

The Bournemouth Church Congress.

Presidential Address.

The sixty-fifth Church Congress held at Bournemouth, England, under the presidency of the Bishop of Winchester, appears to have been a great success. The Congress sermons were preached by the Archbishop of York, the Bishop of Manchester, and the Bishop of Llandaff. The Bishop of Winchester, in his long presidential address, referred to the stupendous changes taking place in the world—greater than in any other period. The church was exposed to dangers as never before.

Widespread perplexity and bewilderment had been caused in matters of faith by some of the discoveries of our day. The realisation of the vastness of the Universe had led many to ask again the old question, "what is man that thou art mindful of him?" Could God indeed care for a being who physically is so insignificant on one of the smallest atoms of matter which are scattered in space? Biology seemed to have dethroned man from the unique position which once he was convinced he held. Psychology showed him how easily he could deceive himself about his experiences and how unreliable his judgments may be. Biblical criticism had shown that some of the views unhesitatingly accepted by past generations on the Scriptures could no longer be held. Discoveries and conclusions such as these had made it difficult for many to retain the faith of their childhood. Their perplexities had been increased by the way in which some of the popular interpreters of science had used its discoveries as weapons in a campaign against Christianity. They had lost no opportunity of announcing that they had been discredited by modern thought, and that no educated man of ordinary intelligence could any longer believe that Christianity was true. A deliberate attack was now made on it on these lines: cheap literature criticising the faith from the alleged standpoint of science was sold almost everywhere and widely read. Much of this attack was grossly unfair. The writers often had not taken the trouble to discover what Christianity really is. The man who attacked some philosophical or scientific theory without first acquainting himself with it would be regarded as a shallow and unscrupulous controversialist. But this failing was common form with many of those who pour scorn upon Christianity. Their attitude was the less excusable because there were to-day a number of thinkers of the first class who are setting forth and defending the faith in the terms of modern thought. A new and powerful apologetic was being created in response to new needs, and our own Church in this respect was making a notable contribution to the whole of Christendom. We must not be content only with works written for the scholar; it was of equal importance that the popular publications of the Rationalist Press should be countered by the Christian statement in books and pamphlets written simply and sold cheaply, facing the real difficulties and translating into language understood by the people the arguments used by more philosophical writers.

The Bishop then dealt with the new paganism, the question of the Totalitarian State, the matter of religious Education, Personal Witness, the all-important subject of peace, the call to fellowship, the call of Christians, the call to faith and courage.

What is Christianity?

The first session of the Congress was occupied with the subject of "What is Christianity?" treated under the three heads of Revelation, Redemption, and Grace.

Revelation.

The Dean of St. Paul's (Dr. Matthews), in his paper on "Revelation," asserted that Biblical criticism and the comparative study of religions had made it no longer easy to make the simple answer as to where revelation is to be found, that it is to be found in the Bible. Nevertheless, the idea of revelation was fundamental for religion. Religion begins where the seeker after God finds Him not as idea, but as living reality—or, rather, when the seeker is found by God. The prophets, declaring "Thus saith the Lord," spoke out of the experience of having been found by God. There was a real distinction between the kind of revelation on which religion is based and that more general revelation which comprises the intellectual and moral progress of the race. A revelation of God in our own souls was necessary before we could recognise any revelation of God which came from outside. For the Christian faith, the supreme revelation of God was Jesus Christ—the fulfilment of prophecy. It was only in personal life through the Incarnation that God could finally reveal Himself. We were not committed to the view that Revelation

was finished and the office of the prophet abolished. The full meaning of God in Christ was yet to be understood. The Holy Spirit would guide into new truth.

Redemption.

The Dean of Winchester (Dr. Gordon Selwyn), dealt with the subject of "Redemption" in a paper which declared that "the Gospel of Redemption is God's message to the miseries of the world," and which insisted on the bankruptcy of the philosophy of self-sufficiency known as Humanism. What really mattered was that "we should hold together in one faith the twin truths of the Incarnation and the Atonement—the truth of Who Christ was, and is, and the truth of what He did and does." The root of the matter was contained in the words of John iii. 16 and 2 Cor. v. 19, and enabled us to thank God "above all for His inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace and for the hope of glory." No account of the Gospel of Redemption was complete which omitted to speak of the redeemed, they constitute, as St. Paul says, "a new creation—a religion of the twice-born, as it is sometimes called—can never find its adjustment to the world simple or easy. It cannot come to terms with Humanism, which gives a different answer (if any at all) to every fundamental question."

Grace.

Miss Evelyn Underhill (Mrs. Stuart Moore) read the third paper of the evening, and in a succession of beautifully phrased sentences charged on the theme expressed in one of our collects: "Because through the weakness of our mortal nature we are unable to do good thing without Thee, grant us the help of Thy grace." God's pre-eminent, habitual, effectual and sanctifying grace was the outstanding reality of the Christian life—the power of the Eternal Godhead, enlightening and supporting His little creatures all the time. It was the free action of God's limitless and energetic love. "I remember," said the speaker, "when I visited Lourdes, many years ago, being much struck by the hydrants at the side of the road, labelled, 'To obtain the holy water, please turn the tap.' There is a painful similarity between that notice and some doctrines of Grace; and how foreign all such conceptions are to the unconstrained and liberal beauty of God's action on souls. How they ruin its living quality." It was the worst of blasphemies to suppose for a moment that the Holy and Infinite God Whom we adore is ever bound to particular means in His Self-giving to us. He was always giving Himself, not only by those recognised channels which we classify as "spiritual experiences," or in the covenanted sacraments of the Church, but also in that which has been called the "sacrament of the present moment." For there is no place where He is not, and wherever He is He acts and He loves. One of the most remarkable things about Christianity was that it achieves its ends by means of imperfect instruments, because all that really matters is done by Grace.

Bishop Broughton Centenary.

(Being part of the Presidential Address of Archbishop Mowll at the recent Provincial Synod of N.S.W.)

