

the ruins of the old, and establishing in place of war a peace founded on justice—the only form of peace that can endure—a peace for which this poor old world is yearning. Will you not, then, help us, that together we may bring in that new order when men will live together as brothers—that new Kingdom.

"Whose ways are ways of gentleness,
And all whose paths are peace."

(Signed)

President, D. K. Chow.

Vice-President, S. C. Liao.

Dr. Wei Si Luan, G. S. Idu, S. C. Shing, T. C. Ho, W. A. Wang, B. F. Lee, Hsu Shao Wei, S. K. Loog, B. H. Wang, T. T. Pen, Wen Tsao Chin, Ho Lu Chih, Liu S. Y., C. S. Chai, Tao Su Shoan, Y. G. Yeh, T. Y. Tang, J. P. Fong, T. S. Choo, G. R. Lee, Cheng Se Shao, C. S. Pen, C. C. Tsui, Chang Teh-hwai, J. S. Wau, Mao, S. F., M. P. Kow, Hsing Tsung Chu, S. C. Hsiao, G. S. Chaw, Y. F. Chen, Lo Ching Se, R. H. Lee, D. W. Iooch, Li Shing Howi, Chou Tze Loon, Chow T. H., J. M. Shon.

34, Mok Tzi Goi,

Chengtu, Szechwan, China.

June, 1939.

DOES GENEROUS GIVING TO MISSIONS CRAMP PARISH FUNDS?

Archdeacon Russell, of Oamaru, writes to "The Reaper" as follows:—

"I feel I must tell you some good news. We raised our quota, plus 12 per cent., and also £50 non-budget—the largest amount we have yet raised for Missions, £184/8/-.

"Our Vestry Fund was £146 in debit, and a remark was made at the annual meeting that we ought not to have given so much to Missions when we needed it ourselves.

"I replied that the Lord's promise was, 'Give and it shall be given to you, good measure, etc.' and that any parish or person who is missionary-hearted would have his own needs supplied in the Master's own way.

"The very next day a dear old man died and left us £500. You can imagine how I rejoiced, and have told my people that 'this is the Lord's doing,' and is surely His reward for our self-sacrifice.

"It will supply an answer to any such grumblers in future. I know you will rejoice with us.

"God bless you in all your efforts for the missionary cause."

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BOOKS

"The Secrets of Happiness," by the Bishop of London. (Published by Longmans, Green & Co., London. English price 3/6.) Our copy from the publishers.

The Bishop, in his preface, says: "I have had fifty years of happiness in London, and I have tried in my last message to London, to set down what I believe to be the secrets of happiness." The Bishop's Happiness includes Holiness, for he knows that there can be no true happiness without it. Twenty "secrets" are reviewed, beginning with "the care of the body," in which we are to glorify God, and closing with that "Peacemaking" which the world needs so badly, and which constitutes our right to be styled "Sons of God." As we should expect, there are many delightful and useful things told in the Bishop's own conversational and easy style, and appealing to Christians of all ages. When a man has lived the kind of life and the length of life the good Bishop has, there are bound to be hosts of experiences available for building up a volume of sound wisdom and searching challenge. We anticipate a very wide circulation.

Duckworth's Theology Series has a world-wide reputation. Two recent additions are noteworthy, and meet a need. E. Basil Redlich, Canon Theologian of Leicester, writes on "Form Criticism, Its Value and Limitations." Serious students of theology will want this book, and for Th.L. candidates doing Part I it is indispensable. The author deals with the history of Form Criticism, its assumptions and the applications of its methods to the Gospels. When this book is read carefully and thoughtfully, it will supply much information hitherto not available so readily and clearly.

"The Gospel in the World," by Godfrey E. Phillips, Professor of Missions, Sedley Oak College, Birmingham, is the other new volume issued by Duckworth. It is a re-statement of missionary principles, a study of the theory and practice of missions. Some of the topics are the missionary motive and attitude, revelation, general and special; evangelism; the Gospel and the animist, the message for Hindus and for Buddhists; missions and governments; and second-line activities, educational, medical and social. The writer makes several statements worth pondering, e.g., "Modern Biblical studies have in no way weakened the Scriptural basis for missions"; . . . "it is a sobering reflection that our own religion is not Christianity pure, but a mingling of that with some measure of modern secularism, which weakens it as a missionary force in lands where secularism is . . . corroding other systems."

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THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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Notes and Comments.**CRISIS.**"THE things that cannot be shaken"—of course,
they are the spiritual realities. "Things tem-
poral" must pass; it is only the "things
spiritual" that remain."Death and darkness and the tomb
Only whisper 'Till He Come!'"That is the great hope of the Christian Church.
"Thou Remainest": When all else passes that we
have been tempted to rejoice and abide in, it is
this basic fact—The Eternal God—that provides a
true tonic for drooping spirits.It has been well said that the word "Crisis" is
in a fair way to becoming "the characteristic of this
period." It has been one long spell of crisis since
Germany's movements began to awaken in us a
sense of wonderment and fear. But we are apt to
lose the right sense of "Crisis." One Eastern race
translates it by the suggestive phrase "danger—
opportunity." We are apt to think of the "dan-
ger" and miss out the thought of "opportunity."
But the Scriptural sense of "Crisis" is a divine
"judgment." One writer has recently pointed out
that we are prone to heave a sigh of relief when
the danger is past, and pay no heed to the fact of
judgment. Then we have missed the lesson of the
crisis. We forget that with the passing of the
danger there is still remaining the opportunity.What have been the effects of past crises? Did
the Great War, with all its agony, leave us only
relieved from our fear when the Armistice was
signed? Did the passing of the crisis of Septem-
ber last year bring to us any clearer consecration
of our individual and national life to the purposes
of God? Did the opportunity pass in spite of the
striking "Recall to Religion" that was sounded
forth? How far have we given reality to the hope
the old prophet gives utterance to when he says:
"When Thy judgments are in the earth, the in-
habitants of the world learn righteousness?"**THE EMPIRE AT PRAYER.**IT was with a sense of grateful relief that the "Call
to Prayer" was heard, coming from the Arch-
bishop of Canterbury with the King's approval,
and last Sunday throughout our far-flung Empire,
great congregations assembled to join in an act of
intercession and Prayer to God—the Lord of Hosts,
for blessing and guidance in the conduct of the
war, and for "a rightful and abiding peace." It
is in no spirit of arrogance and self-righteousness
that a Christian Empire has fallen on its knees in
prayer, but in a spirit of humble faith and peni-
tence to our God revealed in Christ as a God of
Righteousness and Love.We come in sincere faith, for as the Primate
said in his recent "Pastoral": "As Christians we
shall resolutely refuse to believe for a moment that
the powers of evil can gain the ultimate victory.
God reigns, God is supreme. By means of the
goodness and generosity of men and in spite of
(or perhaps even through) the crimes and madness
of men, God is working His purpose out. We
need, then, continual acts of faith."Standing on the rock of faith, we shall never
cease to hope."**PRAYER JUSTIFIED.**THE Archbishop of Sydney, preaching in his
Cathedral on Sunday morning, said that it was
appropriate that on that day Christians should,
at the suggestion of the King, join with their fel-
lows in all parts of the Empire in prayers for victory
in the present conflict, and for the peace of the
world.When the Spanish Armada threatened England,
Queen Elizabeth ordered the use of prayer for the
nation, and the enemy ships were scattered and
broken. In 1815, members of the House of Lords
and the House of Commons spent a day of prayer
and two days later Waterloo was won. During the
Crimean War a day of prayer was also called for,
and everything thereafter favoured England. Simi-
larly, during the Indian Mutiny and among leaders
on the Western Front, the efficacy of prayer had
been demonstrated."How much we have achieved for which we
ought to be thankful," Archbishop Mowll added.
"We pray for a victory which will mean the des-
truction of Hitlerism and the substitution in its
place of an international law that will give the
people a lasting peace. In everything by prayer
and supplication, with thanksgiving to God, let
us approach Him in our time of trial."**THE MOTHERS' UNION AND DIVORCE.**A REVOLT against an over-rigidity on the part
of Mothers' Union leaders in relation to the
question of divorce has at last come to a head
under the leadership of the wife of the new Bishop

of Sheffield, Mrs. Hunter. The views expressed by Mrs. Hunter and her sympathisers are said to have the support of a large majority of the Bishops. The occasion of the publicity now given to these views was an attempt of the Central Executive to exclude from membership of the Union those who hold these views. Special attention is being drawn to three paragraphs of a statement issued by Mrs. Hunter. They are as follow:—

