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Toorak Vicarage, November 22, 1928.

"Our Father."

My dear girls and boys,

On every Sunday, and on quite a lot of other days, we repeat the prayer taught to us by Jesus Himself. We all know it so well, and it begins with these words, "Our Father." Have any of you ever thought of all the other people in the world who are saying that same prayer every Sunday too? It's the prayer that Christians in every land learn first—we all pray to "our Father." Isn't that wonderful to think of? Boys and girls, men and women in all the five continents using the very same words, though in different languages. And, of course, that means if we all have one Father then we must all belong to one family, and that's what I want you to think of today.

Most of you will know of some family whose members have gone off to all kinds of countries—some are here in Australia, a brother in South Africa, a sister in England, another in India, and a brother in Singapore perhaps. The brothers and sisters left at home often think of the others, write to them, are thrilled to hear what is happening to them, try to send them help if they need it, and long to know that they are successful and happy. As God's family shouldn't we feel like that too? We are really and truly scattered, but we can hear of the others—they can hear of us through newspapers, books, and from people who have visited other countries. Teachers and missionaries go to help some who are in difficulties and doubt, and I'm sure that if we could only get the habit of thinking of ourselves as one big family we'd be terribly sorry to hear of suffering or sorrow in any part of the world and would want to help. There are thousands of people in China to-day suffering terrible things because of famine. They haven't got nearly enough to eat. A few days ago several little towns were swept right away by streams of lava flowing from that big

volcano, Mt. Etna, the people are without homes. There doesn't seem much we can do out here to help these far-away members of our family; but one thing we all can do. Whenever we repeat the Lord's Prayer, say it remembering that He is the Father of everyone of us in Europe, Asia, Africa, America and Australasia.

I am writing this on Armistice Day, a day set apart for us to pray for peace on earth, and I have sung—

"Lord, make the nations see
That men should brothers be,
And from one family
The wide world o'er."

Each one of us, from the very smallest boy or girl to the very oldest man or woman can help in this—try and remember.

We have very nearly come to the Season of Advent again. Can you answer these two questions—What is Advent? and why does Advent begin the Church year?

I am, yours affectionately,

Clare Mott

Answer to question in last issue:—
To be found in the Catechism.

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

RIGHT AND RIGHTS.

If every man did right
No man would have to fight
For his own rights 'mid all the other wrongs
And rights of life:
His rights would be his right
And no man then would fight
For that which was his own 'mid all the
other rights of life.

If only—only—only—
Every man did right,
No more would life be strife,
But just one long, bright, infinite
Pure vista of delight,—
If only—only—only—
Every man did right.

—John Oxenham.

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Boys in the higher forms attending the Frankfort School, Berlin, are to be given flying lessons as a part of the regular school curriculum.

"Sixty Thousand Pulpits Fail to Win One Convert in Year!" Such was the big headline of a prominent New York newspaper a few weeks ago. This is not idle talk, but a fact.

"History is being rewritten with a vengeance. Dr. Goudge maintains that Athanasius was not against the Church when he stood against the world."

The Sudan is the strategic sector in missionary enterprise. It is the real field of struggle between the Christian and Moslem faiths. In the Anglo-Egyptian Sudan is an area of 1,007,500 square miles with a population of 7,000,000.

The Ordination Candidates' Fund of the National Church League in England has received not only the £1000 aimed at, but other smaller gifts amounting to nearly £300 as Thank-offerings for rejection of the Prayer Book Measure.

Mr. Sauerwein asserts that, during the war, Cardinal Gasparri entered into negotiations with Germany, which promised, if it were victorious, the Pope should again be a temporal Sovereign as well as the first Bishop of Christendom. This is, in effect, a repetition of the charge made by "L'Action Francaise."

"Churches were inflicted with fatty degeneration of the heart (wealth, luxury and ease); pernicious anaemia (lack of blood in their theology and in the fight with sin); cerebro-spinal meningitis (destruction of backbone and brain centre); cancer (unbelief in the supernatural); and neuritis (supersensitiveness to ridicule or criticism)."

The first International Christian Press Conference was held last August at the "Pressa" Exhibition, Cologne. At this meeting Archbishop Soderblom spoke on "The Apostolate of the Press," describing the Church as the oldest and greatest news agency in the world, for its very purpose was the spreading of the Good News.

Dr. Burroughs makes a pertinent suggestion: "Why should not the League of Nations be invited to acknowledge the bearing of religion upon all the problems by setting up a permanent Committee on Religious Co-operation parallel to the Committee on Intellectual Co-operation which already exists?"

Following the example of the British Parliament, Australian State Parliaments may pass legislation making Easter Sunday a fixed instead of a movable feast. The State Premiers have expressed approval of the proposal. The date named in the British Act is "the first Sunday after the second Saturday in April."

"When any international affair turns out badly for the Italian Dictator, the political observer who studies the situation at close range will very frequently see that the innumerable agents of the Catholic Church and its hundreds of millions of obedient followers have made their discreet contribution to such a setback."

The bitterness of the religious crisis in Mexico is revealed in despatches

from Mexico City. Carlos Castro Balda pleaded guilty to having placed bombs in the Chamber of Deputies "to frighten and punish those who had oppressed the Roman Catholic Church." Senorita Manzano confessed that she planned and attempted to kill President Calles by stabbing him at a dance with a poisoned needle.

The Bishop of Egypt and the Sudan (Dr. L. H. Gwynne) referred with gratification to the British atmosphere he had observed in Australia during his short stay. In tracing the history of the Sudan, Dr. Gwynne spoke very appreciatively of the work of General Gordon, and the part he played in its development. He believed that the Egyptian Sudan would not be a British possession to-day had it not been for Gordon's efforts.

No Parliamentary measure has for many years created such intense interest among women social workers as the Legal Adoption Bill, now approaching its final stages in the State Parliament of Victoria. It has passed through the Legislative Assembly, and now awaits the final verdict of the Legislative Council. That there is urgent need for such an act is admitted on all sides, for hitherto foster parents have received no adequate protection to secure them guardianship over the children they have adopted.

There is an astonishing move among Roman Catholics in Italy. An organisation has been formed which is distributing cheap copies of the Gospels by the thousand. In Argentina an institution somewhat similar to the Y.M.C.A. has been established. It has published 100,000 Gospels and commissions of young ladies have been selling them in the streets of Buenos Aires. Recently, they celebrated a "Gospel Day," and a great meeting, attended by Government and civil authorities, was held in the Colon Theatre, when addresses were given and broadcast.

On the second floor in one of London's newest buildings in Regent St. is found a white and gold temple filled with men and women, who were there to worship the sun. They sat there on gold-painted chairs, while, from a raised altar, which was painted gold, and hung with tapestry, on which many strange symbols were embroidered. The supreme head of the Mazdaznans on earth is Dr. Otoman Zar-Adshut-la'nish, who directs the activities of the sun-worshippers from Los Angeles, California. Adherents of the cult believe that they will live until 1960.

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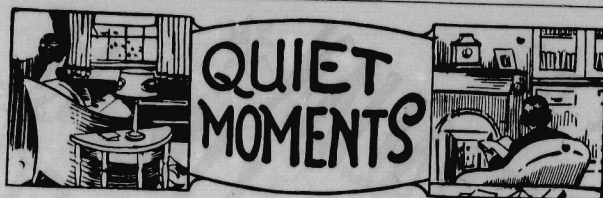
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A HIGHER SPHERE.

WOULD any one really like to contemplate returning to this world again as an infant, "mewling and puking in the nurses arms?" Have we ever asked ourselves the question why we do not come back again and repeat the round just as do Moth, Egg, Worm and Chrysalis? Re-incarnationists assert we do. But St. Paul goes further and proclaims a much more progressive experience for us when he speaks of the future state: "When I was a child . . . when I became a man . . . for now . . . but then." (1 Cor. 13.)

If we follow the Ages of Man, not keeping to the Poet's scheme of Seven, we begin at Infancy when are the beginnings of real religion. How little we appreciate what has been done for us in infancy! We pass quickly to Youth, with its priceless opportunities, which so soon are gone. Each stage gives place to a yet higher one, until we reach adult years, and further to the time when Shakespeare says we become "sans everything." But the Christian is able to say otherwise, for with a full hand he goes on, saying, "Lord, thy pound hath gained ten pounds."

After that—what, indeed? "Ay, there's the rub—when we have shuffled off this mortal coil." What next?

The Re-incarnationist alleges that we must begin all over again as a little baby, that there may be provided the opportunity to redeem the errors of the past. But if we could return to go through our life once more would we do any better? It is very doubtful. We should not remember the lessons of the previous life, though there are Re-incarnationists who assert, as Gautama, the founder of Buddhism did, that they can recollect previous existences. If we could live over again would we like to repeat the same experiences? The only word of Scripture regarding a new life is that requirement: "Ye must be born again," and "Except ye become as little children, ye cannot enter into the kingdom of heaven."

The other alternative to the Christian Hope is that we shall go on in the Next Life very much as we do here. The Spiritist appeal to the senses is the teaching of Sir A. Conan Doyle and Sir Oliver Lodge. To speak and touch and be touched by the Departed, and to know that even repulsively physical acts are set out as allurements, show how materialistic is that life as so depicted. But we may well enquire, if this is alleged of our beloved departed. Have they never grown up, or developed into grander experience than was possible here below?

"Eye hath not seen nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love him." (1 Cor. 2: 9.) With such words the Apostle speaks of the Unguessed and Unguessable, the Unexpected and the Unexampled, which awaits the soul. He could only talk about things which it was "not lawful" to utter. The legend of Lazarus says that after his return to this world he never laughed

again. We may believe that he found nothing on earth which gave him sufficient joyfulness, nothing to which in comparison he was glad to come back to. We cannot come back, nor can we, who believe, go back in order of experience. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." (1 John 3: 2.)

Till then, what? We grow out of stage after stage, which necessitates painful development at times. We are in youth conscious of what are called "growing pains," tokens of developing frame. Spiritually we should feel the inconvenience of our growing natures. "Not as though I had already attained . . . but I press toward the mark." (Phil. 3: 12-14.) It is this effort which conduces to real increase in character, and which helps to fit us for continual growth in the Kingdom of God.

This also involves change of estimate. What we once liked as children we later learn to abhor. Food, clothing, pleasures and occupations are all out of place as we grow. One estimate very popular in our present age is that of wealth. It is supposed to measure success. It is something to be well-off, and to be able to say, "Soul, thou hast much goods laid up for many years. Take thine ease, eat, drink and be merry." (Luke 12: 19.) But there is another estimate, "Thou fool, this night shall thy soul be required of thee—then!" It is a common estimate that religious work is the concern of the clergy and church workers only. There is a tendency to repeat the denial of Cain, "Am I my brother's keeper?" But God replied: "Thy brother's blood crieth unto me." There can be no progress when we neglect the spiritual welfare of those around us.