Consideration of the missionary work of the Church brings me to a great event, the Centenary which we celebrate next year, of the foundation of the Australian Episcopate through the consecration and installation of William Grant Broughton. To me it is a gratifying personal link that we were both educated in the same ancient school, under the shadow of the Mother Cathedral of the Anglican Communion. Two great causes were close to Broughton's heart, the adequate pastoral care of the people scattered throughout his vast diocese, and the education, especially the religious education, of the children of the country. Statements of the manner in which we propose to celebrate the Centenary in Sydney have been distributed already among the members of Synod, and there is therefore no need for me to refer to them in detail to any extent. I would stress, however, this point: the appointment of a bishop for Australia, now nearly one hundred years ago, arose out of a vision of the deep and wide spiritual needs of this country; it was the foundation of a thorough-going attempt to organise and develop the forces and resources of the Church to accomplish the task, in all its difficulty and discouragement, which men with the clearest spiritual vision, both in England and Australia, realised must be undertaken and performed. No one of us to-day is confronted by greater difficulties, is liable to greater discouragement, than fell to the lot of Broughton

when he began his heroic task. Shall we allow the centenary next year to come and go merely as a series of splendid celebrations of something that is past, something that proved the mettle of the men of by-gone days; or shall we resolve solemnly in the presence of our Lord and Master, that by His grace these celebrations shall be for us, for the whole Church in Australia, a challenge and an inspiration to carry on the work of the Kingdom as heroically, as earnestly, as did Broughton and the men who associated themselves with him? Shall we not realise the call to the same determination and self-sacrifice, going forward in the Name of the Lord? In wide-runged portions of the Anglican communion, churchmen are realising what that event meant for us one hundred years ago, and not a few of them are coming here to help us to an understanding of its deep and true meaning next May and June. Are we in Australia focusing our attention on it as we should? Are we merely going to look back—with due thankfulness to God, indeed—but still looking back only? Or are we looking to this event as the opening of a great new era of high endeavour in which we all shall play a worthy part? Thank God for a religion of the past, a religion that takes us back to a pure fountain head, a religion which has proved itself not only in the century, but in the centuries that are gone. But let us pray God that our religion may be a religion of the future too, a religion that looks forward to righting wrongs that still remain, to banishing errors that still persist, to dissipating darkness that still reigns, to performing tasks as yet unfinished, where the peace of God and the joy of His salvation. "Look on the fields, they are white already to harvest." "Pray ye the Lord of the harvest that He will send more labourers into His harvest." "Here am I; send me."

That Holy Thing.

They all were looking for a king
To slay their foes and lift them high;
Thou canst, a little baby thing,
That made a mother cry.

O Son of Man, to right my lot,
Naught but Thy presence can avail;
Yet on the road Thy wheels are not,
Nor on the sea Thy sail.

My how or when Thou wilt not heed,
But come down Thine own secret stair,
That Thou mayst answer all my need—
Yea, every bygone prayer.

George Macdonald.

Welcome to Archbishop of Melbourne

Churchfolk of the diocese filled the Cathedral on Thursday evening, November 7, at a service of welcome to the Archbishop and Mrs. Head. The service was a most inspiring one.

A large number of the clergy were present in robes, and the procession into the Cathedral made an impressive sight. The service was taken by the Precentor, the lessons being read by Archdeacon Hancock and Archdeacon Herring. In a few well-chosen words, the Bishop of Geelong welcomed the diocesan to their midst, expressing the pleasure of both clergy and laity in the safe return of the Archbishop and Mrs. Head.

His Grace thanked the congregation for their presence. It was inspiring to see so many of them, and he looked forward to much useful work in the Kingdom of God for them all. He felt rested and refreshed by the opportunity given to him to renew his touch with the Church in the Homeland. Some of their experiences had been very valuable; they came back with a new vision of the loyalty of the English people, as exemplified in the celebrations surrounding the King's jubilee; with a thankfulness for the British Empire, and renewed faith in the ability of the Church of England to face the critical problems of the day.

Welcome by the Chapter.

Following the service, members of the Cathedral Chapter entertained the Archbishop and Mrs. Head at an informal supper party at the Oriental Hotel. It was a happy family gathering, at which the Senior Lay Canon, Mr. Herbert Turner, voiced the welcome of the Chapter. He was supported by Mr. C. R. Colquhoun, and the toast of the guests was expressed himself as delighted with the function—it had put the balance-right, first the service, then this family gathering. He had not found such a harmonious Chapter as that of Melbourne in all his travels.

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV. 115 [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

DECEMBER 26, 1935.

[Issued Bi-monthly.] 8/- per year, post free 3d. per copy

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"THE AUSTRALIAN CHURCH RECORD"

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

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

Victoria.—Melbourne: Miss M. D. Vance Brookville Road, Toorak.

Tasmania.—Hobart: T. A. Hurst, 44 Lord Street, Sandy Bay. Launceston East: Mr. C. H. Rose, 11 Raymond Street.

Editorial

The New Year.

WISHING our readers "A Happy New Year," we pray for them an abundant supply of the joy which is of the fruit of the Spirit. True happiness consists not in the possession of anything that earth can bestow, but in a new relationship to God in Christ Jesus. Those only know true happiness who are as trees transplanted by the rivers of God's love and whose delight and meditation are in the law of the Lord. The tinsel happiness of worldly gaiety is an unsubstantial and fleeting thing which can never satisfy, but the joy of the Lord is a satisfying, strengthening possession, ennobling and enriching its possessor and pointing forward to the pleasures which are for evermore. May such happiness be granted to all our readers during 1936.

A "No" Majority.

WE warmly congratulate the ratepayers of the important town of Goulburn, New South Wales, in voting a decided "No" against organised Sunday sport. The vote was taken early this month under the auspices of the Municipal Council, which sought thereby to secure a mandate one way or the other. We hope that this vote is indicative of a new spirit within our fair land. Sunday desecration by sporting bodies and others has become within recent years a blot upon our life and a sure menace to its well-being. Should the Continental Sunday ever come in Australia—and God forbid that it should—the worker will be the greatest sufferer.

Mr. C. G. Ammon, M.P., member of the House of Commons, Secretary to the Admiralty in the recent British Labour Government, and formerly Secretary of the British Postal Workers Union, in addressing a vast crowd of workers in the great Colston Hall, Bristol, in June, 1924, said: "Sunday is the Workers' Charter. The Sabbath you and I enjoy has been bought with a great price. It is true it was given by our Lord and Master in the first instance, but men and women have had to fight for it, so that it should become the rightful inheritance of every working man and woman—one of the great privileges of freedom handed down by our forbears; and you and I will be traitors if we let it go back." These sentiments, with which we heartily concur, found echo in the leading article in the "Sydney Morning Herald," on Saturday, December 7, as follows:—"No class should watch more jealously than the wage-earners the growth in our midst of tendencies which make for that end.

Sunday Desecration.

They may have more to lose than can ever be compensated for by the apparent attractions of superficial pleasure—pleasure which in so many cases can only be provided by depriving others of their once-treasured day of rest. Individuals, a comparatively limited number, are able to indulge in certain forms of Sunday diversion without employing labour; but the masses cannot, and it is on the masses that the drawbacks attending a thoroughly secularised Sunday must eventually and inevitably fall." Any movement undertaken for a better observance of the Lord's Day will have our warmest support.