1. We believe that the principle and standard of marriage is a life-long and indissoluble union for better or for worse of one man with one woman to the exclusion of all others on either side.

2. We believe that the governing consideration in Christian morality is the true development of the human soul in its unique need and particular circumstances, and rules and laws and the application of ideals are secondary to and derivative from that. From which it follows that in certain very exceptional cases divorce and re-marriage may be morally, as well as legally, permissible.

4. We consider that we can legitimately interpret the first object of the Mothers' Union in accordance with these views, and loyally uphold it.

In the course of Mrs. Hunter's published covering letter this spring she also said:—

"We also believe that we ought to resist any attempt of the Central Council to exclude from membership of the Mothers' Union those who conscientiously believe that their interpretation of the fundamental documents of the Mothers' Union is legitimate."

Of course it may be argued that "hard cases make bad laws," but this is not always true; the Church must be careful not to override what appears to many earnest Bible students the qualification voiced by our Lord Himself, and lay upon the consciences of its members heavier burdens than our Lord Himself has imposed. Human personality is a sacred thing, and we must be ever on the watch against authoritarian methods and enactments on the part of Church and State that would infringe upon its rightful liberty.

Dictatorships are at present rather unpopular, and ruthless regimentation is clearly contrary to the Christian Doctrine.

AMBIGUOUS.

THE following extract from an English Church paper will interest New Zealanders. We are not quite sure that the close association with "Australia" will be appreciated, in view of certain protests in N.Z. contemporaries anent the confusion in some people's minds regarding geographical position, but it possibly indicates an enthusiastic activity on the part of the Bishop of Wellington in the matter of his new Cathedral.

Here is the extract referred to:—

The Tramp and the Bishop.

Friends of the Bishop of Wellington, New Zealand, the Right Rev. H. St. B. Holland, will appreciate the following story, which comes from Australia:—

A tramp approached a group of Churchmen and asked for help.

"No," said one of them. "It's against my principles. But you see that man over there?"—pointing to the Bishop—"he's a very generous man, you might try him."

The tramp went up to the Bishop confidently, while the others watched with interest. They saw a surprised look come over the tramp's face; the Bishop was talking eagerly. The tramp looked troubled. Then something passed from hand to hand, and the tramp moved away. One of the Churchmen called to him and asked:

"Well, did you get something from our Bishop?"

The tramp grinned feebly.

"No," he admitted. "I gave him half-a-crown for his new Cathedral!"

[The anecdote may be familiar to some of our readers.]

SPECIAL PRAYERS.

THE Archbishop of Melbourne, as Metropolitan of the Province of Victoria, has issued the following prayers to be used as occasion offers during these times of stress and war:—

O God, Who has made of one blood all the nations of the earth, and hast set the bounds of their habitation that they might seek Thee and find Thee, mercifully hear our supplications, and remove from us the menace of war. Guide the rulers with Thy counsel and restrain the passions of the people, so that bloodshed may be averted and peace be preserved. And, by the pouring forth of Thy spirit upon all flesh, quicken the sense of our common brotherhood, bring the nations into a new bond of fellowship, and hasten the time when the kingdoms of this world shall become the kingdom of our Lord and Saviour, Jesus Christ. Amen.

O God, our Father in Heaven, Who hast redeemed mankind by sending Thine Only Begotten Son to take our nature upon Him and to live among us as a man, look down upon the world distracted by wars and rumours of wars, and teach the leaders of the nations to seek peace and to pursue it, so that the peoples committed to their charge may live in safety and quiet, and the danger of international strife may pass away, for the sake of Him Who is the Prince of Peace, Thy Son our Saviour, Jesus Christ. Amen.

O Lord God of Hosts, stretch forth, we pray Thee, Thine almighty arm to strengthen and protect the sailors, soldiers and airmen of the King in every peril of sea and land and air; give them victory in the day of battle, and in the time of peace keep them safe from all evil; endue them with loyalty and courage; and grant that in all things they may serve as seeing Thee Who art invisible, through Jesus Christ our Lord. Amen.

It is hoped that in every parish, if possible, the Church bells will be rung at noon each week-day so that people may be reminded either to come into Church and pray for peace, or, at the least, to say a prayer privately by themselves before they go on with their daily work.

DIocese OF SYDNEY.

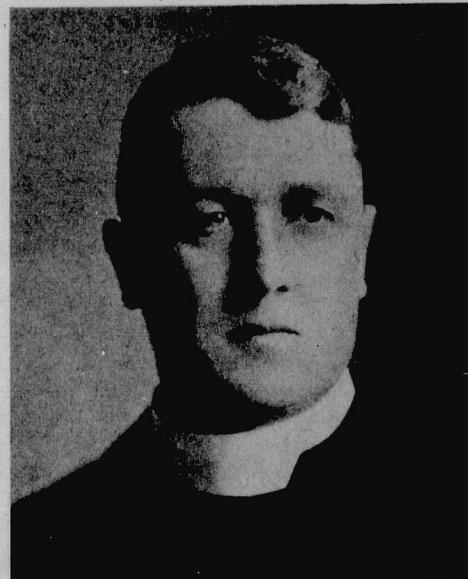
Synod, October 9, 1939.

SYNOD PROCEDURE.

The first ordinary Session of the Twenty-fifth Synod of the Diocese of Sydney will meet on Monday, 9th October 1939.

Because of the widespread interest in the business of Synod the "Australian Church Record" is devoting special space to matters of importance, particularly for Synod representatives.

The Session commences on Monday with Holy Communion in the Cathedral at 12 noon. The Synod Service will also be held in the Cathedral at 2.30 p.m., when the Rev. Canon J. S. Needham will preach the sermon. Business will follow the Cathedral Service in the Chapter House.



THE MOST REVEREND THE ARCHBISHOP OF SYDNEY, DR. H. W. K. MOWLL, President of Synod.

Newcomers to Synod are often puzzled by the method of procedure. There are certain rules that govern all public assemblies, and acquaintance with them proves a great help to participants in debate or deliberation.

The rules which prevail and control ordinary business in such assemblies are called Standing Orders. These Orders prevail unless there is a direct motion to suspend some of them in order to facilitate the transaction of business. Any Standing Order may be suspended on notice of motion being given, or without such notice unless ten members object.

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ENTRANCE SCHOLARSHIPS for boys under 13 years of age on November 25th, 1939. One valued at £100 p.a. tenable for three years available for sons of clergy. Another of the same value and four valued at ten or twenty guineas p.a. open to all.