Finally, we discover that the only abiding factor is that expressed in the term Personality. This enshrines all that is eternal, and this is the key of everlasting life. The pronouns which are in such profusion in the verse 2 Tim. 1: 12, emphasise this truth. "I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day."

That Day will bring the climax of this life, and the fruition of our present existence will be gained in contact with the Person of Christ Who is the resurrection and the life, and who will come again.

AN EVENING SONG.

(By Stanley J. Willis.)

Sleep and repose; the tired day is o'er,
And tired hearts are turned again to Thee.
The Sea of Dreams is breaking on the shore
At twilight hour. O Lord, abide with me!

The Evening Star is trembling in the blue,
Ere feeble lights of earth begin to shine;
And in its rays I read Thy message true:
"Child, thou art Mine—for ever, ever Mine!"

Lord, Who art gracious to the lonely heart,
Grant me sweet slumbers through the long,
long night,
Until the fancies of the mind depart—
Until the coming of the Morning Light.



Cheltenham Church Congress.

Canon Wilson laid fourfold emphasis on his contention that the Catholic Apostolic and Reformed Protestant must be retained in relation to the Church of England if the Anglican interpretation of the Christian faith was to be truly expressed. Once the principle of reform was allowed to operate religion ceased to be a pond and became a running stream. The Anglican Church had become comprehensive through the admittance of the legitimacy of reform. Comprehension had brought into being many mongrel churchmen. "Anglo-Catholics, Evangelicals, and Modernists are all mongrels," declared Canon Wilson, Bishop-designate of Chelmsford, when addressing the Church Congress. He added, "But mongrels are always more interesting than thoroughbreds, and they are generally more intelligent."

The Evangelical Church in Spain.

Spain is the one country in Europe that definitely rejects in its constitution liberty of conscience in matters of religion. The teaching of the Reformation is tolerated because it cannot be suppressed without incurring the condemnation of all progressive States. Everything that can be done to make uncomfortable and unhappy the lives of Evangelical Spaniards is done administratively. In spite of this opposition in cities and villages, congregations of the Spanish Reformed Church—whose chief Ecclesiastical Body is a Council of Three Bishops of the Church of Ireland—boldly witness for the Faith of the Gospel and regularly maintain the ministry of the Word and Sacraments. Schools with many hundreds of pupils educate the children in the Bible, and in the face of the strongest disapproval by the Roman Church and the Spanish State, God's work is carried on by faithful men and women who cannot conscientiously accept the terms of communion imposed by Rome. The Church is definitely Evangelical, Protestant, and Episcopal, and its service book is free from medievalism.

In Portugal a similar movement has created the sister Lusitanian Church, whose chief centres are in Lisbon, Oporto, and their neighbourhoods. Both churches consist for the most part of working-class members who are unable to meet all the cost of maintaining their services and schools. They do their utmost and give generously. The two churches are indigenous and self-governing.

Dr. Norman Macleod once made a strong appeal, and on his return to the vestry the beadle said how greatly interested he was. The doctor struck while the iron was hot: "Well," said he, "will you give me five shillings a year?" This was objected to, as being too much for a poor working man. The shrewd divine at once said, "Well, could you afford sixpence a month?" and got a cordial response. "Oo, ay, saxeence a month wadna break a body's back!"

The Rector of Dodinghurst.

The Bishop of Chelmsford has accepted the resignation by the Rev. Franklin Isaac Hutchinson of the rectory of Dodinghurst, Essex. The bishop made the following statement on Saturday: "I received a formal resignation from the Rev. F. I. Hutchinson, dated July 30, and I have now accepted it. Although no reasons were given by the rector in his letter, there were covering letters, which I cannot discuss. I do not think myself that these particular matters can be dealt with very happily in public, but I know that the resignation was tendered and accepted. My decision in this matter is final and irrevocable. This does not mean that the Rev. F. I. Hutchinson is barred from taking a living elsewhere, as the resignation simply refers to Dodinghurst. The future, of course, depends on all kinds of circumstances."

The Royal Naval Scripture Readers' Society maintains a staff of carefully trained laymen, who visit H.M. ships, naval and marine hospitals, and hospitals in the ports, for spiritual work among the men. The sailors and men of the Mercantile Marine constantly visit all parts of the world, and it has been truly said that they are the greatest missionaries for good or evil in the world.

The seriousness of the present situation is indicated by the fact that in 1914 there were

about 21,000 clergy in the Church of England; in 1928 there are about 16,400. During these years the population has increased by over two million people. Actual number ordained during 1927, 399; deficiency for the past year alone, 257. For the ten years, 1908-1917, the average number of ordinands was 586; for the ten years, 1918-1927, the average number of ordinands was 328.

Dr. Gwynne, Bishop of the Sudan since 1908, and 12 years later Egypt was added to his diocese. The work over which he has control is largely among Moslems. He denies that the religion of Islam is making the great headway that many suppose in Northern Africa. Since the overthrow of the Caliphate by the Turkish Government that religion had received a blow which has shaken it to its foundations. Its stronghold is now among the desert tribes. When these tribesmen have much contact with civilisation they turn from their religion. Though not all of these people are ready to accept Christianity, the institutions of the modern missionary movement, such as the hospital and medical systems and educational centres, almost invariably cause the Moslems to desert their traditional faith.

There is evidently amongst some Australian churchmen an objection to the Bush Church Aid Society, on the ground of its employing English agents, as if it did so to the detriment of Australians. The obvious answer is that they have employed Englishmen because not enough Australian volunteers were forthcoming. Although founded on the inspiration, and in its early stages with the help of the Colonial and Continental Church Society, the B.C.A.S. is an entirely Australian body, administering a progressive work with a steadily increasing income. It is the only organised church effort for the pastoral care of the back-blocks in Australia, generally unrestricted by diocesan boundaries. Australian critics would do well to remember that in the newer settlements British newcomers would naturally feel more at home with the ministrations of English clergy. There is more than room enough for all the workers that can be found, and Australia alone certainly cannot find enough.

Coming of Age.

Home of Peace, Sydney.

To celebrate the twenty-first anniversary of the foundation of the Home of Peace for the Dying, Petersham, Sydney, a reception was given in the grounds of the home on October 31. A marquee was erected on the lawn, and was filled with guests, who listened to addresses given by Archbishop Wright, Canon Langley, and Mrs. Guy Menzies, the hon. secretary of the Home. There was a large attendance.

Canon Langley spoke of the earliest days of the Home, and of its struggles to keep clear of heavy debt. At first £200 was all that the committee had to commence the institution, but during the twenty-one years of its existence £60,000 income had passed through the hon. treasurer's hands. Canon Langley also remarked that when the Home was first instituted the neighbours objected to it on the grounds that infectious cases might be brought to the district. Now they were very glad of its presence, for the men and nursing sisters were often able to help when there was sudden illness.

In his address, Archbishop Wright remarked on his interest in the Home, which he had known for twenty years. He regarded it as one of the most important works of the Church of England. Mrs. Guy Menzies gave a report on the work of the Home. Two thousand patients had passed through it during its existence. A new annexe had been completed, and housed six patients, and it was possible that, owing to the demand for accommodation another wing would be necessary. The general impression was that the Home was only for the aged, but the Home catered for all ages and denominations. It was supported by direct giving, for the committee did not accept money raised by dancing, card parties, or any form of gambling, she said.

During the first year of the Home's existence the income was £750, last year it was over £4000. The expenditure last year was close on £3500.

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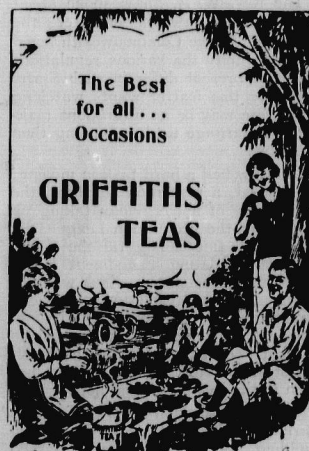
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Melbourne Synod.

(Communicated.)

COMMENTS on Melbourne Synod will be welcomed, but it is somewhat difficult for any except a practised critic and reporter to express the effect which attendance of the sessions made upon the mind. Everyone agreed in giving the Archbishop a most cordial welcome home, in which Mrs. Lees was included. The Archbishop was as vigorous as ever in the chair. He frequently interposed in the debates with a view to facilitate matters.

Dr. Booth brought forth his "hardy annual," a Bill to make it possible for women to sit on Vestries, and it is strange to the writer that there should remain so much hesitation on the part of the Synod. It would seem that "much troubling" did not avail to soften the judgment of synod. It was an amusing slip, and Synod enjoyed more than one such from speakers, when Dr. Booth asserted that women's home was the sphere, correcting himself immediately, but not before Synod saw the humorous side. Mr. Rigby gallantly stated in opposition to the measure that women were superior to men. Dean Aickin and Canon Langley favoured the Bill, but the voting threw it out, not, however, with a great majority, the clergy being nearly equally divided, and the laity 34 to 55.

On the social questions we had a disappointment when Dr. Crotty declared that he had weakened on the subject of Prohibition. He was the mover of the resolution which synod passed in favour of it some years ago.

The Bishop of Goulburn, Dr. Radford, gave an interesting interlude pleading for support for the proposed Cathedral at Canberra. A stone from Canterbury had been reserved for utilisation in the new Cathedral.

Mr. E. Lee Neil very laudably raised the question of the small pension provided clergy in retirement, but whether he has done more than evoke a pious sentiment remains to be seen. As he rightly said, £150 a year is not in these days an adequate pension, and stipends are so small that clergy cannot make other provision. At present the Church is concerned with increased costs of overhead expenditure, as witness the granting of a sum of £500 a year for diocesan motor and secretarial salary. There should be no need for dragging the matter of stipends before the public to no purpose, as it seems, when refusal might be made to licence clergy unless adequate stipend were forthcoming.

The Rev. W. A. Shaw spoke about the Marriage Laws in view of the movement in the Commonwealth legislation to unify the various regulations which at present differ in each State. Certainly this matter wants watching that there may be no alterations making the marriage tie less binding than it is now.

Dr. Law had a hard task in moving, by request, a resolution to affirm the desirability of a clergyman taking up work with the Prohibition League. It all seemed fair sailing till the Dean made a desolating amendment aimed at forcing a distinction which was not intended in the resolution, between Prohibition and Temperance. The motion was amended to avert discussion on that fine distinction, but the result is not satisfactory to any parties, not even to the Dean, I should hope.