Impotent Religion.

MUCH religious witness and expression to-day seems hopelessly ineffective. It clearly lacks the power of God. There is too much use of familiar phrases which slip glibly off the tongue and really mean nothing. There is an unctuous jargon which alienates and repels. There are those who are pure copyists—in tone, style and expression, and have no experimental knowledge themselves of Christ's saving and ennobling power. However, there is another contributive cause of weakness that is emptying religion of its power. The London "Times," in a recent Saturday's religious article, uttered wise words in this regard, and gave a much-needed warning to religious leaders: "There are signs," says this great daily, "of an almost exclusive emphasis on the intellectual side of re-

ligion. The average man wants more than this. Some modern theologians appear to be so much concerned with telling people what they need no longer believe as to be in danger of losing sight of the urgent spiritual wants of ordinary humanity. The intellectualising of religion, if carried too far, may empty it of any compelling power." "During the last ten years," as the Church of England newspaper remarks, "numerous books have been written purporting to deal with 'intellectual difficulties'; the mind' has been repeatedly emphasised almost to the exclusion of the heart and the will; 'teaching missions' have been held for people who have not surrendered to Christ and therefore are incapable of grasping His teaching; the basis of 'the Way of Renewal' was study instead of Repentance. No wonder so little fruit appears as a result of all this unscientific and unscrupulous effort. The first step must always be to call men and women—as Christ did—to repent and bring them back to God, then build them up in the Faith. To reverse the process is to court disappointment if not disaster. We have said this many times before and we are grateful to 'The Times' for giving us the opportunity of saying it again."

The Call to Prayer.

THE call of the hour is to continual prayer. Men ought always to pray, is the fervent entreaty of Him who taught us how to pray. The Archbishop of Canterbury asks "that in all our churches, and, indeed, by all Christian people, the prayers for which I have publicly asked may be continually offered for the statesmen of our own and other countries," and if for statesmen then for all our leaders, our people, and problems in general. Prayer has the largest and widest relationships. Not only are we to bring our troubles as individuals, as a church and a nation into the expansive realm of prayer and ride them as the Creator rides the storm, but we are also expected to bring the burdens and necessities of humanity into the Sacred Presence, and in our own life become a point of vital contact between God and the human race. We are not units of mankind, isolated and independent, beings of separated interests, self-centred and self-contained. We are indissolubly connected with humanity in a day when the whole world has become, as it were, a neighbourhood, with all its unending repercussions. The solidarity of the human race is inclusive in each one of us, and we are vital and indivisible parts. When, therefore, we commune with

God in prayer, we become a point of contact, an inlet through which the divine life flows into the veins and arteries of humanity. We have a prayer-hearing and prayer-answering God, who would have us beset Him with our needs, coming in faith—never doubting but that an answer is there. Let us as Evangelicals, pay heed to the Apostolic injunction and come boldly into the throne of grace, and there find help in our time of grave need. It is our considered opinion if Christian people were really men and women of prayer—those whose lives adorned the doctrine of our Saviour, then for us and the world the Sun of Righteousness would rise with healing in His wings. Solemn obligations rest upon churchmen to-day. They are the witnesses to the truth as it is in Christ. They are expected to make themselves felt in the world. But their greatest obligation and most powerful weapon is prayer. God will not fail His importunate people—but they who bear the vessels of the Lord must have clean hands. We must pray for the solution of the world's problems—in accordance with the will of God. This can only be achieved as the Holy Spirit convicts and guides the hearts and wills of those to whom a terrible responsibility has been entrusted. "Pray ye therefore."

Christian Education in India.

Speaking at a luncheon-talk to business men in London in October, Mr. Arthur Mayhew, M.A., formerly Education Commissioner to the Government of India, and now secretary to the Colonial Office Education Committee, said that the contribution of Christian Education to the development of India represented 55 colleges, 914 schools, 12,000 vernacular primary schools, and 200 special schools; representing altogether nearly 800,000 pupils. The cost of this work exceeded £2,000,000 a year, but not more than one-third of this amount came from mission funds. In the difficult days that lie ahead in India, the missionaries must be ready, in the educational sphere, to exercise a spirit of friendly co-operation, with nothing suggestive of patronage or superiority. Christian education was needed as a reconciling agency between the East and the West. India, with its prevalent spirit of defeatism and fatalism, requires the hope and the faith which Christianity inspires; that religion is needed, too, in the fight against reactionary opposition, and in the endeavour to make democracy safe for India and for the world. If this is to be realised, Christian education must be far more closely related than it is at present to the actual problems of Indian life.

Ethiopia and Prophecy.

At a convention on the second coming of our Lord, held in St. Paul's Hall, Burwood, last week, an address was delivered by the Rev. H. G. Hercus, a well-known Sydney Baptist minister, upon Ethiopia in relation to prophecy. The speaker said the 18th chapter of Isaiah was the only chapter in the Bible given over to Ethiopia, and he believed the invasion referred to in that chapter was the present invasion by Italy. According to Isaiah's forecast, it was destined to failure, and the gratitude of the Ethiopians was anticipated by the statement that they would take a special gift to God to Jerusalem. That gift, he thought would be the Ark of the Covenant, which was believed to be somewhere in Ethiopia. If such an event took place, it would create a tremendous stir in the whole Jewish world.

Rev. D. E. Fox, who is now living in retirement at Ringwood, England, arrived in Sydney last week by the Orford. He was ordained at Armidale in 1886, and immediately afterwards became the pioneer vicar of All Saints' Church, Murwillumbah. He became the first vicar of Moree in 1889. He has come from England to attend the opening of the recently-built Church of England at Moree. Mr. Fox hopes to return to Australia again next year to celebrate the golden jubilee of his ordination.

Quiet Moments.

The Call to Consecration.

SUGGESTIONS for the observance of the opening week of the New Year as a special season of prayer and intercession and consecration.

Wednesday, January 1 (New Year's Day): The Consecration of Ourselves, body, mind, and spirit, all that we are and all that we have to the service of God and of our fellows—with confession and penitence for past sins and failures—with thanksgiving for past blessings, mercies and guidance—with prayer for an abiding sense of the Father's love, the presence of Jesus in our midst, and the guidance of the Holy Spirit.

Thursday, January 2: The Consecration of our Home Life, for the holy estate of matrimony, our homes, our children, relationships between parents and children, members of the same family, our young people and their relationships, our friendships, those in health or sickness of mind or body, the aged and infirm, the poor and the dependent, the defective and the delinquent, the homes of comfort and the homes of poverty, for broken homes, unmarried parents and homeless children, for healthy and adequate housing for all, for household workers, for education and recreation in the family circle, for the practice of Bible reading and the setting up of the family altar in our homes.