For particulars and prospectus, apply to THE HEADMASTER, W. S. LESLIE, M.A.

It would be wise for Synodsmen to possess themselves of a copy of Standing Orders. It can be purchased at a small cost at Church House.

The provision for a quorum illustrates the necessity of regular and punctual attendance at Synod as far as possible.

Elections.

It is important that members of Synod should record their votes for the candidates they consider fittest to represent them in the case of any contested election. The following facts need to be borne in mind:—

(1) The Returning Officer, at a place appointed by the Archbishop convenient to the meeting place of Synod, issues to each member of Synod applying to him a ballot paper containing the names of all persons nominated for any office where there are more names nominated than there are seats to fill on any Committee or Board, etc.

These papers are issued between 2 p.m. and 8 p.m. on the first and second days of the Sessions of Synod. That is to say, on Monday and Tuesday, 9th and 10th October, in the forthcoming Synod. Every member of Synod should see the Returning Officer or his Deputy and secure a voting paper.

(2) Votes can be recorded between the hours of 2 p.m. and 9 p.m. on the first and second days of the Session already mentioned. No vote can be recorded after 9 p.m. on Tuesday, October 10. Every member of Synod should place his vote in the Ballot Box provided before 9 p.m. on Tuesday, October 10.

(3) A (X) should be placed in the square opposite the name of the candidate selected. Every voting paper must contain a (X) opposite the names of no more and no less than the number of positions to be filled. Otherwise the voting paper is informal, and all the votes on that paper are lost. If there are 14 seats to be filled on a Committee, there must be 14 (X)s, neither 13 nor 15, nor any other number. It is not possible under the Standing Orders to "plump" for a few names, and leave the others.

(4) If by any chance a voter makes a mistake in his Ballot Paper he should see the Returning Officer or his Deputy, and secure another Ballot Paper, giving up to the Officer the paper that has been spoiled.

Members Returned for more than one Parish or District.

If any Synodsmen has been elected as a representative by more than one parish or district, he must choose the parish or district that he wishes to represent in Synod. It shall be the duty of the President to declare the other seat or seats to be vacant. Failure to observe this requirement deprives a parish or district of representation, and impedes the course of business, as the question is bound to arise as to the lawfulness of any action taken without such provision being observed.

Notices of Questions or Motions.

A member wishing to ask a question must give notice before 7 p.m. on the first day of Session, or at some time the previous day of any succeeding meetings of the Session. Questions must be written out in duplicate and signed. The same rule applies to all notices of motion.

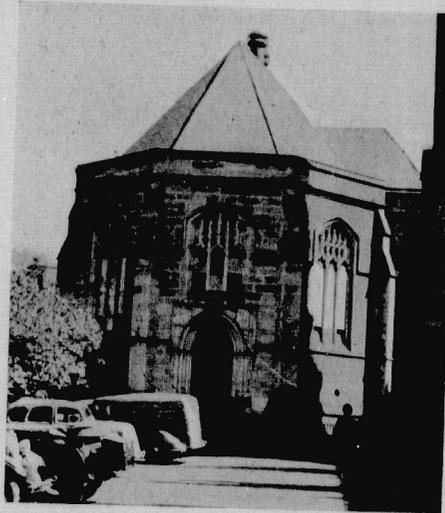
Points of Order and Personal Explanations.

Strictly speaking, a point of order can only be raised when the rules of debate and control have been violated,

or are considered by a member to have been violated. The following are the principal points:—

(1) That the Order of Business has not been properly observed.

(2) That the notice for the appointment of a Committee does not contain the names of the members proposed, or that the assent of the persons nominated to serve has not been obtained.



THE CHAPTER HOUSE
Sydney.

(3) That a speaker has exceeded his allotted time—twenty minutes for the mover of a motion, and ten minutes for subsequent speakers. In the case of moving an Ordinance, and speaking to it, the time to be respectively thirty minutes and fifteen minutes. An extension of time may be granted to a speaker by Synod.

(4) That a speaker has not confined himself to the matter under discussion.

(5) That a speaker is making personal references or imputing improper motives to members of Synod.

(6) That due notice of motion has not been given, or in the alternative that the permission of Synod to move the motion has not been obtained.

(7) That a speaker is addressing the Synod when no matter is before it, without giving notice of motion.

(8) That there is not a quorum present.

Personal explanations are entirely different. Any member may speak on a point of order, but a personal explanation can only be accepted when a member is unintentionally misrepresented, or when his actions are called in question in a manner that seems to require some explanation from him. Then he asks the President for permission to make a personal explanation. This can be done even when no business is before the Synod, and is the only exception to the rule that in such cases a speech must conclude with a motion.

Interjections are strictly out of order, but are common in all assemblies, even in the British House of Commons. Repeated interjections may compel the President to call a member or the Synod generally to order.

Motions and Amendments.

When a motion has been sufficiently debated the question is put unless the question is superseded. During the

debate an amendment to the motion may be proposed and seconded. It is also possible under Standing Orders to move an amendment to the amendment. This is a procedure that ought to be used sparingly, as it tends to create confusion. However, if it is adopted, the amendment to the amendment is put first. If it is carried it is put a second time as a substantive motion, and if carried then the question is decided in the terms of the amendment to the amendment. If the amendment to the amendment is lost, the amendment is before the Synod, and is put as an amendment. If it is carried the question is decided in the terms of the amendment. If the amendment is lost the motion remains, and is put and either carried or lost. If any member prefers an amendment to the motion, but would wish a further amendment, he votes for the amendment when put, but before it is put as a substantive motion he proposes the further amendment. If he obtains a seconder, the new amendment must be put before the original motion in exactly the manner already outlined.

It is sometimes wise for a member to foreshadow an amendment. He rises and says, "I am prepared to vote for



THE RIGHT REV. C. V. PILCHER, D.D.
Bishop Coadjutor, Sydney.

the amendment in preference to the motion, but I would like to foreshadow that if it is carried I will move a further amendment." The advantage of this is that it warns Synod and prevents a hasty putting of the amendment as a substantive motion. It is always well to secure a seconder before foreshadowing an amendment.

A Question may be Superseded.

The Synod may not wish a certain question to be decided one way or the other for various reasons. There are four ways in which a decision may be either postponed or definitely laid aside without determination.

(1) A member may move the adjournment of the Synod. Obviously this method should not be adopted unless the serious business of the Synod has been concluded. But it is open to move for adjournment at any time.

(2) A member may move "That the Synod proceed to the next business."

(3) The Previous Question may be moved.

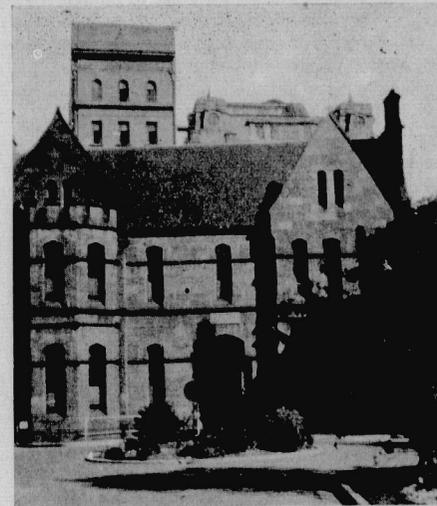
(4) The Synod may be counted out if a quorum is not present.

In the case of (4) the debate can be resumed when the Synod reassembles with a quorum present. No debate is permitted on the moving of the Previous Question, which

is put in the form "That the original motion before the Synod be not now further considered."

