Christian dare not slacken his hand. We earnestly hope that God's people everywhere will pay heed to the hungry cries of those in need, whether persons or Christian organisations. Many Church bodies are in sore straits. Let Christian people give till it hurts, always remembering that the multitudinous, clamorous appeals coming in upon us are Christ's appointments, and therefore, our opportunities.