Friday, January 3: The Consecration of our Churches, for all who minister the Word and Sacraments, for all preparing for the ministry, for all office-bearers, for men's, women's, young people's and children's organisations, for our Church schools, their officers, teachers and scholars, for the observance of the Lord's Day as a day of rest and worship, for the missionary, educational and social service work of the Church, for churches in special difficulties, for the heathen abroad, the churchless in our own and other lands, the Christless even in our churches—for a new vision of God's purpose in Christ for the Church, a new zeal for the evangelisation of the world and the Christianisation of our social order, a fresh enthusiasm for the deepening of the spiritual life, and such an outpouring of God's love as will lead us to bring others to Christ and His Church.

Saturday, January 4: The Consecration of our Business and Industry, for faithfulness and loyalty in our work, for all our fellow-workers, for all without work, for all leaders in the realms of business and of labour—for the love of creative work, for all writers, musicians and artists, for all who minister to the need, the comfort or the pleasure of others, for right relationships between employers and employees, for the spirit and the practice of brotherhood, for the rich with their manifold temptations and the poor with their sense of need and insecurity, for lawyers, physicians and nurses and teachers—for all workers in industry, skilled or unskilled, for all who labour on the land, for all women workers and child labourers, for all engaged in business and commerce, for all our business relationships, for commercial honesty, for the right relationships between producer and consumer, between buyer and seller, for contentment with reasonable returns from our business or our labour, for deliverance

from dishonesty, from the desire of riches, from the spirit of gambling, for all Manufacturers' Associations, Boards of Trade and Commerce and Labour Unions—that in all things we may seek the glory of God and the good of others.

Sunday, January 5: The Consecration of our Community Life, of our relationships with our neighbours in the same street, the same city or district, the same province, the same country and for all strangers—of our political life, of our duty as citizens—of our municipal government, its officers and its employees—of our State and Federal Governments, their officers and civil servants, for our responsibility as voters, for all Legislative Assemblies, for all leaders of political parties—for freedom from narrow partisanship and political corruption, for all who administer justice, all our police, for all engaged in litigation, for all under trial, for all prisoners, for all who have charge of prisoners, for all under sentence of death, for all who seek to promote the welfare and rehabilitation of prisoners, for the families of those in prison and all who minister to them—for all social workers in our community and our country—for all our community recreations, for all libraries, for decent plays and wholesome reading.

Monday, January 6 (The Epiphany): The Consecration of our International Relationships, for the recognition that God has made of one blood all nations, and has redeemed all men by the Precious Blood of His Dear Son—for the Missionary Work of the Church in all lands—that the Star may still lead the Wisemen of all nations to offer their varied gifts to Christ—for our own country in its relationship with the Motherland, and with the nations of the earth—for all Christian rulers and statesmen, for all rulers and statesmen who know Him not, for unselfishness and a willingness to serve, for mutual understanding, goodwill, friendship and peace throughout the world, for the removal of national greed, of dishonest diplomacy, of all that destroys mutual confidence, of all that fosters the spirit of war; for the League of Nations, and all who seek to further its ideals, that everywhere Peace on earth, goodwill among men may be promoted to the Glory of God in the Highest.

Tuesday, January 7: The Consecration of all Movements for the Evangelisation of Australian Life—for the blessing and guidance of the Holy Spirit, for a fuller realisation of the presence of Christ in the midst of all our work, for a clear presentation of the Christian doctrine of God and His purpose for the world, for all called to leadership in the Church that the faithful may be led to more earnest and more frequent prayer for the evangelisation of all life, that all may realise their privilege of sharing in the work of personal evangelism, that all Mission preachers and evangelists may be abundantly blessed with humble dependence upon God, a determination to preach Jesus Christ and Him Crucified, and a deep conviction of the place and work of the Holy Spirit in the hearts and lives of men, and in the social order, that all things may be done in His Name, in His Spirit and to His Glory.

I often say my prayers,
But do I ever pray,
And do the wishes of my heart
Go with the words I say?

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OF THE PEOPLE WE KNOW



The Council of Trinity Grammar School has fixed Saturday, May 23, 1936, for its next Founders' Day. It is anticipated that the Bishop of Central Tanganyika, the Founder of the School, and the Bishop of Nelson, a former Headmaster, will speak on that occasion. As this is the day preceding the opening of the Broughton Centenary Celebrations, and several distinguished visitors will be present, the function should be one of great interest to Church-folk generally.

Writing in the Newcastle "Diocesan Churchman," the Bishop of Newcastle states:—"On November 12 I had to go to Sydney for the meeting of the Provincial Synod of New South Wales. It was a valuable gathering, not so much for what it did (because it has virtually no legislative power) as for the opportunity it afforded us of meeting our fellow-churchmen from other parts of the State and of discussing with them questions of importance. The Archbishop's Presidential Address was a notable utterance, and revealed incidentally how hard His Grace has worked at his duties as Metropolitan of the Province. Although he has not yet been with us two years, he has visited every diocese in the State, some of them more than once. He has been to the Newcastle diocese four times. It would be impossible to exaggerate the influence which his kindness and energy in this regard will have upon the unity of Church life throughout the Province. We already owe him an immense debt of gratitude."

The Rev. Canon E. Davies, M.A., brother of the late Archdeacon Davies of Sydney, and vicar of Llanrhos and Deganwy, North Wales, has been appointed Vicar of the important parish of Doncaster, Diocese of Sheffield, England. Canon Davies is an honourary member of Oxford, and contributor to Hastings' Dictionary of the Bible. He had a very brilliant scholastic record, and has done splendid work in North Wales. He is a Canon of Bangor Cathedral.

The Bishop of Chichester tells us in his recently published life of Archbishop Lord Davidson of Canterbury, that two Scottish authors comforted the Archbishop during his last illness at Lambeth. One was Sir Walter Scott. Stephen Gwynne's "Life of Scott" gave him much pleasure, and passages from "Old Mortality" were read aloud to him. A few days before the end "we read him little bits of 'Beside the Bonnie Briar Bush' (by Ian Maclaren (Dr. John Watson, a celebrated Scotch divine), and though he had been much confused and restless, the Scottish words and phrases seemed to soothe him."