The Home Mission Festival Tea was fairly well attended in the Exhibition Building, and the after-meeting passed

off without furnishing any matter for particular note.

May it be suggested that many of the reports of diocesan work be in future taken for granted? They constitute the least interesting and urgent business of synod, for synod is already well informed on these activities, and, besides, they cumber the ground. In consequence, many important matters receive scant notice, and the "slaughter of the innocents" is hardly encouraging to a proper expression of the mind of a solemn debating and deliberative body, nor is it altogether seemly.

The Archbishop showed that he could on occasion hit out very vigorously, as he did when he stigmatised a certain statement in our school book about the origin of the Church, as taking place in Elizabeth's time, as "a lie." The State Director replied in justification of the offending passage. The Archbishop has promised to get a correction made in the book. We hope he can.

What the Commons Said.

Jottings from "Hansard."

Sir Walter Greaves-Lord (who voted for the Book in December and against it in June): "Why is this Book designed to legalise matters of doubtful legality, which point in one direction, but is not designed to make illegal those matters which were found to be contrary to the spirit of the Church."

"A man was trained for the legal profession. In his early years he became an agnostic. Finally, he found his spiritual home in the Church of England. He said to me with full conviction: If this Revised Book becomes the Book of the Church of England, one of the heavens I thought I had found . . . will have been taken from me."

Duchess of Atholl (for the Book): "We must hope and pray that if this Book becomes law, their loyalty . . . their desire to promote unity . . . their desire to end controversy . . . will bring them (the law-breakers) into line."

Sir M. Macnaughten: "If this Book is more Protestant than Cranmer's Communion Service, why is it introduced at all?"

"If a Church cannot agree upon its most solemn service, really it ceases to be a united Church."

"You are going to have an alternative service, and you can be Roman at your option."

Sir G. Courthorpe: "In some great cities people find it helps them to pray where they know the Consecrated Elements are reserved, and why should we grudge them that opportunity?"

Mr. Rosslyn Mitchell: "We may all be happy that we have revealed to each other, in the course of these debates, an aspect of our minds and hearts which otherwise would have been hidden."

"The Solicitor-General has told us that the Bishops are armed with ample powers to deal with all lawlessness. Why have they not exercised those powers?" "This Book gives them no other powers than they already possess."

"When did it first become the habit of the men and women of England to apologise for the Reformation? When did it become a sign of disgrace and a sign of the underworld that a man should say 'I am a Protestant'?"

"I should say that until quite recent years people regarded the position of the Church of England as absolutely irrevocable on the question of the Protestant witness. What then? Then began in the Church of England a movement."

"It existed for the purpose of restoring in the Church of England the doctrines and practices which were thrown over at the Reformation."

"The Anglo-Catholic movement started as a rebellion. It is now a successful revolution patronised by half the bench of Bishops (said the Secretary in 1923)."

"(The new Book) connotes a journey, this one not from Lambeth to Bedford, but from St. Paul's to St. Peter's."

Sir W. Joynson Hicks: "I do want, particularly my own friends, to realise that a man of affairs, a politician, who embarks on religious controversy, is by no means an easy one."

"To-night I am additionally unhappy because I know my revered leader and friend, the Prime Minister, is taking, as he is quite entitled to do, a strong side against myself."

"The people of the country were convinced there was a definite change of doctrine in the Book."

"We believe the Church consists of the Bishops, the Clergy, and the Laity."

"To allow Reservation, or to allow altar lights to be constantly burning before the Reserved Sacrament, would lead to Adoration."

"The Bishop of London says that from an Anglo-Catholic point of view the new Book is an improvement." "There is certainly no improvement in it from a Protestant point of view."

"Men and women . . . knew in their bones there is an alteration which means a sliding back to the Pre-Reformation period."

"The Bishop of Manchester says he would refuse a demand for the enforcement of ecclesiastical discipline."

"Thirty years ago there were thirty Churches where Reservation was practised. To-day there are nearly 700. Do you think that number will grow less if you authorise Reservation?"

"Ridley went to the stake in his 80th year for the Reformed Book."

"It is not for the life of any one of us, it is for the life of the people for centuries to come, for the life of the Church, and for the life of the Nation."

Mr. G. Thorne: "This great trouble has not been brought about by non-conformists outside the Church, but by non-conformists inside the Church."

Mr. Winston Churchill: "Personally, he did not like the new Book. If the Church was refused the spiritual relief for which it asked, undoubtedly severance would take place from that very moment."

Sir T. Inskip (Attorney-General): "There was not a single member who would say rejection would be due to hostility to religion."

"They were told the measure was only opposed by extremists. He sometimes wondered who were the extremists." (Cheers.) "Who was the more extreme, the Bishop of Exeter or the Bishop of Durham?"

"The new Book offended both the Evangelicals and the Anglo-Catholics, and therefore it was a curious argument that this Book was to produce peace." (The "Morning Post" referred to Sir T. Inskip's arguments as "heavy as chain shot, dragging down the contentions of the Bishops as he aimed at them one by one.")

Reunion Propaganda.

Report Adopted by the General Synod Reunion Committee, November 23rd, 1928.

With a view to educating the people of our Church in the principles and methods of reunion we recommend—

(a) That a series of short and simple papers on various aspects of reunion, including points of agreement reached in conference both here and in England should be prepared, printed and made available for circulation.

(b) That reunion in one or other of its aspects should be a regular subject of discussion at clerical gatherings, e.g., rural dean conferences, in order that the parochial clergy may themselves become interested in the subject and be equipped to bring it before their people.

(c) That meetings of the lay members of parishes or rural deaneries should be held from time to time at which addresses on reunion could be given followed by questioning and discussion. To these meetings ministers of other churches might from time to time be invited in order to present the subject of reunion from their standpoint.

(d) That the subject of reunion be frequently made one for united intercession at the public services of the church.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

Donation to Special Congress Number.

Mrs. E. Bragg, C.M.S. Depot, Sydney, 10/-.

St. Stephen's, Mittagong.

Jubilee Services.

On Sunday, November 11th, the Jubilee of St. Stephen's, Mittagong, was celebrated. Beautiful weather marked the event, the pretty stone church being thronged with worshippers from near and far. The occasion was also Armistice Sunday, hence the two minutes' silence was observed at 11 a.m. The Archbishop and Mrs. Wright were present to the intense joy of local and visiting churchpeople. His Grace in his morning sermon dwelt on the future, taking as his text "What is that to Thee? Follow thou Me."

He said we should not turn aside to wonder and puzzle about things of lesser import but fix before our eyes the life and figure of the Lord Jesus, and follow Him through the days to come in confidence and faith.

It seems a long time to look forward over another fifty years, but there were many present who could remember the opening of the Church and he hoped that many others would be present at the centenary and see the completed building in all its beauty, but above all, he hoped that always they would be able to go on in their Christian life following Christ their Redeemer and Example.

At the Evening Service the Archbishop again addressed the packed congregation, and dwelt on the past history of the church, expressing his pleasure that the old date-stone had been recovered and placed in position in the new portion of the church on the previous afternoon. By the way, Mrs. Wright set this stone, saying: "In the faith of Christ and with prayer for the blessing of God, I set this foundation stone of the church to be called the Church of St. Stephen's, Mittagong, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Proceeding, the Archbishop went on to speak from his text "Seeing then that we are compassed about with so great a cloud of witnesses, let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our Faith."

The history of the church went farther back than fifty years. Our Ancient Church dates back without break right to the early saints and martyrs who were as witnesses watching and encouraging us to-day. He would speak of one whose birthday was in November, only three hundred years ago. John Bunyan, who ran his race with patience, though he suffered all sorts of temptation and opposition, and has left that wonderful record of it in his allegory—Pilgrim's Progress. He urged those who had read it to read it again, and those who had not, to secure a copy and read it to their own great advantage.

The Rev. C. P. Brown is doing a great work at St. Stephen's, and he and his people look upon the celebrations as a never-to-be forgotten occasion.

OUR LORD'S ADVENT.

Darkness appalling,
Shadows are falling,
"Powers of the heavens" are shaken;
Trump of archangel resounding abroad,
Living and dead shall awaken.

Radiant "the Light,"
Dazzling and bright,
Shed from "the Lamp" that is beaming,
While from the clouds that encircle His way
Glorious effulgence is gleaming.

"Pow'r and great glory"—
This is the story.
Heralds of Christ are proclaiming,
Wisdom and majesty, justice and might,
Heavenly hosts are acclaiming.

View Him descending,
Angels attending,
Hushed and expectant their mien:
In His omnipotence, coming as Judge,
Thus is the Crucified seen.
—Grace L. Rodda.

Writing in the current issue of the A.B.M. Review, the Editor says:—

"It does not often fall to the Editor's task to write up weddings, but we cannot refrain from expressing our great pleasure at the wedding of Leah Boandonolly to Alban, which was fully described in our last issue. Leah was born on the Mitchell River Mission, and she has been an example of all that we would wish an aboriginal Christian to be. Her intelligence has been as marked as her constant devotion to duty. Since her marriage she has continued to teach in the school, walking in every day two miles from her home for that purpose. Her husband, Alban, is a respected member of the mission, and we wish them heartily all happiness and good success."



The Rev. H. E. Rogers, of Kangaroo Valley, has been appointed rector of Smithfield, diocese of Sydney. Mr. Rogers was formerly in the Bathurst diocese.

The Rev. Harry Bryant, B.A., Rector of St. Paul's, Burwood, is at present in St. Luke's Hospital, Sydney. We understand that he is in a serious state of health.

The death of Mr. H. T. Gould removes one of the most honoured parishioners from Holy Trinity, Hobart. His loss is mourned by the whole parish.

We understand that the Rev. Mr. Beresford has been appointed organising secretary for Home and Foreign Missions in the Diocese of Brisbane.

Miss Hallett, of the Australian Board of Missions, who has been on furlough in South Australia, has returned to her work at Nanui Mission Station, New Guinea.

During this month, December, the Ven. Archdeacon Boyce, Rector of St. Paul's, Redfern, Sydney, will celebrate the sixtieth anniversary of his ordination to the ministry.

The death of Mr. R. H. Cambage removes one of the leading scientists of N.S.W. He was deeply attached to St. Luke's, Concord, Sydney, was a parochial nominator and a leading figure in the life of the parish.

The Rev. E. R. Harrison, B.A., who represents the Australian Church in the missionary enterprise in Japan, is now preaching and speaking in Queensland on behalf of his work.

The Rev. L. J. Hobbs, rector of St. Andrew's, South Brisbane, has been granted six months' leave of absence to visit his people in the Old Land. We understand that Canon Davies will act as his locum tenens.