Divisions and Ballot.

When a question is put the President can determine on the voices that the "Ayes" or the "Noes" have it. This is sometimes so obvious as to require no further elucidation. Where there is doubt a show of hands is taken. After that any five members can demand a division. But thirty members may require that instead of a division a ballot shall be taken. The Synod then receives a motion



DIOCESAN CHURCH HOUSE
Sydney.

without debate, as to when and how such ballot shall be taken. This means that a motion is put before Synod, "I move that a ballot be taken at such and such a time by means of signed voting papers." An amendment can be moved, e.g. "I move that a ballot be taken by means of unsigned voting papers distributed to the members by the Returning Officer." The Synod votes on the amendment and motion, and so determines the matter, but no arguments for or against the motion or amendment can be adduced.

Ordinances.

An Ordinance follows a regular procedure. A motion must be passed giving leave to introduce it. Every Ordinance promoted by a private member must bear the endorsement of at least six members of the Synod. Leave being given, the next motion follows immediately, "That

the Ordinance be read a first time." Then a motion shall be passed fixing the time of Second Reading. After the Second Reading the Synod resolves itself into a Committee to consider the Ordinance clause by clause. The preamble is considered last. This is due to the fact that amendments in the Ordinance might affect the wording of the preamble. During the Committee stage the President leaves the chair, and the Chairman of Committees takes charge of the proceedings.



MR. H. V. ARCHINAL
Diocesan Secretary.

The Chairman of Committees reports to the President that the Ordinance has been considered, and passed with or without amendments. When the report is presented a member may move that any clause or the whole Ordinance may be re-committed.

A day is fixed for the Third Reading, unless the Synod decides on a motion for re-commitment not to proceed further in that session, or otherwise determines the matter. If a Third Reading is decided upon the Ordinance shall be printed, and the Chairman of Committees shall certify that the printed Ordinance is in accordance with the Ordinance as reported. Notice of amendment can still be given to be considered at the Third Reading, but failing such notice the Ordinance shall be voted upon at the Third Reading as it appears in the printed copy. After the Third Reading the promoter moves "That this Ordinance do pass." The Title is fixed, and the Secretaries certify at the foot of the Ordinance that it passed on such a date.

Wherever there is doubt as to procedure, Parliamentary practice is to be followed.



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ALEXANDRIA

CHURCHMEN'S REMINDER.

"A man with education and no religion is all dressed up with nowhere to go."—Anon.

"Knowledge puffeth up, but charity edifieth."—St. Paul.

OCTOBER.

6th—Tyndale martyred, 1536. But almost at once the King of England's eyes were opened. Tyndale's translation pervades all later revisions of the Bible.

8th—18th Sunday after Trinity. "Fight the good fight" is the title of the day. Purity of heart is strength of mind, and of body too, very often.

15th—19th Sunday after Trinity. Without God we cannot please Him. This follows from our utter inability to reach the Divine height of intelligence. We are as much short of perfect understanding of God as the lowest form of Creation is of grasping our intelligence—perhaps much, very much short.

16th—Latimer and Ridley burned at Oxford, 1555. This was the great Oxford Movement and Group as well. What a good confession these two made by their act of martyrdom.

18th—Wednesday. St. Luke's Day. Medical practitioner with medicine for the soul; artist—according to legend; evangelist, by writing a "Gospel," thought to be dictated partly by St. Paul, his frequent companion.

To Australian Churchmen.

YOUTH GETS A NEW VISION.

(By Canon R. A. Hiltz, M.A., D.D., General Secretary of the G.B.R.E., Canada.)

DURING the past summer, the City of Amsterdam, Holland, welcomed one of the most remarkable of world gatherings—the World Conference of Christian Youth.

The last three years have seen a number of World Conferences, each of which has been significant in its own way. The year 1937 will be associated with the great Oxford and Edinburgh Conferences, 1938, with Utrecht and Madras—and now 1939, with Amsterdam.

The Amsterdam Conference, however, was unique in the fact that it was a Youth Conference—the first World Conference of Christian Youth to be held.

Here were gathered 1,775 delegates, leaders, and visitors, representing 65 countries and 220 separately organised groups and national churches. No continent was unrepresented. It is doubtful whether any other representative gathering ever brought together as great a number of official delegates from so many countries.

That the conference was a Youth Conference, in reality and not merely in name, is seen from the fact that 58 per cent. of the delegates were under 26 years of age, while the largest number were not over 24. To give a picture of the conference is by no means easy, but a few of the outstanding features may be mentioned.

The opening session of the conference will, no doubt, stand out in the minds of most delegates. As they filed into the great Convention Hall and saw the vast building lavishly beflagged with the colours of many nations, and found themselves sitting side by side with young people from the opposite ends of the earth, the sense of unity and solidarity was evident—a unity which found expression in the motto of the conference, inscribed in gold letters on a blue banner, and catching the eyes of all—"Christus Victor."

It was at this opening session that the message from Queen Wilhelmina was read by Prince Bernhard, who also expressed the greetings of Princess Juliana and himself.

The main features of the conference may be emphasised by a reference to the arrangements made for Worship—Bible Study—and Group Discussion.

1. Worship.

Including, as the conference did, representatives of very diverse religious groups, no common form of worship could be attempted. Yet the conference group united in worship regularly day by day.

All delegates were given opportunities of sharing in the great variety of traditions and customs of worship, and yet every delegate had the chance, on at least one occasion, to worship in a way that would be familiar to him.

As at Oxford and Edinburgh and Madras, the daily worship periods set the key-note for the day's proceedings, and many delegates caught a new vision of the Church Universal.

Provision was made for four services of Holy Communion—a Dutch Reformed Service—an Anglican Eucharist—a Lutheran Communion Service—and an Orthodox Eucharist—so that all could participate in that highest act of worship in accordance with their own traditions.

2. Bible Study.

The place given to Bible Study at the conference was outstanding. There were 43 Bible Study Groups, of about 30 members each, which met daily. Each study was definitely related to the theme of the day, as presented by the principal speaker at the plenary session of the conference, which immediately preceded the Bible Study period. To many of the delegates these Bible Study groups were a revelation and brought to them real spiritual enrichment.

3. Discussion Groups.

The same groups which met for Bible Study also met each day for conference and discussion. It is interesting to note that, of the seven main subjects assigned for discussion, over half of the delegates chose "The Church—its Nature and Mission," and, "The World of Nations." Other groups discussed such subjects as "Christian Youth in the Economic Order"—"The Question of Race"—"Christian Marriage and Family Life."

An illustration of the representative character of these groups may be seen from the following statement:—

"Let us look at one of the groups, taking delegates at random. A Chinese teacher, an English Bank official, a French nurse, a Scottish textile worker, a Swiss librarian, a Latvian university lecturer, a Japanese student, an Irish solicitor, a Dutch publisher, an Indian social worker, an American telephone repairer, a Hungarian lawyer, an African pastor, a Swedish accountant, and 20 others sit down before the familiar parable of the Prodigal Son, or in the face of problems of Christian Youth in the Economic Order."

Of course, such group discussion and study would not have been possible had it not been for the months of preparation which took place on the part of both leaders and delegates. In all the lands from which the delegates came there had been many groups meeting, including both delegates and those whom they were representing, to discuss together these same problems.