The Archbishop of Sydney, after presiding on Wednesday, December 4, at the half-yearly meeting of the Federal Council of the C.M.S., in the Diocesan Church House, was, with Mrs. Mowll, "at home" to members of the council and their friends at Bishopcourt. The delegates included Archdeacon Herring, Revs. R. C. M. Long, W. T. C. Storr, A. R. Mace, Mrs. Doulton, Messrs. H. O. Appleby and F. L. D. Homan (Victoria); Canon Barrett and the Revs. W. Greenwood and A. Bennett (Tasmania); the Rev. R. M. Fulford and Mr. R. V. Davis (South Australia); Archdeacon Begbie, Canon S. H. Denman, Revs. J. H. Wilcoxson, R. J. Hewett, R. B. Robinson, H. S. Kidner, Messrs. J. McKern and T. S. Holt (New South Wales). The Federal Secretary, the Rev. P. W. Stephenson, was also present. Many clergy and leading lay people of the diocese were also present.

One of the founders of Oxford House, Bethnal Green, London, Mr. Douglas Eyre has died at Bournemouth, England. He had been for many years vice-president of the Mission, and had helped to train many undergraduates who undertook Christian work in the East End. Canon Sheppard writes of him in the "Times": "Douglas Eyre might have filled some high position in the State, but he preferred to live inconspicuously in Bethnal Green. He was the most congenial companion and enlightened teacher." At one time "it became necessary to remove one of his eyes. He

went to the hospital one evening, had the eye taken out, and was back at work next day as calm and serene as before." In his last years Mr. Eyre was blind.

After thirty-five years connection with St. John's Cathedral Day School, Brisbane, Miss Roggenkamp is resigning at the end of this year. The Sisters of the Sacred Advent are undertaking the charge of the School from the beginning of the next term.

The death was announced at Hobart on December 2nd of the Rev. A. R. Beresford, a former Archdeacon of Launceston, in his 86th year. Ordained in 1876, his first charge was the large and scattered country parish of Bothwell, where he worked hard for more than 12 years; from thence he went to a parish on the North-west Coast. Then followed ten years' rectorship of St. John's, Launceston, and the appointment of Archdeacon in 1907. He retired from active work in 1928, and it is stated he was instrumental in building about fifteen churches and raising about £50,000 for diocesan purposes.

The Rev. T. Chatterton Hammond, B.D., son of the Rev. T. C. Hammond, of Dublin, has been offered and has accepted an appointment as tutor on the staff of the London School of Divinity, St. John's, Highbury, London, the well-known Evangelical College. Mr. Carl Hammond, B.A., a younger brother, who is a scholar of Trinity College, Dublin, and senior moderator, and who is at present auditor of the Theological Society, has accepted a curacy in the parish of Willowfield, Belfast.

Mr. W. G. Wisdeman, an A.B.M. missionary in the Mandates Territory, recently arrived in Sydney on furlough after three years' service on the south coast of New Britain. Mr. Wisdeman tells of considerable progress now being made. He speaks with much appreciation of the Rev. Harold Thompson, who spent many years in the New Guinea Mission, and indicates how, under his experienced direction and knowledge of missionary work among natives, they had been able to forge ahead.

Mrs. McCullough, wife of the late Superintendent of the Yarrabah Mission in North Queensland, is still seriously ill in hospital at Brisbane. Mrs. McCullough gave long and devoted service as the honorary matron of the hospital at Yarrabah.

Miss Dora Simson, who returned last month from Melanesia on furlough, finds that on account of ill-health she must resign her post. For the past three years Miss Simson has been working in the New Hebrides, and after furlough it was planned to attach her to the hospital staff in the Solomon Islands.

The Rev. E. J. Davidson, rector of Carcoar, and Canon of Bathurst Cathedral, has accepted the appointment of assistant minister at St. Mark's, Darling Point, Sydney, and will take up his duties on Sunday, February 2, 1936. Mr. Davidson was at one time curate at St. Clement's, Marrickville, and then went to England on Toc. H. work.

The Rev. B. C. Wilson, M.A., who was appointed rector of Scone, Diocese of Newcastle, during a tour abroad, returned with Mrs. Wilson by the Balranald on December 7. He will take up duties at Scone almost at once.

The resignation of the Rev. R. H. Simmons as Hon. Secretary of the Tasmanian Branch of the C.M.S., and also of the Southern Committee, has been accepted.

The death is announced at Eastbourne, England, of Canon Marmaduke Washington, an honoured missionary leader and the wise and valued President of the Prophecy Investigation Society. Canon Washington graduated at Trinity College, Cambridge, in 1868 and was ordained in 1869 to the curacy of Frant, Sussex. He subsequently served curacies at St. Michael's, Chester Square, and Sheffield. His first incumbency was that of Neen-Savage, Salop, to which he was appointed in 1876, moving the following year to the Vicarage of St. Thomas, Douglas, Isle of Man. Thence, in 1888, he came to St. George's, Tufnell Park, and in 1891 became incumbent of Portman Chapel (now St. Paul's, Portman Square). In 1895 he became Rector of Staple Fitzpaine, and in 1910 of Holbrook. He received an honorary canonry of Norwich in 1915, and on retirement in 1926, after a long and fruitful ministry, he went to live at Tunbridge Wells. Canon Washington was a brother-in-law of the Archbishop of Sydney, having married Miss Mowll of Dover.

Wayside Jottings.

(By a Wayfarer.)

The Rev. H. R. L. Sheppard as Dictator.

A VALUED friend in Melbourne, who reads the A.C.R., has sent to the Wayfarer the Rev. H. R. L. Sheppard's book, "If I were Dictator." (Dick Sheppard as Dictator is a very happy alliteration). And the Wayfarer suspects that the book is sent in order that the Wayfarer may use it as a subject for his "Jottings," which accordingly he does; in the hope that the outcome may be acceptable to the Editor, and perhaps generally interesting.

The first thing he notes is that it would be an ungracious act to criticise the little book too seriously. Mr. Sheppard has not written it too seriously. He seems just to have sent his first draft to the printers without troubling or having time to revise it. He quite realises the sad fact that he probably never will be Dictator; so his book is not meant to be much more than irresponsible chatter, written in his charmingly free style; hitting right and left and never meaning to hurt. Furthermore, he does not contemplate a Dictatorship extending beyond the English Church. He knows well that the first attempt at Universal Dictatorship will be made not by himself or by any other good man, but by the anti-Christ; and that the only One ever to attain to it will be our Lord Jesus Christ. May His reign soon be established!

The book is only a small one, something over 100 pages, but it is big enough to express Mr. Sheppard's well justified impatience and discontent with the present state of the English Church, and his ideas as to what improvement would result, if only the Church had a capable leader; like himself. What, for instance, would happen "If I were Dictator."