It is interesting to note that the Bishop of Adelaide, N.S.W. (the Rt. Rev. Dr. Wentworth Shields) was present at the recent Modern Churchman's Conference in England, and took part in the discussions.

The Rev. J. P. Owen, curate of St. John's, Parramatta, has been appointed rector of Picton, Diocese of Sydney. Mr. Owen was formerly in Canada and Wales and afterwards in charge of Cummins, South Australia.

Mr. H. L. Tress, the well-known Sydney Synodist and Solicitor, has been appointed to fill the vacancy among the Trustees of Moore Theological College, in place of the Rt. Rev. Bishop Chambers, D.D., who has resigned.

We understand that Deaconess E. Best has resigned her position as General Secretary of the Ladies' Home Mission Union, Sydney, on account of home ties. Miss Best will relinquish her post on 28th February. She has rendered noble and most valued services for upwards of six years.

Major Robinson, Treasurer of the N.Z. Board of Missions, has been in Melbourne and Sydney. He is a live wire and has the needs of Melanesia and its opportunities laid upon his heart. While in Sydney he addressed the quarterly meeting of the Australian Board of Missions.

The Rt. Rev. Bishop Mounsey, who has been with the Community of the Ascension at Goulburn since December last, has sailed by the Montoro for Samarai, where he will visit the New Guinea mission in connection with the annual conference. He hopes to return to Sydney by Christmas, and leave for South Africa on January 18, by the s.s. Bendigo.

Suggestion has been made that a monument be erected in Parramatta to the memory of the late Elizabeth Macarthur, wife of John Macarthur. She was one of the great pioneer women in Australia and with her husband was associated in the introduction of the wool industry into this land. She was a devoted worker of the historic church of St. John, Parramatta.

The Rev. R. B. S. Hammond, on the way to fulfil engagement in Melbourne at the W.C.T.U. conference, called in at his old parish of Bruthen, in Gippsland, where he was in early days a "reader." He received an enthusiastic welcome from those who remembered him. It was at another town, though, that it was announced that he would deliver an address "in his native state."

Mr. Stanley Dunstan, of Sydney, who is on the Staff of the Prince of Wales College, Achimota, Gold Coast, West Africa, has had a serious time following upon an operation for appendicitis. Rev. A. G. Fraser, the Principal, writes: "For 48 hours the great surgeon, Dr. O'Brien, was doubtful if Mr. Dunstan could come through. But he is through. When I thanked Dr. O'Brien for what he had done for him he said, 'Don't thank me; it's God's doing.'"

For eight years without fail Sister Gillham has been on night duty at the Home of Peace, Petersham. The annual report of the Deaconess Institution, Sydney, commenting on the fact, says: "If one stops to think, one must realise that this position must be a very trying and lonely one to occupy. She has always fulfilled her duties cheerfully, and the patients think very highly of her, and to her we express our deep gratitude for her valued services."

Rev. Canon Hoani Parata, a distinguished Maori Clergyman in the Diocese of Dunedin, N.Z., has passed to higher service. He was a man of striking personality and richly gifted. In diocesan affairs he took a leading place and was the first Maori elected to N.Z. General Synod. He served overseas as a Chaplain of the Forces, and did his job with capacity and thoroughness. New Zealand cherishes his memory.

A tablet to the memory of the late Mr. Thos. A. Robinson, a very old resident of Enoggera, Brisbane, has been placed in St. Matthew's Church, Groveley. The late Mr. Robinson was present at the laying of the foundation stone of the Groveley Church, on September 23, 1867, by Governor Sir George Bowen, being then 16 years of age. He worked unceasingly for the church, while his financial help was never lacking to the church he loved. He filled the positions of churchwarden, Sunday School teacher, trustee, and Synodist.

The Bishop of Swansea and Brecon, Wales (Dr. E. L. Bevan) who is Chairman of the C.E.M.S. in England, has reached the Australian shores. The trip is being made primarily for health reasons and in order to meet old friends. In a desire to assist the work of the society, he has been good enough to place himself at the disposal of the National Council, which has arranged a series of engagements in Adelaide, Melbourne, Sydney, and Perth. It is expected he will be in Melbourne on December 8th, and will preach at St. Paul's Cathedral on the following day. The Official Welcome of the Men's Society will be accorded him at the Society's Rooms, Melbourne, on Monday, December 10th, at a Dinner at which the National President (the Bishop of Gippsland) will preside.

The BLACK is as good as TheTAN

"KIWI" BOOT POLISHES

The acknowledged Standard of Quality



"The time will come," said Dr. Frederick Lynch, late editor of "The Christian Work," New York, "when religious editors will be ordained to their work as a vocation like ministers, and when such papers will be endowed like universities so as to be able more effectively to carry on their work."

"Give attention to reading . . ."—St. Paul.

DECEMBER.

- 7th—Friday. End of South African Rebellion.
8th—Saturday. Richard Baxter died, 1690.
9th—2nd Sunday in Advent. The Church's Bible Sunday. Christ Coming in His Word. Neglect of Bible Reading weakens faith in the Second Advent.
12th—Wednesday. Delhi made capital of India, 1911.
13th—Thursday. Council of Trent, 1545.
14th—Friday. Duke of York born, 1895.
16th—3rd Sunday in Advent. The fore-runners of the Second Advent, the Ministers and Stewards of the Gospel. Let us pray for increase in numbers as well as the power of our clergy.
19th—Ember Day.
20th—Thursday. Next issue of this paper.



The Vibrant Note.

THAT there is a general falling-off in various church affairs cannot be successfully denied, though there are not wanting optimists who can shut their eyes to facts, and declare that all is well, themselves but providing further proof, if that were necessary, that we would be well advised to make searching enquiry into the state of the Church to-day.

When it was decided to cease publishing the returns of church attendance in the official Year Books, an official admission was made that things were not improving to say the least. Particularly in Australia has church-going suffered during the last two decades. There are few congregations remaining at the strength of twenty years ago, and our Sunday Schools have shrunk to small proportions. The shortage of clergy leads bishops to justify the appointment in sheer necessity of the wrong kind of men to vacant parishes. With this state before our eyes we properly turn to seek the cause.

There are many causes but few reasons why church life should be at a low ebb. One real evil is that we do not admit the facts, and, consequently, do not address ourselves to a cure. It would be better to be more pessimistic regarding the condition of the Church, that we might with more optimism address ourselves to its betterment. Of course, we all blame the motor, and with good cause. But yet it can only furnish an excuse or a temptation, which could easily be put aside were the heart so inclined. The week-end habit is more destructive of good congregations, but here again a little more backbone would simply mean the transference of numbers from the city to the country churches, by no means an undesirable result in itself. We suffer still more from the free and easy thinking and believing which characterises the majority of

Church of England people, and therefore, as a denomination, we are feeling more the effects of the present tide of indifference than do others. It has for long been an ideal to avoid narrow-mindedness. But when this characteristic is confused with definiteness the result is fatal to cohesive membership and faithful discipleship. No one could keep a home together on such broad and loose principles as those which are thought sufficient for the Church. Prosperity has much to do with this hazy and slack hold upon fundamentals, and it may not be altogether a curse should bad times be sent if it be taken as a corrective. Should not the Church in the moment of financial stringency which she is now passing, or entering, use the experience to strengthen her demand for spiritual rather than for material response from her people? The gradual erosion brought about by the pressure of ardent though misguided cults, as Christian Science, Theosophy, Spiritism, to name just a few, of doubtful religious character, as well as the competitive force of certain types of Christian teaching, all conspire to subtract from the Church of England, and account, in a large measure, for our loss of numbers and of driving power. If so many of our spiritually-minded laity go over to other causes the Church must feel the effect in lessening influence.

When we turn to seek a remedy of the evil we are faced by several difficulties. We do not wish to discourage innocent enjoyment, and it is good for the Church to direct the pleasures of her youth. But very often the tennis court looks like a rival institution. It is doubtful if church-membership is, except in a few instances, strengthened by the games, and the dances and the card-parties, which are the vogue. The incidence of effort centres more and more in finance. Witness a recent synod where very little time was given, and that grudgingly, to discuss an important moral matter, whereas hours were filled with various proposals dealing with the shrinking coffers of the Church. Would not the one affect the other? Were the Church a greater power in the community would she not command more financial resources? But where is the vibrant call to turn to things which matter most, and upon which the Church was originally founded? Where has gone our Evangelic note? Is it true that people can go round our churches at Advent and fail to hear its arresting cry? In other words, are Evangelicals as definite as they should be by virtue of their very name? The Prophetic Note is required in these days, if ever. Amid national turmoil it is something to believe that God has a plan of national development. In the moral, or rather, immoral flood of broken marriage vows and lowered standards of chaste and pure living it is something to proclaim the Ten Commandments. But are they not permitted on sufferance only? As the days lengthen out and the flight of time tells us of the few remaining hours, must we not insistently announce that there is a Day a Moment and a Climax, to provide incentive to our efforts in repentance, encouragement to our failing faith, and to vindicate again in a grand manner the Cross of Jesus Christ?

We have cut down our services, quite illegally, and we have not added strength to our preaching. We have increased communicants, and almost established a fetish, as if "taking communion" was the same as communion. We have pressed people to communicate when we should rather have exhorted them to conversion. Herein is

the tragic error of our modern church life. The greatest need of a Living Church is a living pulpit, and the only justification the Church has for its existence is that she has a message that cannot be disregarded without peril. The hope of her ministry and of her membership lies in a spirit of abandon, and scorn of consequence which is lacking in "politically minded" leaders, but which will do "great things for God," and expect great things as a result. It is just this characteristic of abandon which will provide that urgent, vibrant note which has in all ages justified the Church and effected the salvation of the generation of people whom she ministered to. "Neglect not the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching."

The First General Convention of the Y.W.C.A. in Australia.

(Written for the "Australian Church Record.")

The First General Convention of the Australian Y.W.C.A. was held in Adelaide from November 8 to 15. It is the first, because in 1925 the Australian and New Zealand Associations, until then united under the one National Association, decided that each could do better work as a separate organisation.

Seventy-three delegates were present at Convention, coming from such distant places as Brisbane, and Perth, and representing the twelve local Associations.

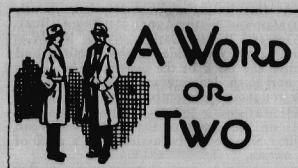
Dr. Georgina Sweet, President of the National Y.W.C.A. of Australia, arrived from Europe a day or two before Convention began. She had attended the World's Conference of the Y.W.C.A. at Buda Pest, she had seen much of the Association in London and elsewhere, had discussed international questions at Geneva and migration problems in England. Miss Eleanor Hinder came to us direct from Honolulu, where she had been acting as secretary to the First Pan-Pacific Women's Conference, and we also had with us Miss Owen, Y.W.C.A. secretary from Singapore. As it happened, Convention took place during the World's Week of Prayer, the week set apart for remembrance of the Association in all parts of the world—thus the world wide and international aspect of our Association was in everyone's mind.