Among the outstanding leaders at the conference may be mentioned the Archbishop of York, the Archimandrite Cassian, Dean of the Russian Orthodox Theological Academy at Paris; Dr. John R. Mott, Prof. Leo Zander, of the Russian Orthodox Theological Academy in Paris; Dr. T. Z. Koo, of China; Dr. Visser 't Hooft, the secretary of the World Council of Churches (in process of formation); Prof. Reinhold Niebuhr, of Union Theological Seminary of New York; Dr. William Paton, of the International Missionary Council; Miss Van Asch van Wijck, of the National Council of the Y.W.C.A.; and others.

No account would be complete without a word as to the "Venturesome side of Amsterdam," and to the significance and meaning of the conference.

Amsterdam was, indeed, a great adventure. To bring together over 1,700 delegates, visitors, and observers from nearly every nation in the world, in the midst of the present international tension, made a tremendous adventure of this Amsterdam Conference of Christian Youth. Except for the word "Christian," such a gathering of young people would never even have been contemplated at such a time. Besides, the careful selection of all delegates, and their attendance in a representative capacity, made of this conference an even more venturesome undertaking, for a representative gathering tends to think of itself as a legislative body—it was a World Conference of Christian Youth.

Another fact which made the conference venturesome is that it avoided the apparently impressive but finally ineffective production of resolutions or statements purporting to be the mind of the conference on the difficult questions under discussion. Rather the conference spent its energy in the realisation of the community to which they already belong as Christian Youth. To set out to experience un-

derlying unity, in the midst of the present world situation, was an adventure which had no hope of a successful issue, except for the fact that the conference was a Conference of Christians.

As to the significance of the conference, its purpose was not to pass high-sounding resolutions which, however valuable, would probably soon be forgotten, but rather to confront youth with the results of the world gatherings of the Christian Churches and Christian Youth Movements held during the past few years, and to guide them to discover a Christian solution of the problems which grew out of them—such problems as—How can war be avoided?—How can we carry Christian principles into our modern social and economic situations?—How can the Christian forces of the world give expression to their conviction so as to bring the message of Jesus Christ to combat the false ideas of materialism, race prejudice, individual and social selfishness, which are at the root of our present-day troubles?

The real significance of the conference, therefore, is to be sought for in the new vision which the delegates received and which it may be hoped they will be able to pass on to those whom they represented.

We must not expect, however, that this new vision will be identical with the vision of a former generation. It would, indeed, be unfortunate if it were. No old vision can hope to meet to-day's needs. If, however, youth can inject into the life of the Church at home something of the splendour of that new vision—something of its challenge and inspiration—so that Church members, both young and old, may catch its spirit, the Amsterdam Conference will have a significance for the Church that will find expression in a more courageous, more active, more prayerful, and more hopeful attitude to the problems which to-day are apt, through our lack of faith, to cause despair. There will be greater efforts to break down the barriers of false nationalism, to destroy the spirit of secularism and of sectarianism, to get rid of the jealousies and petty differences which are a menace to right understanding, and to go forward with renewed courage, to realise the prayer which our Lord taught us to pray, "Thy Kingdom come, Thy will be done on earth as it is in heaven."

(From "The Canadian Churchman.")

MISTAKE, NOT SIN.

There are plenty of anecdotes in "The Secrets of Happiness," by the late Bishop of London. In the chapter on the importance of a sense of humour, the Bishop tells of the gentle rebuke given by an old priest to one of his penitents. It is not a new story, but it bears re-telling. "Dear father," the penitent is alleged to have said, "I have a terrible sin to confess to you." "Have you, my daughter? Tell me what it is." "Well, every day, when I look in the glass, I say to myself—you are getting prettier and prettier every day."

"Well, then, I can comfort you," the priest said. "That is not a sin at all; it is only a mistake."

Quiet Moments.

THE ONLY TRUE OPTIMISM.

GETTING BACK TO GOD.

(A Sermon by the Rev. W. Edwin Smith.)

“TURN ye again to the stronghold, ye prisoners of hope.”—Zechariah ix. 12.

All through history there have been courageous souls who have faced difficulties and difficult situations with a spirit of optimism. By that I do not mean the lazy optimism of Dickens' famous character, Micawber, who was always waiting for something to “turn up.” That is the optimism of a loafer and a parasite—a false optimism which keeps a man in the same rut all his life.

The only true and sincere optimism is built upon the foundation of a faith that finds expression in works, and recognises the truth of the saying that “Faith without works is dead and hopeless.” The only optimism worth while is that which recognises that things do not “turn up” automatically—they have to be “turned.” It means effort, hard work and concentration.

Prisoner of Hope.

The name of Curie, the French scientist, is today known to millions, because he has given to the world the great healing gift of radium. But behind the story of his success there stands a record of many years of intense study and labour. Curie had a hard struggle, but he was captivated by the idea that he could find the secret. He became a prisoner to his ideal. His laboratory became his prison and test-tubes his prison bars. All the while he had a great hope in his heart—the hope of success which would bring a great blessing to suffering humanity. He was a “prisoner of hope.”

This phrase of Zechariah seems to take on a new significance in these days of perpetual crisis. “Prisoners of hope!” Does not that describe in a very apt way the condition of people all over the world at the present time? In almost every country human beings, made in the image of God, feel that they are being cramped and confined by circumstances which seem to offer very little hope of escape. International jealousy and hatred seem to be building high walls behind which humanity is held prisoner in the bondage of fear, dread and anxiety. And yet in spite of the prison-like circumstances, I believe it is true to say that in all countries people persist in hoping that the awful calamity of war will be avoided. We expect somehow to be released and to find a solution of our problems. We are “prisoners of hope.”

Without a Hope.

Is this a false optimism? What grounds are there for such high hopes? St. Paul tells us that

people without God are without a hope in the world, and the alternative, therefore, must be the Christian revelation that God is our hope and the strength—the foundation—of our optimism.

Zechariah is warning the people of his day that judgment is about to fall on the nations, and he urges them to return to God, and He will “save them in that day as the flock of His people.” Their return to God will usher in a reign of peace and prosperity. He brings forward his ideal portrait of the Prince of Peace coming, not with the might of force, but the power of love. He pictures this Prince of Peace riding forth to the conquest of human hearts seated upon an ass—a symbol of peace.

The prophet was a man of vision, and he saw that ultimately the peoples of the earth would follow after this Prince of Peace, and that His dominion would be from sea to sea—it would be a worldwide brotherhood of nations. The first part of his vision had its fulfilment when Jesus Christ, the Prince of Peace, headed the procession into Jerusalem on the first Palm Sunday. On that day He offered Himself to the world as the Redeemer. He offered the way of love, and He was turned down as a “dreamer.” He was rejected and crucified, but still He lives and still He offers the world the only alternative to war, and that is the acceptance of His leadership and His principles of justice, righteousness and brotherhood. He alone holds the key that can lead the nations out of their prison-house of fear and give fulfilment to their hopes.