Mr. Sheppard's fundamental complaint is that the Church needs better leadership. "Will it be believed in years to come," he asks, "that the attempt to reform the Church made by the 'Life and Liberty' movement could only end in that deadly piece of machinery, the Church Assembly?" "The Church is dying of pernicious anaemia!" "I have lost the hearts of the people." "I do not say that the Church's leaders are cowards, but I do say, and as passionately as I am able, that their conception of their office entails a cowardly Church." "The Church of England is a frightened Church, playing for safety; it is attempting to preserve itself; not realising that if it were willing to risk its life for the Gospel's sake, it might live again to the glory of God." "I believe that thousands would follow the lead of a prophet who had a passion for God, who was filled with the Spirit of Christ; one who, not afraid of consequences, not considering what was politic and judicious, would go directly for righteousness." "It would entail going against all our present leaders." "We need a change in the presentation of Christianity, and in the conduct of ecclesiastical affairs!" "The Church, if it were only ably guided, might still be the best thing left in these tumultuous times!" "If it were ably and passionately led, it might even yet come to vigorous life." And much more to the same effect.

Then, having clearly demonstrated our present failure, due to incompetent leadership, Mr. Sheppard goes on to

deal with his subject constructively; and tells us what, if he were Dictator, he would do. And the reforms that he would dictate are four.

First, he would have intercommunion between the Churches. He would invite the Cardinal Archbishop of Westminster, and the Head of the Orthodox (Greek) Church in London, and the President of the Council of the Free Churches, to partake of Holy Communion together at St. Paul's Cathedral. And he would, no doubt, expect them to return the compliment.

Secondly, he would have the Church declare all war unlawful. The Church must insist that the disciples of Jesus Christ may on no account, nor under any circumstances, take any part in killing their brothers; white, black or brown. He would "rather see a nation go down into the dust through taking the risk of complete disarmament for conscience sake, than become great in the glory of this world."

Thirdly, he would disestablish and disendow the English Church, and pool its revenues in the interest of the other denominations; so that every 'approved' (please note the word 'approved') Christian Church might share with the English Church the task of confirming and encouraging the nation in the Christian Faith. It is perhaps a pity that he doesn't tell us what Churches he 'approves'; whether he would include, for instance, the Eddyites and the Mormons.

And, fourthly, he would provide that people who vote for the election of members of the Church Assembly (the Parliament of the English Church) should no longer be required to declare that they belong to the Church of England only.

These are, as nearly as possible in his own words, Mr. Sheppard's four points for the reformation of the Church. It may interest our readers to think out briefly what they involve.

(i) Intercommunion. Here all readers of the A.C.R. will agree with Mr. Sheppard. The Table is not ours, but the Lord's, and any Christian may therefore 'communicate' where he will, provided that he can accept the accompanying and underlying doctrine. We should all, therefore, gladly welcome all those whom Mr. Sheppard mentions (even though we may have our private doubts as to whether more than two out of the three would accept), for we should rightly consider that in communicating with us, they were accepting (generally) our English Church teaching. It is, however, only honest to say frankly that a good many of us (including the Wayfarer) could not possibly accept all the return invitations. We could not, for instance, pretend that we accepted and endorsed the doctrine underlying the 'Mass.'

(ii) War. Again and again in this book, and, we believe, in all his writings, Mr. Sheppard declares the absolute unlawfulness of war. One Christian man may under no circumstances kill another. England ought (whether other nations followed her example or not), to sink her battleships, blow up her arsenals, dismantle her naval dockyards, and disband her armies, and trust, under Almighty God, to the sense of right and justice, which he is sure that other nations possess. The Wayfarer is not a politician, but he remembers that when David went against the Philistine, although he went in the Name of the Lord of Hosts, and won a great victory of faith, he nevertheless took with him his sling and his five smooth stones; and we remember, too, that a well-slung stone is only second to a rifle bullet.

Most of our readers, we believe, too, will share our fears that if England were helpless, not only would Germany resume her colonies and govern them with the good old mailed fist as of yore, but some European power might even pick a quarrel with England, demand an indemnity, and occupy the country until it was paid.

England's army and navy are, in fact, the greatest guarantee of worldwide peace and justice; and we think that most wise people will agree that the need of the world to-day is not disarmament, but a Christian use of armaments, under the guidance of a Christian League of Nations; and we think that the world will feel safer while England has the predominating voice in its councils.

(iii) Disestablishment and Disendowment. Here the Wayfarer, with some hesitation, agrees with Mr. Sheppard. If no bishops sat in the House of Lords, we don't think that the loss would be irreparable; and though Disendowment would leave the Church poorer, it might not leave it less influential. The Churches of Ireland and of Wales, at any rate, do not seem to have so suffered.

Ministers ought to be paid; in fact, St. Paul directed that the elders that both ruled and taught well, should be counted worthy of double pay (i. Tim. 5: 17). Yet certainly there never was a class of ministers held in higher esteem, or who had more influence for good, than the Franciscan 'fratres' in their first days, while they kept their vow of poverty, chastity and obedience, and lived (or while people thought they did) on the alms of the faithful. Certainly, no one can read the Gospels honestly without seeing that our Lord meant His disciples to be poor; and if His disciples in general, how much more the leaders of the flock. The Wayfarer leaves it to a writer cleverer than he is to harmonise our Lord's intentions with the wealth, titles, and honours enjoyed by Church dignitaries to-day. Alas, laments Mr. Sheppard, that the Church to-day exercises so little influence!

Mr. Sheppard's last point we have not space to discuss. Apparently he would widen the English Church Assembly to be the Parliament of all the 'approved' Churches. But if anyone wishes to know how a good and clever man can combine truth and nonsense in one small volume, he should buy this book. It only costs half-a-crown.

The New Year.

I am the New Year, and I come to you pure and unstained,
Fresh from the hand of God.
Each day, a precious pearl, to you is given
That you must string upon the silver threads of Life.
Once strung can never be unthreaded but stays
An undying record of your faith and skill.
Each golden minute link you then must weld
Into the chain of hours
That is no stronger than its weakest link.
Into your hands is given all the wealth and power
To make your life just what you will.
I give to you, free and unstinted, twelve glorious months
Of soothing rain and sunshine golden;
The days for work and rest, the nights for peaceful slumber.
All that I have I give with love unspoken.
All that I ask—you keep the faith unbroken!

—Selected.

A VERGER'S MAGAZINE.

The London Vergers' Association is planning to publish the first number of a magazine in January. The vergers should have a great deal to tell both the clergy and the laity that will be profitable for them to know; and we look forward to the appearance of this new venture.