Everyday was a busy day. Discussion ranged over many subjects. Questions of membership and how to sustain interest and real co-operation, how best to make our religious purpose clear, discussions as to the running of clubs for senior and junior groups, some ideals of physical education, how to keep ever-increasing interest in world fellowship, questions of work in rural districts, a report and discussion on migration and discussion as to ways and means of starting work in Canberra, where opportunity offered, an opportunity which everyone felt should be grasped. Dr. Sweet, Miss Hinder, Miss Owen, and Mrs. Austin, Y.W.C.A. Secretary in Sydney, lately in U.S.A., all gave addresses of outstanding interest. Throughout the whole week of thought and work ran the theme of the Convention: "Let us press forward to the mark of our high calling in Christ Jesus." It was felt that young people to-day are longing for God though they may not seek Him through the channels of organised Christianity. We, as an Association, felt we must look closely at all our avenues of service and ask ourselves afresh if they minister, not only to the apparent, but to the real needs of those using them.

Dr. Sweet, in her inaugural address, urged us to "Launch forth into the deep," putting our whole being into the fourfold purpose of our Association, to help the youth of to-day in its physical, mental, spiritual, and social needs. The Convention ended with a service of praise and prayer, and with pledges of service.

The material comfort and pleasure of the delegates was not neglected. The Adelaide Association, the Churches, and other organisations and private individuals all vied with one another in extending hospitality.

Each one of us will return to our local Associations with a greater knowledge of one another, a deeper sense of union, and with a real inspiration for the future.



"Have We Lost Our Way?"

THAT very suggestive book, just published under the above title, will give rise to much thought and comment. The book is being widely read, and well repays the slight effort of perusal, for it is not a large work, and is brightly and pungently written. It is another of the now frequent commentaries on the modern church. To our mind it does not go far enough in the direction of stigmatising the unreality which abounds in much church life. If we could jettison our formalism, self-seeking and snobbery we would make stronger appeal to the general mind. If we could strike out on more original lines, instead of being so very anxious to do just what others do in ritual and in methods of work, we should gain by freshness of attack upon the problems of the day. If we could make greater effort to dress the old truths in new garb, suited to the style of the day, there would be readier acknowledgment that religion had something to say to the man of to-day. It is the impression that we give (and we of the Church of England are very liable to fall into this error) of religion being an exotic which largely accounts for the aloofness of the average person. He, or she, is not so very irreverent, as unreligious. Deep down there is a string in the heart of people which can easily be made vibrant to the touch. But it is certainly not to be reached by the ordinary presentation of to-day. In other words, do we really present Christ as a living Person? For He is still "The Way," and if we have to-day Lost Our Way it can only be because in a large measure the Church has Lost Christ. But, is it worse than heresy to say so?

Belittling Victory.

IT has only to be imagined what would have been said throughout Australia had the U.S.A. Presidential Election gone otherwise than it did, to see how vain are the attempts to underestimate the considered verdict of the people. We wish, as sincerely we trust as any advocates of the liquor interest, that truth shall prevail even if it be contrary to our own predilections. Let it be once disproved that Prohibition is the best way of dealing with the evil which ravages our homes and empties our churches, and we shall be ready to turn to the next most promising solution of the problem. Until that is done we have every right to adhere to the conviction that the only practical method of dealing with the engrossing evil is that of Prohibition. We are aware that some people waver in their belief in this matter. But that is their own concern. All we each one have to be responsible for is our own personal decision. And at present faith in Prohibition is rather on the up-grade than otherwise in consequence of the U.S.A. vote. It was undoubtedly a calculated expression of opinion on a question which had been prominently in the forefront of the political fight, and around which had arisen much of the discussion and controversy of the election. Whether Australia will sooner or later become "Dry" is a matter of speculation. We

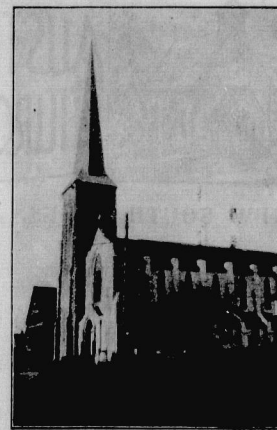
have not the same foundation and characteristics as the U.S.A. But, in any case, Church of England people should be doing far more than they are towards some constructive effort to deal with a national plague. It is our reproach that of all denominations we seem the least concerned in stemming an evil which affects our brother's soul. In the Roman Church in some dioceses confirmation candidates are asked to pledge themselves from the use of alcohol until they are twenty-five years of age. Were we to do something like that it would provide another enormous contribution to the temperance movement.

Australian Publicity.

THIS is a prominent matter just now, and is of more than ordinary importance. It ever is in the forefront of the extension of settlement in a new country. But it has more than ordinary need of attention just now because of the unenviable notoriety which Australia has drawn to herself through desolating and unhappy industrial conflicts. It is not for us to take sides, in these disputes. We are ready to believe there are errors on both sides, and that Labour and Capital have both to learn to respect each other, and to accommodate their individual aims to the public good. We could wish, at other times, as well as in strikes, that there were some censor at the elbow of the cable operator to delete and tone down many things which are flashed overseas to the detriment of everybody except the newsmonger, who, for all that he is a "Correspondent," can be as mischievous as any village gossip when he unfairly states his facts. We found this out when cables were swamped with liquor propaganda from U.S.A. When the Australian is abroad or on the high seas, he can scarcely recognise his native land. It looms as a place of sand and sorrow. What we want to impress upon the outside world is that, given a fair trial, this country of the Southern Cross can embrace and support in happy welfare millions more of our own race and kin. When we have better means of publicity, avoiding alike the exaggeration of the paid emigration agent, and the doleful pessimism of the unfit, there will be a great impetus to the proper kind of settler in the vast and rich spaces of our land.

Public Religion.

THE action of the Mayor of Bendigo last week in asking citizens to give space, when the chimes of St. Paul's Church in the city sounded at noon, to offer a petition to Almighty God that the spirit of Christmas might be spread abroad in the community, is certainly a laudable one. As Christmas draws near we all might take lesson from this Mayor, a lesson of courage in showing our convictions, and a lesson of intercessory prayer. It has often been remarked in contrast between Australia and the Old Land that there is much less public recognition of religion here. This is in part inseparable from the absence of any State Establishment of religion. Here all denominations are equal in the eyes of the Government. And, while there may occasionally be an act favouring one or other, in the main there is strict impartiality to the extent of almost ignoring the existence of any religious organisation. But it remains to be seen whether there can exist a State without some recognition of religion, if it only be for the sake of impressing upon the young or the thoughtless that God is the Supreme Ruler of mankind,



ST. MARK'S CHURCH, CAMBERWELL, VICTORIA.

Rev. J. A. Schofield, M.A., Vicar.

St. Mark's Church was opened for Divine Worship a few months ago. The cost of erection, with furnishings, etc., was £22,000.

and that His Guidance is needed in our corporate affairs as in all private actions. While we do not wish to see any attempt at repeating the English order of an Established Church we must all sincerely desire that our public men might more often turn to the Churches for that expression and influence which they alone can wield upon the community. It is good to know that many of our political leaders would go further in this matter were they more encouraged by a general wish. Why should there not be a place given to the chief denominations at all great public occasions as a necessary part of every function?

Lucas Tooth Scholarship Trust.

This Scholarship was established by the late Sir Robert Lucas-Tooth, Bart., and is for the purpose of assisting men desirous of serving in Holy Orders in the Church of England in Australia to attain in England and elsewhere a wider culture.

The Trustees of the Fund are Messrs. C. R. Walsh, W. D. M. Merewether, and H. M. Stephen, of Sydney, New South Wales, and they have very wide discretion in selecting scholars.

The next appointment will be made in February or March, 1929, and the scholar must be prepared to go to Oxford or Cambridge or to some other place in England in accordance with such arrangements as may be made.

The amount of the Scholarship is from £200 to £300 a year for two years, and the Trustees have power to extend this period for one or two years in order to enable the scholar to continue his studies and to travel, subject in all cases to the provisions of the Trust Deed.

The Secretary to the Trustees will be glad to give any further information within his power.

Nominations of all persons who wish to be candidates, and are considered eligible for nomination by the Bishop of Goulburn, the Archbishop of Sydney, the Bishop of any other Diocese in New South Wales, the Archbishop of Melbourne, or the Archbishop of Brisbane, shall be made in writing and signed by the Bishop or Archbishop making the nomination and shall be in the Secretary's hands on or before 31st January, 1929.

The Hon. Secretary of the Trust is Mr. H. F. Maxwell, of Brook House, 17 O'Connell Street, Sydney, to whom enquiries should be addressed. Every candidate must have been ordained as Deacon or Priest within the Commonwealth of Australia by an Archbishop or Bishop of the Church of England, and be Australian born.

But—if you are too busy to read His Word or to pray to Him, depend on it you are busier than God wants you to be.



NEW SOUTH WALES.

SYDNEY.

Bishops in Conference.

Last week nineteen Archbishops and Bishops of the Church in Australia assembled in Sydney in conference. The Primate presided—the sessions of the conference taking place during the morning, afternoon and evening.

The object of the gathering was threefold—the regular meeting of the Australian Board of Missions, meetings of the various committees of general synod, and a general meeting of the bishops to consider the question of the proposed new constitution for the Church of England in Australia.

The Board of Missions met at the Diocesan Church House, the Primate (Dr. Wright) presiding. Others who attended included the Archbishop of Brisbane (Dr. Gerald Sharp), the Bishop of Adelaide (Dr. A. N. Thomas), the Bishop of Gippsland (Dr. Cranswick), the Bishop of Tasmania (Dr. R. S. Hay), the Bishop of Goulburn (Dr. Radford), the Bishop of Bendigo (Dr. Donald Baker), the Bishop of Newcastle (Dr. Long), the Bishop of Warragatta (Dr. J. S. Hart), the Bishop-Coadjutor of Brisbane (Dr. Le Fanu), and Bishop Gilbert White.

The Standing Committee of General Synod met on Friday, while on the Monday and Tuesday following a general meeting of bishops was held. The latter meeting was one of the most important of the kind held in Australia for many years past, as the question of the attitude of the Diocese of Sydney in regard to the proposed new constitution was discussed. From all accounts it seems as if Sydney's main contentions will be conceded.