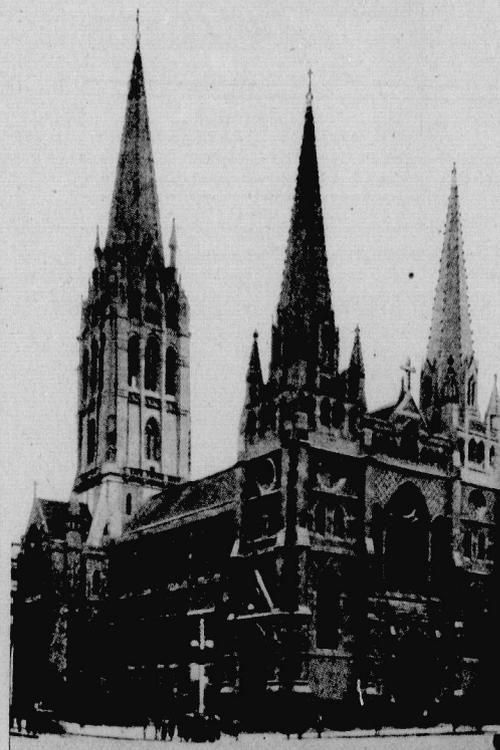
During a Parliament debate recently one member said that “what the country needs is not so much physical re-armament, but moral re-armament.” That phrase has become popular recently. What does it mean? It means “getting back to the Stronghold—getting back to God,” and co-operating with Him in bringing about His reign of love. It means facing up to facts—to facts about our own lives as well as those of other people. If the second part of Zechariah's vision is to be fulfilled, and all the world become the “Kingdom of our God and of His Christ,” it must begin with the conquest of individual hearts. “Turn ye again to the stronghold, ye prisoners of hope.”

The chemist who is carrying out research work uses only very small quantities of the various substances, but he knows that whatever result occurs in his little test-tube will be the same in its essential nature as that which will follow when the substances are used in vast quantities. In that same truth lies the fundamental hope of the world's future. In the life which is placed under the control and guidance of God there comes a spirit of peace and goodwill. In an individual that is a small scale experiment which has been proved to work, and, therefore, in its essential nature it will be found equally true when tried on the larger scale of the great mass of the world's people.

Transformation of Individual Souls.

I know when we look out on the world to-day there does not appear a great deal to encourage the hope that this reign of peace and goodwill will be established in the near future, but the world is made up of individuals, and the hope of the world lies in the radical transformation of individual souls. As each individual places himself under the control of God and experiences His redeeming and transforming power, so he will be moving the world a step nearer to that better day that is to be—the day when war and poverty and all other man-made evils shall be swept away—the day for which mankind is so intensely longing.

And so I say to you: Face the future with confidence, courage and hope. Go on being an optimist, but let your optimism have its foundation in God.



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The Diocesan Synod commences on October 9th, 1939.

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Personal.

After eighteen years' service in the world of education abroad, the Rev. R. C. Blumer, M.A., B.Sc. Dip. Ed., has returned to New South Wales to take up work in his native State. For four years he was on the staff of Trinity College, Kandy, Ceylon, and for fourteen years he filled the post of Vice-Principal of Achimota College, in the Gold Coast, West Africa. He was a passenger in the P. and O. liner Cathay, which was taken over on arrival at Bombay. From that port he crossed India by rail, and succeeded in securing a passage by the Orient liner Ormonde to Fremantle, whence he came to Sydney by Air Mail plane.

Bishop Winnington Ingram was to sail for Canada about the first of September. The declaration of war may have caused him to change his plans.

The Rev. E. C. Frewin, of St. Paul's, Ascot Vale (Vic.), suffered a severe attack of migraine at the Clergy Conference at Ivanhoe Grammar School. As a result he has been confined to his bed ever since. He is making slow but sure progress.

Bishop Hay celebrated last month the twentieth anniversary of his consecration as Bishop of Tasmania.

The solicitors of the late William Cripps, jnr., of Hobart, have intimated that the residue of the estate is to be divided in four equal parts between St. George's Parish, the Church Missionary Society, the Church of England League, and the British and Foreign Bible Society. From authentic information it appears that each part will amount to about £3,000. The late Mr. Cripps was a devout churchman and a parishioner of St. George's, Battery Point, representing that parish in Synod, and serving for many years as Church Warden and Sunday School Superintendent.

The Canadian Church lost two eminent leaders in August. The Right Rev. W. Burd, D.D., D.C.M., formerly Bishop of Saskatchewan, died on August 2 in Victoria, B.C., and Canon Benjamin McElheran, D.D., Principal of Wycliffe College, Toronto, since 1930, died on August 19. Canon Cody, President of the University of Toronto, speaks of the late Canon as his oldest friend. He was an able teacher, an efficient administrator, a man of great humanity and a great Christian.

The Rev. T. G. Gee was inducted yesterday to the Cure of Souls in the Parish of St. John's, Milson's Point, Sydney, by Archdeacon W. L. Langley. A large congregation was present to join in the interesting service.

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THE LAME WALK!

THE LEPERS ARE CLEANSSED!

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AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

ST. PHILIP'S, SYDNEY.

After the Parish Tea at St. Philip's, Sydney, on Friday, September 15 last, the Rector, Rev. T. C. Hammond, unveiled a genealogical tree showing all the parishes formed out and within the original parish of St. Philip's. This instructive diagram was presented to the Rector and Church Wardens by Mr. P. W. Gledhill, J.P., F.S.A.G., one of our noted churchmen in the Diocese of Sydney.

The Rector thanked the donor at the special service held in the Church, after which a crowd gathered around the diagram, which was of great interest to all present. The Historical Society and the Society of Australian Genealogists were represented at this historic function.

ST. JOHN'S CHURCH, MONA VALE.

PARISH OF NARRABEEN.

History was revived at the Annual Tea Meeting and Concert at the Church of St. John the Baptist at Mona Vale on Wednesday, September 20. After the tea, Mr. P. W. Gledhill, who has been a lay reader of the district for over 26 years, gave an illustrated lantern talk entitled "The Conventional District of St. John's, Pittwater." St. John's was the mother Church with two daughter Churches, one at Greendale (Brookvale) and the other at Bar Island, on the Hawkesbury River. This conventional district only lasted for two years, viz., 1892-4. Mr. Gledhill traced up to the formation of this district, and showed pictures relating to the early days of the locality right up to the present time, which was much appreciated by all present. After the lecture a concert was held, and during the evening the Sunday School presented Miss Wilson, the Superintendent, with a bag, together with an umbrella and a large bunch of flowers, in appreciation of her fine work amongst the young people of the Sunday School during the last 14 years. After this presentation Mr. Gledhill presented a framed photograph showing the three Churches in the Conventional district of St. John's, Pittwater. It was accepted on behalf of the Church Wardens by the Rector, Rev. F. G. Standen, and was unveiled by Mrs. Blackwood, an old resident of the locality for 47 years.

C.M.S. SALE.

Notwithstanding the anxiety owing to the declaration of war the previous day, the recent Sale of Work in aid of the Church Missionary Society, held in the Lower Town Hall, proved most successful, the sum of £420 being realised, which will be allocated to the work of the Society's representatives overseas.

ARCHDEACON HAMMOND.

A Gracious Word of Appreciation.

"Methodist people have a great pleasure in any distinction that comes to the popular Rector of St. Barnabas', and founder of Hammondville. To Mr. Hammond himself, who has so unselfishly served the poor of his Church and district, and laboured so assiduously for moral and social reform in the City and the State, there could be no higher distinction than to be a Clergyman of a Church situated in the midst of needy people, and to spend his energies of body and mind on providing homes for men and families who have need of a friend and benefactor. His Church has not failed to acknowledge the worth of Mr. Hammond to Church and community, and the Archbishop conferred upon him some time ago a Canonry of the Cathedral, and now this week has appointed him Archdeacon of Redfern

in succession to Archdeacon Martin, who has resigned. His outstanding gifts as a preacher, lecturer, and social reformer entitled him to still higher rank, but it may be presumed that by the authorities it was acknowledged that no sphere befitted him like the one he has occupied for so many years, and where he was able to render a service, which, for opportunity and far-reaching good results no other sphere could be compared. There is a fitness in the new preferment, for he is in the succession of the late Archdeacon Boyce of Redfern, a man of similar evangelistic and social sympathies and enthusiasms. We offer hearty congratulations to the Venerable Archdeacon Hammond, difficult as it is to think of him as "venerable" in age, and to change over from the familiar "Canon" to "Archdeacon." He is beloved of all the Churches, and of all people who appreciate a leader of all causes that imple-

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An Examination will be held at the School, commencing at 9 a.m. on November 23rd and 24th, for the purpose of electing to certain Scholarships tenable at the School. The subjects of the Examination are English, Latin, French, Arithmetic, Algebra and Geometry. Entries should reach the School not later than Friday, November 10th. Particulars and forms of entry may be obtained on application by letter to the School.