Meaning, Importance, Position of Celebrant at Holy Communion

IN "The Churchman," the Evangelical quarterly for October, published in London, the outstanding article is one by that revered and learned leader, Bishop A. E. Knox, formerly of Manchester, whose intellect bears no impress of the weight of years. His subject is "The Meaning and Importance of the Position of the Celebrant in the Office of Administration of Holy Communion," and he takes for his text, so to speak, the Ante-Communion Rubric, "The Priest standing at the North Side of the Table shall say the Lord's Prayer."

The paper, the author states, is occasioned by the doings at the last Cromer Convention, when the celebrant at the principal Communion service took the Eastward Position and he and his assistants wore white stoles.

Bishop Knox deals at length with what he in veils as errors in the Lincoln Judgment on this subject, and affirms "That it (the Court) never appreciated or even examined the grounds on which the doctrinal importance of the position of the celebrant rests."

The Bishop concludes with a stirring appeal: "Maintenance of the unquestionably true liturgical use in the Church of England," the North side position of the celebrant in Holy Communion! It is for you to remember that in this act of obedience to your Church you are upholding her Scriptural teaching as to the Being of her Lord and Master, namely, that He being Very God and Very Man, by the sacrifice of Himself on the Cross, whereto He was sent by the love of God for the world, has wrought so perfect a reconciliation that nothing can be added to it, nor any further presentation of it be made to the Father, on Whose right hand He is seated in glory, and has so entirely removed every barrier, or even supplementary intervention, that we have access with boldness into the holiest. No priest stands between us and the glorified Son of Man in Heaven."

To those of doubtful minds he says: "If you take the Eastward Position you may try to persuade yourselves that you have no sympathy with such false teaching (the placing of the Priesthood between you and your Lord), but who is to know where you draw the line, or at what point you part company with false teachers? Men cannot read your consciences, but they can judge your actions. Acts speak louder than opinions. You increase a multitude of which the overwhelming majority is pledged to utterly unscriptural doctrine. It is your duty to your own Church as Churchmen, your privilege as Evangelists of the true Gospel, to maintain the living truth of God, and your still greater privilege to suffer for so doing, if that be the will of Him Who loved you with a love passing knowledge."

[Happily, the National Church League (London) has reprinted the article, and copies will be available in Sydney in due course.]

MEA CULPA.

I have been gently, but most properly, chastised for printing last week "The Rev. Beresford-Peirse," when, of course, it should have been the Rev. R. Beresford-Peirse. I grovel.—Laicus Ignotus.

Three C.M.S. Bishops.

THREE of the four Bishops consecrated in St. Paul's Cathedral on St. Luke's Day, October 18, were C.M.S. missionaries.

This brings the total number of C.M.S. missionaries raised to the episcopate to eighty-two, but never before were three C.M.S. men consecrated on the same day. One, the Rt. Rev. J. C. Mann, M.A., sailed for Japan on October 25. His diocese of Kyushu is three times the size of Wales, and has a population of 10,000,000. The northern part of the island is one of the great industrial areas of Japan, with coal mines, steel, shipping, and railway works. The C.M.S. is the only Anglican missionary society in the island, which is the most southerly of the main islands of Japan. There are some thirty congregations of the Nippon Sei Ko Kwai, and a membership of 2000, with about 20 clergy, the great majority of them Japanese. The new Bishop expects to spend much of his time in travelling about the diocese by motor bus, bicycle, or small steamer, to visit the congregations and encourage the clergy in pastoral and evangelistic work.

The second, the Rt. Rev. W. J. Thompson, M.A., will be Bishop in Iran, but will not return there for some months—that is, until the completion of his normal furlough. His diocese includes the whole of Iran (Persia), which is nearly three times the size of France. His headquarters will be at Isfahan, the chief city of Southern Iran, and the centre of the C.M.S. work; but his responsibilities include ministry to the European community at Tehran, and in the Anglo-Iranian oil-fields. So far, there are only three Iranian clergy, and probably the greatest task before the new bishop and his fellow-missionaries is the training of men and women with a spirit of humility and service who will yet be leaders in the Church.

The third is the Rt. Rev. H. G. Bullen, M.A., M.C., who, after a short visit to Northern Nigeria, where he has worked for the last nine years, will be going out to assist Bishop Gwynne in the great diocese of Egypt and the Sudan. The boundaries of this diocese are being altered to include once more the Southern Sudan; hence it will extend from the Mediterranean to the Uganda Protectorate, and on the east it is bounded by the Red Sea, Eritrea, and Abyssinia. The new Bishop expects to make Juba, in the Southern Sudan, and Khartoum, in the Northern Sudan, his headquarters for the greater part of each year. Juba is a centre of the C.M.S. Gordon Memorial Mission, which was started in 1905 on the invitation of Lord Cromer and Lord Kitchener, among the primitive pagan tribes of that area. Among some of these tribes the work is still in the pioneer stage; but the older stations have a large number of out-schools

staffed by young African teachers, and in some areas the response to the Gospel has been so great of late that there are the beginnings of a mass movement. In comparison with most parts of Africa, the Southern Sudan may be considered something of a backwater; but the fact that the Cape to Cairo Air Service has Juba as a port of call has made a new link with other parts of Africa and the world. In the Northern Sudan there are four European chaplaincies and three C.M.S. mission stations among the Moslem Sudanese. Last year an important extension was made at the invitation of the Government to the unevangelised pagan tribes of the Nuba Mountains. The fourth Bishop consecrated on the occasion was Canon A. I. Greaves, Sub-Dean of Lincoln, who is to be Suffragan Bishop of Grantham (England).

New Missionaries for Abyssinia.

Two new missionaries sailed from London for Abyssinia on October 3. They were Dr. and Mrs. Kenneth Buxton, of the B.C.M.S. (Bible Churchmen's Missionary Society), and they went to take charge of the Swedish Mission Hospital at Harrar. Dr. Buxton took hospital equipment with him. This hospital has sixty beds, but it is possible, if necessary, to increase this number to 200. It is the hospital to which wounded were carried eight days' journey after the Walwal incident. Dr. and Mrs. Buxton were married last June.

Two other missionaries of the same Society have also left for Abyssinia. They are Dr. and Mrs. Ted Gurney, who were married at the end of September. Dr. Gurney, of Monkton Combe, Bath, is a brother of Dr. Lionel Gurney, who is already in Abyssinia. Mrs. Gurney, formerly Miss Molly Moule, belongs to Brighton. She is a trained nurse.