It is considered likely that the Bishops will place their views before General Synod, but the next regular meeting of that body (which ordinarily meets every 5 years) is not set down to be held until 1931. It is quite possible, for a special session of General Synod to be convened, and it is stated that that body may be called together next year to consider the proposed constitution. In any case it is explained that any decisions reached by the Bishops will not be binding on their respective dioceses, or on the Church in Australia as a whole.

The question of the missionary work of the Church came under review as well as the whole subject of the spiritual life of her members. The Sydney Morning Herald referring to the meeting of the Bishops, re-

marks: "It has been arranged to hold the meeting of bishops in camera, but there is a growing feeling among the clergy and laity that the discussion will be of such importance to members of the Church of England that the debate should be held in public. It was pointed out yesterday that the debate on the constitution in the diocesan synod was held in public, and it is claimed that the discussion by the bishops regarding the attitude adopted by Synod should also be held with open doors."

St. James', Pitt Town.

The unveiling and dedication of two stained glass windows, one to the memory of William and Susannah Bootle, and the other to their son, Albert, took place in the old, historic Church of St. James', Pitt Town, on November 17. The late Mr. Wm. Bootle had occupied a pew in the present building for over 70 years.

St. Luke's Hospital.
Sound Financial Position.

Although St. Luke's Hospital, Darlinghurst, was increased in October last to three times its former size, with corresponding growth in expenses and administrative responsibility, the institution's ninth annual report for the year ended September 30 last, is of a very satisfactory character.

A total of 1062 patients were received during the year, and the average number of patients under care each week was 365. The hospital's financial condition is healthy. The expenditure during the year was £20,641, while receipts from fees, etc., were £18,238, and from subscriptions and donations £7,766. As a result £4,600 was added to the accumulated funds, which are now £47,600. There are £90,000 worth of assets (mostly land and buildings), against which are mortgages and debentures totalling £43,000.

The annual meeting was held on December 6th.

Bush Church Aid Society.

The workers of the B.C.A. are hard at it preparing for their multitudinous Christmas activities. Weeks beforehand preparations must be made so that all Christmas gifts and cheer may reach their far-flung posts in good service. The good things sent out to lonely families per the agency of B.C.A. are a veritable God-send. Many of the gifts will be distributed by aeroplane.

At the Chapter House, St. Andrew's Cathedral, last Wednesday, friends of the Bush Church Aid Society met to say farewell to Sister E. Elliott, who is leaving for the

B.C.A. Hospital, Far West Mission, South Australia, and Sister Agnes McGregor (Bush Deaconess, West Darling Area, N.S.W.). Canon Langley presided at the meeting, and outlined the work of the society. The hospitals and bush deaconesses were doing a fine work for the people outback, he said. Sister Elliott was going to one of the society's hospitals on the coast of the Great Australian Bight. She would be assisted by a staff of two nurses.

Sister McGregor was formally presented with a motor car for her travelling ministry. She will work as far as Tibbooburra, and left for her post the following day.

Missionary Enterprise.

Preaching at St. John's Church, Darlinghurst, last Sunday morning, the Bishop of Tasmania (Dr. Hay) said that the Church of England had never before committed itself to anything on such a vast scale as its present missionary enterprise. It was going to try and reform the world.

The work of spreading the kingdom of God among all nations was incumbent upon all Christians, he said, and they had a tremendous task before them. They would have to get rid of the feeling of contempt for the coloured races. He instanced Japan, which in about 50 years, had risen to the status of a first-class Power. China had for a long time been a sleeping giant, but was now waking up, and it was a question what was going to happen when it did wake up. There were also the coloured peoples in Africa, and the time was coming when those peoples would express themselves and refuse to be dominated by the white men. There was going to be a renaissance of the East, and what, he asked, were they going to do about it? The keener they were about extending the kingdom of God outside, the keener they would be to extend it here. There were some who were doing something, whilst there were others who were merely jangling through life.

Personality of Christ.

"Make no mistake about it, Jesus Christ is bitterly hated to-day, just as He was by the Jews, and by the Romans, whenever Christianity began to make its power felt," said the Archbishop of Brisbane (Dr. Sharp), preaching in St. Andrew's Cathedral last Sunday night.

The hatred of Him, continued the Archbishop, was a personal hatred, for when people hated Christianity it was Jesus whom they hated. But if He were hated, He was also the most beloved. Buddhists thought of reward in the hereafter, but in Christianity goodness was done out of personal love for a living being. It was the visualised face of Jesus that encouraged people in the good works of life, and it was the same face that comforted them in the hour of death. His word had still its ancient power, for it sent forth the missionaries of to-day to preach the Gospel just as it did the Apostles of past centuries. His appeal was by the power of His blessed memory, by His present influence, and by personal affection.

Sydney Toc H.

Addressing the Sydney Clerical Prayer Union, the new Toc H. Padre, Rev. E. J. Davidson, said: "It was not enough to treat Christianity as a cushion for weary souls; it must be, and was, a crusade in which men were challenged by Christ to attack the twin evils of misunderstanding and bitterness. By getting men of widely different training and experience together in small groups and setting them the task of serving the real needs of the community, Toc H. was helping in the building of the family spirit so much needed in society to-day."

BATHURST.

Dr. Crotty Welcomed to Cowra.

Dr. Crotty, Bishop of Bathurst, was entertained at a welcome accorded him by the people of the parish of Cowra, at which the Rev. T. McDougall, Presbyterian Minister, and the Rev. J. H. Sorrell, Methodist Minister, were present. The Mayor (Alderman Whitty) was also present, and extended a welcome on behalf of the townspeople. Canon Mirrington, rector of St. John's, presided at the meeting.

Bishop Crotty, in replying to the greetings of other Churches, said that the continued and useful existence of the Church of England among the historic Churches of Christendom depended upon their maintenance. The Church of England was essentially a bridge—church, yet reaching out to new truths continually.

In referring to the work of other churches the Bishop said that none of them could grow

in integrity and steadfastness without the other churches progressing along the same lines.

New Church at Emmagool.

The Bishop of Bathurst (Dr. Crotty) opened a new church at Emmagool last week, proceeding immediately afterwards to Nyming for Confirmation Services.

COONABARRABRAN.

The Rt. Rev. A. L. Wyld, Bishop-Coadjutor of Bathurst, visited Coonabarabran, and was extended a public reception on Saturday evening. There were about 60 people present to welcome him. About 80 candidates for confirmation were present at Christ Church on Sunday morning. At the Confirmation Service held at Binnaway on Sunday afternoon there were 33 candidates.

VICTORIA.

Melbourne News.

The Moorhouse Lectures for 1929 will be delivered by the Rt. Rev. John Stephen Hart, Bishop of Warragatta, upon some original researches in St. Mark's and St. John's Gospels, under the title of "Gospel Foundations." The subjects announced are: (1) The Charm of St. Mark; (2) The First Users of St. Mark (i.e., the other Evangelists, and St. Paul); (3) The Date of St. Mark's Gospel; (4) History in St. John; (5) The Johannine Christ; (6) The Authorship of the Fourth Gospel. The dates will be: December 8th (Monday) to 7th (Friday), and December 10th (Monday). The time will be 5.15 p.m. after Evensong in St. Paul's Cathedral.

St. Paul's Cathedral.

New Canon Installed.

Memorial Tablet Unveiled.

Evensong at St. Paul's Cathedral on 23rd November attracted more than usual interest. Following the procession of choir boys, clerical and lay canons entered the Cathedral, and behind them came Archdeacon Hancock, Archdeacon Lambie, and Archdeacon Herring, Dean Aickin, the Precentor (the Rev. R. Sherwood), and the Archbishop. At the beginning of the service the Rev. Dr. F. E. Cassian Crotty was installed as a canon of the Cathedral. Having taken the vows of his new office, Canon Crotty was conducted to the stall named after the Venerable Bede.

After Canon Crotty had read the first lesson, a procession of clergy and lay canons halted opposite a tablet recently erected in the eastern wall. The tablet was unveiled by the Archbishop and dedicated in memory of Captain Malcolm Stuart Kennedy, who died of wounds on January 2, 1918. The late Captain Kennedy was a son of Mr. R. Kennedy, of East Melbourne, and a graduate of the Royal Military College, Duntroon. He served with the Australian Forces on Gallipoli and in France.

St. Andrew's-tide Intercession.

Thursday, the Eve of St. Andrew's Day, was observed in St. Paul's Cathedral as an occasion for intercession for Foreign Missions. The first session of prayer was from 12.20 to 12.50, when Professor Woodruff delivered an address on "The Value of Missions to International Relationship"; 1.20 to 1.50, when Mr. W. M. Buntine (Caulfield Grammar School) spoke on "Educational Missions." The Rev. T. M. Robinson (chaplain of Trinity College), delivered the address at Evensong (4.45), and was attended by members of the C.M.S. Missionary Service League.

BENDIGO.

On 20th November the Ruri-Decanal Chapter of Bendigo, under the presidency of Dean Haultain, journey to Bridgewater, 25 miles distant, by members cars, to have the quarterly rally. The first session was the administration of the Holy Communion, followed by an al fresco lunch, every member having taken his own food. The afternoon session was taken up by a devotional paper by the Rev. W. G. Vizard and the paper on the Life of Judas by Rev. P. Webber. Discussion took place on the best means of securing the young people after school age. The Ladies' Guild of Bridgewater Church provided sumptuously for afternoon tea and a Church service followed, the preacher being the Dean, assisted by Rev. G. Lavack (vicar) and Canon Philby.

The present Bridgewater Church is over the Loddon River, and in the Diocese of St. Arnaud. By arrangement between the Bishops, the congregation is to be ministered to

by Bendigo Diocese, and a new Church, for which plans are out, is to be built on Bendigo side of the Loddon, at a cost of £2000. The people are very enthusiastic on the project.

The Mayor of Bendigo has made request of the citizens to offer prayer on each Monday at 12 o'clock for the remainder of the year, for the spiritual uplift of the city and blessing for the year 1929. The hour of prayer is to be marked by the ringing of St. Paul's chimes, giving the lead in "Sweet hour of prayer."

The Diamond Ministers' Fraternal (all denominations being represented) was held at St. Paul's Rectory on the 26th November. After arranging for a United Watchnight Night Service on New Year's Eve, a very helpful paper on the prayer life of the minister was given by the Baptist minister (Rev. H. Holloway). Ministers and wives are to picnic together on the 11th December.

The diamond jubilee services in connection with St. Paul's, Bendigo, were held on the second and third Sundays in November, the special preachers being Archdeacon Best, of Ballarat, and Rev. R. H. Hewitt, Melbourne. Other successful functions were held. On Armistice Day the 70th anniversary of St. Mary's, Kangaroo Flat, were celebrated, the Rev. W. M. Madgwick, the minister of that church at the close of the war, being the preacher for the day.