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

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ment the Gospel of Christ stated in the terms of Christ Himself, and for Himself, 'to preach it to the poor, to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.' The Archdeacon is as busy as ever, and although the years are advancing, he may be expected to be in labours more abundant until the end. May God bless and sustain him in his great work for Christ, and the Church, and the Community."

(From "The Methodist.")

NOTES AND NEWS FROM OUR PARISHES.

Austinmer.—The Missionary Service League is arranging to hold a Garden Party and Sale of Work at "Rathane" on Saturday, October 14th. In response to the C.M.S. Medical Appeal recently the Austinmer M.S.L. sent a sum of £6/16/4, 166 roller bandages, and other articles for medical mission purposes.

St. Peter's, Cook's River.—The Annual Sale of Work is to be held on Thursday, Friday, and Saturday, October 19th, 20th, and 21st. Attractive goods for sale will be displayed on the various stalls.

St. Mark's, Yagoona.—The Annual Tea Meeting is to be held at Breasley's Hall, Yagoona, on Saturday, October 21st. This function is the outstanding social gathering of the year in this part of the Parish of St. Paul's, Bankstown.

St. Andrew's, Lane Cove.—The Sunday School Picnic is to be held at Athol on Saturday, October 14th. The children are looking forward to an enjoyable day.

St. Matthew's, Bondi.—The first of the Jubilee celebrations will be the Jubilee Fair, to be held in the Parish Hall on Saturday, October 21st, afternoon and evening. The Fair will be officially opened by Mrs. E. J. Harrison at 3 p.m.

Another function in aid of the funds of the "Church Record" was held at the home of Miss E. Johnston on Tuesday afternoon, September 26th.

St. Philip's, Church Hill.—The Lunch Half-hour Talks on Tuesday, from 1.20 to 1.50 p.m., will be continued throughout October. The main subject is "The Challenge to Fundamental Christianity." The topics will be as follows:—October 10th, "Is the Virgin Birth Essential?" (The fallacy of the question will be stated); October 17th, "The Virgin Birth and the New Birth"; October 24th, "The Silence of Paul on the Subject of the Virgin Birth"; October 31st, "Collateral Considerations." The speaker on each occasion will be the Rev. T. C. Hammond, M.A., T.C.D.

St. Clement's, Mosman.—We extend our congratulations to Mr. and Mrs. J. McKern on the celebration of sixty years of married life together. We regret that Mr. McKern has been seriously ill, but are glad to know he is on the mend again. May our Heavenly Father bless them both with good health and the continued consciousness of His presence.

Mr. McKern, who is in his 86th year, has been for many years an active worker at St. Clement's.

VICTORIA.

Diocese of Melbourne.

CLERGY WIVES' FELLOWSHIP.

A luncheon has been arranged for Tuesday, October 10 (Tuesday in Synod week), to take place at the Hotel Federal, corner of Collins and King Streets. About 180 invitations have been sent out. The manager of the Hotel Federal has kindly made the lounge available from 12 noon to 2.30 p.m. for social intercourse. Luncheon will be at 12.45 p.m.

ST. PAUL'S, CAULFIELD.

Dedication of New Church.

A congregation which overflowed the accommodation available, many of which were only able to take part in the ceremony outside the entrances, gathered for the opening of the front portion of the new Church at the corner of Dandenong Road and Glenferrie Road, Caulfield, on September 16.

There was a large number of the clergy present. Bishop Booth, who performed the ceremony, was assisted by the Rev. A. M. S. Wilson, the Rev. H. L. Potter and the Rev. F. W. Slade. All regretted very much the absence of the Vicar (the Rev. C. W. Meredith), who recently underwent a most serious operation; the announcement that he was pronounced out of danger, and was making very satisfactory progress was received with the utmost thankfulness. In addition to the Church building the Bishop dedicated many gifts, including three stained glass windows given by parishioners in memory of relatives.

The new structure, which is of brick, has an imposing texture facade surmounted by a bell tower facing the geometrical centre of Glenferrie Road. The cost of the section erected, including furnishings, was £5,000, of which £2,400 has yet to be raised. It is estimated that the remaining portion will cost £4,000 to rebuild. Mr. Louis Williams is the architect and Messrs. Dawson and Smith the builders.

At the opening services the preachers were Canon Langley, of whose parish—St. Mary's, Caulfield—St. Paul's was originally a chapel of ease, and Archdeacon Hancock.

Diocese of Bendigo.

SYNOD LEGISLATION.

Synod really is a legislative body, and some important legislation was passed. The Rev. R. P. Blennerhassett attempted to remove patronage from the present system to the Bishop with a college of Senior Priests to whom would be added the Chancellor and the Advocate. On the vote of the Laity, this was disallowed, but the Rev. C. H. Patmore amended the Patronage Act by varying the definition of what constitutes a parish with the right of nominating its own clergyman. Formerly, it had to have a consecrated or dedicated Church and to pay a stipend of £225 per annum, exclusive of arrears, and to give the free use of a house. The amendment, which was carried, now makes it necessary to pay £250 a year with a reasonable travelling allowance based on a computation settled by the Bishop in Council, with the free use of a house.

The Archdeacon introduced a Bill to amend the Cathedral Act, securing to the present Dean of Bendigo his rights as Dean of Bendigo while he is Rector of All Saints', but in any future appointment to make it possible to appoint a Rector of All Saints' who would not be necessarily Dean if the Bishop thought it wise to assume that office himself. In this case, the new Rector would be sub-Dean, with the title of Canon. Provision was also made for the Rector of All Saints' to exchange his Cure under certain conditions if he so desired at any time. A further amendment was passed giving the right to the Bishop to appoint all the Cathedral Canons as well as two Lay Canons, the idea being that those who hold the office and dignity of Clerical Canons should contribute some definite work to Diocesan administration.

Another Bill which was passed gave the Bishop in Council the right to appoint four lay members of Synod, thereby making it possible for a Churchman of outstanding capacity coming into the Diocese to be given a seat in Synod apart from having to wait for an election day by the parish in which he lives, and in which he may have to wait until a suitable vacancy occurred.

VICTORIAN JOTTINGS

(By "Melberton.")

ENCOURAGEMENT.

The following is extracted from a letter written by a parishioner of St. Matthew's, Prahran:—

"We are very happy so far with the response at St. Matthew's Church. On Wednesday evening last we had 60 people at the midweek service and prayer meeting, and four months ago we could muster only 6 people. The other prayer meetings are growing, and we can see signs of the workings of the Holy Spirit all around us."

It is a joy to know that the new Vicar, Mr. Montgomerie, is meeting with true blessing and success. St. Matthew's is a vital centre of Evangelical influence. Like many parishes in the inner circle, it has lost very many residents recently. Warehouses are taking the place of homes.