QUEENSLAND.

BRISBANE.

St. Paul's, Ipswich.

Extensive alterations and additions are about to be made to St. Paul's Anglican Church, Ipswich. It is proposed to extend the chancel a distance of about 17ft., and on the south side of the chancel a chapel is to be erected, having a total length of 27ft. by 15ft. On the north side of the chancel a similar addition is to be made for the organ chamber and sacristy. At the southern end of the south transept two large choir vestries are to be placed on either side of the entrance passage. The contract price for the erection of the buildings, without the furnishings, is £3608. When completed the church will have a very fine appearance. The interior beauty will be considerably enhanced by breaking up the walls and the formation of moulded and arched openings through which the richly stained glass windows, new and old, will be observable. It is expected that another £800 will be spent on removing and modernising the organ, and also the seating. The church was dedicated on 12th June, 1859, and it is hoped that the additions will be opened by his Grace the Archbishop on the 70th anniversary of the dedication.

Western Children's Holiday.

The children of Western Queensland are again being given a holiday at the seaside, under the auspices of the Charleville Bush Brotherhood. The first contingent arrived from Dirranbandi on 28th November, and the second contingent came from Charleville on 30th November. They were under the personal guidance of the Rev. C. Leeke, of St. George. On arrival they proceeded to the Anglican Mission, Charlotte Street, whence they travelled to Coolangatta, and will remain there until 20th December. The Rev. W. P. B. Miles is in charge of the camp arrangements.

St. Andrew's, South Brisbane.

The fiftieth anniversary of St. Andrew's Church, South Brisbane, was celebrated on St. Andrew's Day and the Sunday following. The special visitor for the occasion was the Bishop of Tasmania, a former rector. The Archbishop also took part in the celebrations.

ROCKHAMPTON.

The Diocese adopts the "Trowel."

The diocese of Rockhampton has adopted the "Trowel," with its syllabus and lessons for Sunday Schools. Following upon the recent adoption of this series by the diocese of North Queensland, this will bring practi-

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NORTH QUEENSLAND.

St. Andrew's-tide and Missions.

Writing to his diocese re intercession for missions at St. Andrew's-tide, the Bishop says:—

"I want to ask you, in good time, to make a real effort for the keeping of the Day of Prayer for Missions which will be observed in every parish either on St. Andrew's Eve or on some day near it. There are still to be found people who don't believe in Missions, and they are still armed with the stock objections which have been refuted a thousand times. I am not going to deal with them now, but we will remember them at St. Andrew's-tide, and ask that God will give them a vision of the real world and His purpose for it, and the share they might have in that. I am now writing to the people, and they are many, who do believe in Missions, because they believe in the Gospel, which contains no more express injunction from our Lord Jesus Christ than that in which He says: 'Go ye into all the world and preach the Gospel to the whole creation.'"

Pray for the Christian Missionaries in their labours, hardships and loneliness. Ask that God will help the Church to be much more enterprising and devoted in working to win the heathen to Christ. If this Day is well kept it will give us all a lift forward. We shall have more confidence in Jesus Christ and His promises. Gifts will flow freely. Our best boys and girls will refuse lives of worldly gain, and will devote their gifts to working for Christ among the heathen. Some have, many more might. And Missionaries all over the world will find themselves strengthened and encouraged by the prayers that are going up for them in thousands of homes and churches.

I suffer from a good deal of anxiety lest we should fail to meet our bare obligations in cash to Missions year by year. We are behind so far with our contributions this year by nearly £100. A really fervent Day of Prayer would remove anxieties of that kind, and would enable us to surpass all that we have hitherto done, and help the Church to enter some of the many open doors that are waiting.

For all these reasons please do your best.

TASMANIA.

C.E.M.S. Conference in Launceston.

The State Conference of the Church of England Men's Society was held in St. Paul's school room, Launceston, some days ago, archdeacon Richard, of Hobart, presiding.

Among the delegates present were six from Hobart, the remainder being from Launceston and Deloraine. A considerable amount of business connected with the C.E.M.S. was transacted.

Archdeacon Richard expressed his pleasure at being present, and said that in his 24 years in the ministry in Tasmania he had always had a branch of the C.E.M.S. in his parish. He had always found them to be of great help to him in his work. He paid a tribute to the work of Archdeacon Beresford, who he hoped would enjoy the best of health in his retired life. He hoped the people of the parishes in Launceston would welcome the appointment of Archdeacon Atkinson as Archdeacon Beresford's successor.

Service in Public Life.

Mr. F. Marriott, M.H.A., moved:—

That this State Conference of the C.E. M.S. urges upon men of all classes and creeds the importance of maintaining the high standard of service in every sphere of public life.

He said the text of the motion covered a lot of ground. What was public life? Was not all life public? Under the splendid constitutions they enjoyed everything should run smoothly. Under their municipal or Parliamentary government it was possible for any

man, imbued with a sense of responsibility to the nation and his God, to occupy a position as leader. It was up to all those who were imbued with the responsibility of public life to do what they could to make the place better by the time they left it than what they found it. No man in public life, or any clergyman, could carry on their work unless they had the loyal support of those associated with them.

Australia as a Nation.

In Australia, to-day particularly, he was afraid at this juncture they in Tasmania were in danger of becoming somewhat circumscribed. They could not get away from the fact that they were a component part of Australia, which was a component part of the British Empire. (Applause.) Australia, as a result of the Great War, came into being as a nation, and he and those present had accepted large and grave responsibilities. They had been given large outside territories to look after. The responsibility of those Mandated Territories devolved upon all Australians of every calling and creed. There must be a keen conception on the part of all public men for the welfare of those who needed their service. The majority of their public men realised that they believed in God's work, and that was their greatest help in carrying out the responsibilities entrusted to them.

The Church and its Head.

The Archdeacon of Hobart moved:—

That every baptised and confirmed churchman is called upon by reason of his membership to undertake some specific work for his Church and its head.

He said he wanted them to understand that he was enthusiastic about the C.E.M.S., and the assistance he had received from its members in his work for God. About 60 per cent. of the people in Tasmania were either members or adherents of the Church of England; so it should not be too much to expect that the membership of the C.E.M.S. should be 2,000 instead of 200. As some members had said, when defending the small membership, they had quality, but he (the speaker) preferred to see a little more quantity also. One of the great faults the men of Tasmania had was that they could not see beyond the confines of their respective parishes. The men were not as enthusiastic as their women. If they expected to do big things for their Lord Jesus Christ or their country, they must have an extended vision. This was the day of opportunity. Never had men had the opportunity of doing big things for Jesus Christ and the world as they had to-day.

Community Service.

The Rev. G. Rowe moved:—

That the ideal in all relationship between employer and employee in regard to work or industry should be to render service to the community.

He gave an address, in which he said that an employee could not injure his employer without injuring himself. They wanted to try to maintain those standards of the British race by which every man took a deeper interest in his employer's work. Every man should feel that he had turned out the very best that was in him, both for his employer and for Christ's kingdom.

The Rev. W. Witt Gregson, in seconding the motion, deplored the existence of a class in the community to-day whose aim was to keep the employer and the employee at daggers drawn.

Rev. F. H. Lansdell.

Appointment to Deloraine.

Expressions of deep regret were voiced at a largely-attended gathering held in St. Mary's Parish Hall, Gretna, on Saturday afternoon, to bid farewell to the popular rector of the Macquarie Plains, the Rev. F. H. Lansdell and Mrs. Lansdell. After a stay of 21 years in the district the rector has been appointed to the charge of the large parish of Deloraine, and will be succeeded at Macquarie Plains by the Rev. S. M. Mortyn, rector of Derby. The Rev. F. J. McCabe, who has been in charge of the parish of Deloraine for the past few years, will take up duty at St. Aidan's, Launceston, where he will succeed the Rev. W. Greenwood, now rector of St. John the Baptist Church, Goulburn Street, Hobart.

Several presentations were made to Mr. and Mrs. Lansdell. The two and a half years Mr. Lansdell had been in the parish had been an inspiration, and it had shown just what could be done by everyone working together in the glory of God.

WEST AUSTRALIA.

PERTH.

The Training of Women Workers.

The Archbishop, in speaking about the training of women for special work in the Church, says:—

"I have given much thought to the subject, and have come to the conclusion that the greatest need we have in this diocese at present is the efficient work of women. There are any number of devoted women ready to help if they were only directed, and knew what to do. So it would be a great beginning for a new century of our life if it were possible to purchase a house as a centre for women's work, and to put in charge of a few sisters—I am not concerned as to whether they should belong to an order or not, or whether they should be like the 'Grey Ladies' in England—but I am concerned that they shall have been trained, and are able to inspire others by their training. There are so many ways in which women can help where men are more or less helpless, that I believe such a Church institution would be most useful, and do much good."

NEW ZEALAND.

New Zealand Missionaries.

The Church of England in N.Z. (officially known as the Church of the Province of N.Z.) has now 65 missionaries on active service in the Mission Field. Of these, two are in Africa, six in India, three in Ceylon, thirteen in China, twelve in Melanesia, eight in Polynesia.

In Maoriland there are three in the Auckland Diocese, one in Nelson, nine in Waipapu, one in Christchurch, one in Waikeato. Others are on furlough and in training.



Adelaide Church Congress.

The Rev. Walter Green, of Brunswick, Melbourne, writes:—

It has been pointed out to me by a friend that you assert in your current number that I was guilty of using the opportunity of the recent Adelaide Church Congress to "boost my party" (the phrase is yours). May I ask that you will, in fairness, allow me space for these few words?

1. I was asked by the Secretary of the Congress to speak "as an Anglo-Catholic in a broad sense."

2. Far from "boosting" any party at all, I actually criticised the Anglo-Catholic Party on two counts:—

(a) Its adoption (in some quarters) of the Roman use rather than the English use of basic;

(b) Its tendency to a somewhat uncritical and wooden attitude towards modern Biblical criticism.

3. I also asserted that the adoption of services such as "Devotions" or "Benediction" was "morally indefensible without the bishop's consent."

If this be "boosting," I have failed in my knowledge of slang.

I quite agree about Mr. Kirkby's and Mr. Riley's "fresh air." I enjoyed breathing that air immensely. The former was, however, rather too fresh when he suggested (shades of the Preface to the Ordinal!) that laymen should celebrate the Holy Communion!

B.C.A. Christmas Fund for Children Out-Back.

The Organising Missioner writes:—
May we once again appeal to all your readers for remembrance of our Christmas Fund for children out-back. As you know, our Bush Church Aid Society has always sought to make this season full of brightness and joy for lonely little ones and each year

your readers have been most generous with their gifts and donations. For 1928 we plan to reach a wider circle and our workers in our Mission Hospitals, on the Mission Vans, and in the Children's Hostel are depending upon us to furnish them with increased supplies. We must not fail them.