Synod.

Synod meets on October 9. Interest centres largely upon the triennial elections to important Diocesan Committees and Boards, viz., the Board of Electors under the Archbishopric Act, Committee of Patronage, etc. A Clerical Canon is also to be elected. It is important that a man with gifts as a preacher should be chosen. Our Cathedral pulpit greatly needs reinforcing.

The Archbishop and Bishop Booth are exceedingly busy. Both are growing in public esteem. Men who can lead are looked for and up to in times of difficulty such as we live in.

Reservation.

Many Victorian Churchmen thank you for your words on this subject in your last issue. Some of our provincial Bishops are willing to issue faculties for aumbries on the plea that provision must be made for sick Communicants. They apparently ignore Article 28. The plea for sick Communicants is quite superfluous. The writer ministered without a Curate for fifteen years in two very closely populated industrial parishes. I was frequently called to dying beds, and always found that, by the use of the office for the Communion of the sick, I had no difficulty.

Reservation means adoration, and adoration leads on to idolatry. Our Reformers were wise when they framed Article 28.

granite, and it was a considerable time before another was erected in Coromandel granite. The apex stone was not placed in position then, but as it is expected that a large number of visitors will visit the cross during the coming year, the Government is arranging for its completion.—Press Item.

TASMANIAN NOTES.

(By Hobarton.)

RICHMOND PARISH.

Much relief is felt throughout the Diocese that the Parish of Richmond is again to have an incumbent after an interim of several months, the living having now been accepted by the Rev. Keith Brodie, formerly Chaplain at Asanol, in the Diocese of Calcutta. The long interim is no reflection upon the parish, but the result of the dearth of clergy; it is one of the oldest parishes in the Diocese, and has a very fine evangelical and missionary record, and as it is understood that the new Rector has both evangelical and C.M.S. interests, there is every reason to anticipate a very successful ministry.

NEW APPOINTMENTS.

In addition to the appointments of the Revs. C. H. Corvan and W. Greenwood to the two vacant canonries of St. David's Cathedral (recorded in my previous notes), it is now announced that the Precentor, the Rev. M. J. May, and the recently appointed assistant to the Dean, the Rev. C. S. Bull, have been appointed Minor Canons.

Our versatile Editor of "Church News," commenting upon this, says: "The Cathedral is now well guarded, having a total of seven Canons of sorts—quite a spiritual rearmament."

DEAN KITE.

Memories of Dean Kite, who left St. David's Cathedral over twenty-three years ago to return to England, have been revived by the announcement of his retirement from the living of St. Peter's, Ealing. He is still very affectionately remembered by a large number of Churchpeople in Hobart and elsewhere in the Diocese.

THE BISHOP AND ARCHDEACON.

If any incentive were needed to stimulate energy into the clergy of Southern Tasmania it is provided in the example set by the Bishop and the Archdeacon. The latter (Ven. D. B. Blackwood) is famed for the number of committees and organisations he can successfully identify himself with in addition to his important parish, whilst the Bishop (likewise constantly available for all sorts of meetings) has a wonderful reputation for the faithfulness with which he maintains his long episcopal itineraries into all parts of this large Diocese. During September he interrupted a tour of the far north-west to return to Hobart for a day in order to keep an important engagement, returning the next day to resume the tour.

THE MARSDEN CROSS.

So that the Marsden cross marking the place in the Bay of Islands where Samuel Marsden held the first Christian service in New Zealand may be restored to its original shape for the centennial year, the Government of New Zealand is arranging for the apex stone to be placed in position. The stone is now lying on the Russell wharf, awaiting transhipment to the site.

Some years ago the cross was blown over and broken in pieces. The original cross was fashioned from Sydney

THE CHRISTIAN ATTITUDE TO THE WAR.

In the course of his Synod Charge the Bishop of Bendigo referred to a difficult problem which concerns us all as Christians: "What is our attitude to war? There is so much pacifist talk to-day that many of our people are in doubt. In a Christian world war would be unthinkable, and equally non-existent. So would a police force or a customs department. But we are living in a world definitely un-Christian, and we are therefore faced with the problem . . . 'What is the mind of Christ under these conditions?' May I put it in the form of question that always confronts me when I try to face the puzzle . . . 'In the sight of the Saviour, which is the greater sin . . . to allow the weak or defenceless to be butchered and ravaged and myself sit back and do nothing effective, or to use the only weapon which is effective against the Vandal, Hun, Goth or Visigoth, compel him by war to cease from his evil intent?' You see I am not suggesting that war is a good thing, but I am sure it is a choice here, not between good and evil, but between a greater or a lesser evil. If we are advised to make to ourselves friends by means of the mammon of unrighteousness in the everyday world, may we not also be bound by the Master also to use the ways of mammon in checking mammon from overthrowing the kingdom of God? At our present stage of development, if we do not withstand the encroachments of the powers of evil by force before it is too late, we may find ourselves hereafter charged with letting Christ down. Taken to its final end, it is quite conceivable that the present scheme in Europe of 'grab as grab can' may lead to the final extinction of the Christian faith. Was that in the Saviour's mind when he asked the sad question . . . 'When the Son of Man cometh, shall He find faith on the earth?'

"An Australian writer gave us these lines:—

"Yet are we men—details of the design,
Set to our course, like circling sun and star;
Mortal, infinitesimal, yet divine
Of that divine which makes us what we are.

"And yet this world, this microscopic ball,
This cast-up grain of sand upon the shore,
This trivial shred and atom of the ALL,
Is still our Trust, that we must answer for.

"A lighthouse in the Infinite, with lamps
That we must trim and feed until we die;
A lonely outpost of the unseen camps
That we must keep, although we know not why.

"The workman and the soldier have the word;
Theirs to obey and not to question. Thus
We stand to orders that we never heard,
Bound to our little part. Enough for us."

"Yes, brethren, enough for us to seek God's kingdom and His righteousness, each in our little part, trusting to the Captain of our Salvation to give us such marching orders as suit His will."

WEAKNESS OF CHRISTIANS.

Afraid to Speak Truth.

"In Australia and other parts of the British Empire we Christians are so weak that we are afraid to speak the truth that is in us," said Archbishop Head in St. Paul's Cathedral.

Members of the Army Medical Corps, 3rd Division, and the band of the Royal Melbourne Regiment attended the service.



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SEND FOR OUR BOOK OF DESIGNS.

"In Russia the Church had been closed, in France it was weak, in Italy it was muzzled, and in Germany it had been persecuted," Archbishop Head said.

"In the British Empire we want to be reserved and seldom say anything about our Christian faith less we should be thought out of the ordinary," he added.

"It is so fashionable and usual—popular, perhaps—for people to accept the principles of Christianity, but, when Sunday comes, to shrug their shoulders at the suggestion of worship in the church.

"What you and I must do is to become more Christian. We must remember that the whole of the Christian faith is involved in the war. It is Christianity versus paganism."

"Two great forces were working against one another in the world to-day," Archbishop Head continued. "They were the inclination for good will among nations and the intense totalitarian nationalism which stood for hatred and aggression.

"In the type of character produced by the totalitarian nationalism it could be seen that God's will was not being carried out, but was being thwarted."

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Reading the Chained Bible in St. Paul's, London,
in Reformation Days.



The Reformation gave us free access to God's Word. Sunday, October 29th, is being observed in many Churches as Reformation Sunday. Great Reformation Rally in Chapter House, Sydney, Tuesday, October 31st, at 7.30 p.m.