Everyone can imagine what delight a new toy or a new doll or a new book brings to little hearts and there is no reason why "Santa Claus" should not carry on his gracious work in scrub or sand hills or salt bush.

Donations and gifts may be sent to our Headquarters—Address: Bush Church Aid Society, St. Andrew's Cathedral, George St., Sydney; or to our Victorian address: Bush Church Aid Society, St. Paul's Cathedral, Swanston St., Melbourne.

Sydney, Nov. 16, 1928.

Groote Eylandt Wireless Fund.

The General Secretary of C.M.S., N.S.W. Branch, writes:—

At the request of Rev. J. F. Chapple, I now send you the enclosed list of contributions received in connection with a listening-in set that was procured for Rev. H. E. Warren, for use at Groote Eylandt. Will you kindly give it due publicity in your paper, and call it "The Groote Eylandt Wireless Fund."

In response to Rev. J. F. Chapple's appeal for a wireless set for Groote Eylandt, the following contributions were received:—

Rector £1/1/-, L.G. 5/-. Anon. £1, Mr. Byrnes £1/1/-, Mesdames Marshall and Betts £2, Mr. Martin £1/1/-, St. John's, Toorak, £1, Mr. Thorne £2/2/-, Mrs. Holmes £5, Anon. Hurstville, £10. Total £24/10/-. A wireless set has been procured (at a cost of £20) and forwarded to Mr. Warren, the balance being handed to the Church Missionary Society for expenses of freight and other charges connected with the Mission.



Heart Cheer—Poems by Fairlie Thornton. Published by "Christian World" Office. Our copy from Wm. Tyas, 588 George Street, Sydney.

This little book, well printed and of splendid format, is by the well-known author of "Sunset Gleams," "The Southern Cross," etc. It contains some 82 poems suitable for all times of the year, under life's varying circumstances. There is a quiet trustfulness in God's goodness, a fine buoyancy of spirit, and an unwavering faith set forth in these poems, so much so that the volume would make an excellent gift. It is calculated to be very helpful and uplifting. It will make an excellent Christmas gift.

Mrs. Eddy's "Christian Science," published by Rivington's, London, by Leighton Pullan, D.D. Our copy from Angus & Robertson. Price 2/6.

Here is a small publication of 42 pages by the learned Dr. Pullan, Fellow and Tutor of St. John Baptist's College, Oxford, which we have no hesitation in recommending. It is the essence of simplicity, learning and cogency of argument. The first chapter is a brief introduction, telling how the brochure came to be written. The second chapter deals with Mrs. Eddy herself, while Part 2 examines Mrs. Eddy's teaching and reveals its glaring inconsistencies and fallacies, while the last chapter is a summary. It is a book to put into the hands of the ordinary everyday person. The reader will see in simple language and careful statement how "Christian Science" so-called, is unscientific, un-Christian, and self contradictory. The wonder is that people believe such stuff as is contained in Eddyism.

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Toorak Vicarage, Dec. 6, 1928.

"Watch, play the man, be strong."
1 Cor. xvi. 13 (Moffatt's Translation.)

My dear girls and boys,

You have probably all heard about the terrible way Mt. Etna is behaving at present, how streams of lava have been flowing down the mountain side destroying houses and vineyards and crops, while the people have had to collect together what possessions they could and fly to safety. Well, these people have a legend, a kind of fairy tale, about their mountain. They say that deep inside the mountain lives a huge, one-eyed giant whose job is to watch over the fire down there day and night. About once in every ten years he gets a little tired and takes a nap, and then the fire gets away from him, the volcano breaks out, and all these terrible things happen.

This is only a fairy story, but we all know that this is just the way accidents do generally happen, through carelessness. Its a thing we all get lectured about, at home and in school, when we are small and even when we are grown up, and there are such a lot of different kinds of carelessness. We all know that the person who drives a car carelessly, doesn't sound his horn when coming on to a main street, etc., is apt to have an accident and is a danger to other people as well as to himself. The person who is careless with money probably loses it and will one day need it badly. Then again, to be careless in dress is to be untidy, in speech is to be ungrammatical, or even worse, is the using of bad language, and all of us can think of lots of ways of being careless in manners. We don't admire any of these things, do we? and I'm quite sure none of us wants to be careless in any way.

Christmas is nearly here, the birthday of Jesus Christ, Who came to earth all those hundreds of years ago. Who loved and worked among ordinary people, and left us such a wonderful example to follow. If we are going

to follow Him, then we can't allow ourselves to be careless in any way, in word, or deed, or thought, or action.

Not very long after Jesus died St. Paul was writing to the people of Corinth, trying to cheer them up and help give them strength to follow Jesus, and he said, "Watch, stand firm in the faith, play the man, be strong!" And that's just as good advice to us now.

Can you tell me how many Sundays there are in Advent, and what they teach us.

I am, yours affectionately,

Clare Pratt

Answers to questions in last issue:—

(1) What is Advent?—The time when the Church speaks about the coming of the Lord.

(2) Why does Advent begin the Church year?—Because Christianity began with the coming of Christ.

WHEN CHRIST CAME DOWN.

(Robert Francis.)

When Christ came down to Bethlehem,
A many years ago,
He wore no shining diadem
His royalty to show—
As poorest of the poor he came,
His heart with purest love aflame.

The wandering shepherds on the plain,
Who watched their flocks by night,
Astonished, heard the gladsome strain
Poured forth by angels bright;
And thro' the darkness quickly sped
To where Christ lay in cattle shed.

The Magi, coming from afar,
With steps that haste betrayed,
Followed the beaming, guiding, star,
Until its course was stayed;
They, entering in, found Him they sought,
And, worshipping, gave gifts they brought.

To Christ, who came long, long ago,
Let us this Christmas Day,
On Him our love, our hearts bestow,
That we for Him may pray,
May live and do His Will, that we
May crown Him as He wants to be.

MAKE A HAPPY CHRISTMAS HAPPIER

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Its Christmas Tree Fund for Out-Back
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St. Andrew's Cathedral,
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This year 1650 petitions have been
lodged in the N.S.W. Divorce Court.
These figures exceed last year's record.

"The nations of the world are sharpen-
ing their swords on the very stones
of the Temple of Peace," declared the
Liberal Leader (Mr. Lloyd George).

"The Nativity Play" which was per-
formed in the streets of English towns
in the 15th century, will be acted by the
Repertory Theatre in the Melbourne
Botanic Garden grounds.

Only seven shillings worth of book-
lets on social questions were sold dur-
ing the recent Melbourne Synod meet-
ings. The Church of England generally
does not recognise, as Rome does, the
value of this method of instruction.

"Thank God I'm not a Protestant,"
said an ardent R.C. to one of our
"A.C.R." canvassers the other day.
The speaker was suddenly astonished
when the person addressed responded:
"But I thank God that I am a Protes-
tant."

Dr. Fleming writes to an English
paper and states that only ten per
cent. of Presbyterians would vote in
favour of re-union on an episcopal
basis. When episcopacy rids itself of
all prelate the verdict might be chang-
ed, some think.

The wisdom or otherwise of a united
church protest against the publication
of any divorce details is being dis-
cussed. Since the embargo was placed
upon divorce news by the British House
of Commons applications for divorce
have increased in Britain by 100 per
cent.

In 1910 there were 2000 clergymen
in England who were stockholders in
breweries. To-day there are about
200, and not a few of these are trust-
ees for estates and cannot help them-
selves. These figures suggest an influ-
ence which is reaching not merely mul-
titudes of people, but multitudes of
congregations.

The close affinities, psychological,
racial, and religious, between the Jew
and the Moslem, have drawn from one
of the leading authorities on Islam (Dr.
Zwemer, the statement—"The Hebrew
Christian makes the best missionary
to the Moslem . . . give me 300 Hebrew
Christian missionaries and I will give
you 15,000,000 Christian Moslems."

President Coolidge, in his last an-
nual message to Congress, stated that
the United States must extend gener-
osity, moderation, and patience to
other lands. He added—"In addition
to dealing justly, we can afford to walk
humbly. Peace and prosperity are not
finalities. It is too easy under their
influence for a nation to become selfish
and degenerate."

A working-man known as "Dicky
Turner," was insisting on the superi-
ority of the new pledge over modera-
tion, and desiring to express himself
clearly and emphatically, said: "I'll
be reet down out-and-out-tee-tee-total
for ever and ever." The audience
cheered and the leader shouted: "This
shall be the name of our new pledge."
Hence the word "Teetotal."

Sir William Bragg, the President of
the British Association, and fa-
mous as a student of science,

is no materialist. "There are
some," said Sir William in his open-
ing address, "who think that science
is inhuman. They speak or write as
if modern science would destroy re-
verence and faith. How could that be
said of the student who stood daily in
the presence of what seemed to him
to be infinite?"

Princess Mary attended a civic lun-
cheon at Ipswich. When the chairman
made the customary announcement,
"Ladies and gentlemen, you may
smoke," there was a ripple of laugh-
ter, in which the Princess joined, but
a new situation arose when the waiter
presented a cigarette box to the Prin-
cess. Princess Mary glanced at the
box and turned her head. Several
other women accepted cigarettes, but
none was observed to "light up."

An entirely new experiment for
spreading religious teaching among the
masses of the people is soon to be
tried in America. Talking religious
moving pictures are being planned by
a combination between the Sonora
Photograph Company and the Religi-
ous Film Trust. Sound pictures are
to be made of events in the Old and
New Testaments in their actual set-
tings in the Holy Land, a thing which
has never been done before. The pro-
ject will involve the sum of £40,000,000.

A memorial, inspired by the rejec-
tion of the Prayer Book Measure, has
been placed on Buckland Beacon, Dart-
moor, Eng. Carved in black on a mass
of granite at the top of the beacon
are the Ten Commandments. Then
come the dates, December 15, 1927,
and June 14, 1928, on which the Mea-
sure was defeated in the House of
Commons. The inscription concludes
with "Job xxxiii. 14": "For God speak-
eth once, yet man perceiveth
it not."

Alarm at the increase in serious
crimes and the lowering of the general
standard of public morality was ex-
pressed in the report of the public
questions committee in England. It
was significant that most of the crimi-
nals were young. A very disturbing
statement came from Newcastle,
where the police reported that 97 per
cent. of serious crimes in that district
were committed by boys aged less than
18 years. The committee believed
that the causes were to be found,
among other things, in the slackening
of moral restraint, in the baser type of
picture film, in the disregard of reli-
gious counsel, and in the alarmingly
increased neglect of parental respon-
sibility and training in the home.