Two other missionary weddings are announced, and will take place shortly in Abyssinia. Mr. Jack Sowerby, of Poulton-le-Fylde, Lancs, is to marry Miss Sadie Stranex, of Blackpool, and Mr. Colin Mackenzie, of Clifton, Bristol, will marry Miss Molly Hill, of Kenya.

News received by the B.C.M.S. from Ethiopia states that all their missionaries are safe and happy, and remaining at their posts. Mr. Colin Mackenzie, who is not a qualified doctor, and his wife, are still holding the fort at Harrar, in charge of the Swedish hospital there, until Dr. and Mrs. Kenneth Buxton, now on their way out, arrive to take over. A report from the headquarters of the Sudan Interior Mission states that three new missionaries proceeded to Ethiopia for missionary service early in October. They were hoping, in view of present exigencies, to proceed to the capital, Addis Ababa, to strengthen the hands of Dr. T. A. Lambie.



**STERLING
HOME PAINT**

THE ECONOMIC PAINT

DURABILITY — GUARANTEED



"I will honour Christmas in my heart, and try to keep it all the year."—Dickens.

"When the fulness of the time was come, God sent forth His Son, made of a woman."—St. Paul.

DECEMBER.

27th—St. John the Evangelist's Day. Martyr in intention.

28th—Holy Innocents' Day. Unconscious martyrs for Jesus.

29th—Sunday after Christmas.

31st—Wycliffe died in his church at Lut-terworth, 1384.

JANUARY.

1st—Circumcision of Christ.

2nd—Fall of Port Arthur to Japanese, 1705.

5th—2nd Sunday after Christmas.

6th—The Epiphany of Christ.



1935.

THE year 1935 will be memorable for Italy's murderous assault upon Abyssinia and the cogitations of the Council of the League of Nations at Geneva with the application of certain sanctions against that guilty nation. Clearly world opinion has been markedly against Italy, from which it will take her many years to recover. Two facts stand out: One is the failure of man and man's plans to secure peace in the world, and the other the pitiable supineness of the Papacy. The first of these is inevitable, for, as the Archbishop of Canterbury said in a broadcast address on New Year's Day, 1932, "The hope of the world is the rule of Christ." A civilisation that pays only lip service to the Gospel is not going to apply Christ's elementary precepts in international relationships. Unregenerate man in the bulk is hopeless. Hence our best-laid plans are bound to collapse in themselves, that is, with Christ left out. The reign of Christ is the only hope. As to the other, Monsignor Hinsley's apology for the Pope and his tragic ineptitude in the face of Abyssinia's blood bath reveals a leadership of this so-called Universal Church of Rome as distinctly pro-Italian. It cannot be other with that Church situated as it is with its overweighted Italian cardinalate. Rome is under a lurid gaze at the present time, and she stands indicted in the face of the horrors which are being inflicted on Abyssinia at Italian hands. Nineteen thirty-five will be memorable for this, if for nothing else.

Certainly the League of Nations' Council is doing its best, but the tremendous increase in naval armaments that is going on, together with the mechanisation and up-to-date equipment of the nations' land and air forces reveals an inherent weakness. Yet such a League is the best that we have, and it behoves the Christian nations to strengthen it in every possible way. We need to pray for its leaders.

Happily Great Britain and the constituent members of the Empire are

standing squarely together; so much so, that Britain leads the world. She exercises a profound influence in the councils of Europe. Her prestige has never stood higher. Her recent demonstration in the Mediterranean, her work on behalf of the restoration of the Greek Monarchy, her influence with France and Germany, and her friendship with the United States of America are causes for profound thankfulness. Her statesmen, in the persons of Mr. Baldwin, Sir Samuel Hoare, and Captain Eden, not to mention the labours of Mr. Ramsay MacDonald, have won the highest encomiums. Add to this the lustre of Britain's Royal House—and it is patent to all that we as a nation stand Gibraltar-like for the common good of all the nations. It is not without its significance that Britain's signal place of world leadership comes in the very year when we have been joyously celebrating the silver jubilee of the King's remarkable reign. As Archbishop Mowll said in his Cathedral on December 7:

"The remarkable demonstration of loyalty and affection manifested at the silver jubilee celebrations has undoubtedly made a deep impression in other countries. The strong, firm, friendly lead which Great Britain has been able to give in these last difficult months has been possible because of the knowledge of the united loyal nation behind it." All of which is both gratifying and humbling.

Coming nearer home, we cannot but note that Japan is bent upon deepening her hold and influence upon Northern China, and hence the strengthening of her power in the Northern and Western Pacific. What significance this has for the rest of the nations only time will tell. Sufficient is it to remark that the centre of the world drama is shifting very swiftly to the Pacific to the deep concern of Australia, New Zealand, United States of America, and Canada. The recent interchange of Australian and Japanese statesmen and the proposed visit of New Zealand leaders to Japan are all to the good. Peace in the Pacific basin must be jealously maintained.

The most heartening feature of our home affairs has been the increase of employment, the expansion of industry, and the increased prices for wool. The outstanding need in Australia, in a general sense, is population. In this regard, we trust that a well-planned migration from the British Isles may soon be undertaken. Not only must endeavours be made to fill our empty spaces, but a growing and expanding population will mean a bigger home market—surely a very needy thing! Party politics are still an unhappy feature of our national life. All is not well in this regard, for the feeling is abroad that the party in power finds itself at the beck and call of interested individuals and groups, to the hurt of the community as a whole. How to remedy this is a problem calculated to tax the acutest brain.

In the affairs of our Church, the deaths of Bishop Kirkby and Archdeacon Davies made gaps which it has been hard to fill. The announcement of the retirement of the Bishop of New Guinea, after long years of devoted service, has given deep regret. The resignation of the Bishop of Bathurst, on his acceptance of an important living in London, and that of the Bishop of Ballarat, with his return to England, have occasioned some surprise. We pray that God's over-ruling Providence may be manifest in the choice of successors. Officially, the Church is try-

ing to be awake and up and doing, but whether the rank and file is responding as they should is quite another question. The times are over-ripe for a great spiritual awakening. Much prayer is being made and much thought given to the subject of revival, but we wait the Spirit's behest. Without it there will never be the great advance in Evangelism and overseas missionary endeavour which all earnest Christians so greatly desire. For whatever awakening there has been we are deeply grateful, and pray that it may extend to every parish and to every church home. It must never be forgotten that the work of the Church is being done through the societies that came into being when the Church as a whole was apathetic. They continue to discharge their privileges, and will do so. It is a time for all who value the fidelity of the missionary societies to their great calling to stand by them. The home and overseas work of the Church is one. They are mutually interdependent. We cannot be vigorous abroad unless we are alive at home. The Evangelical School has its great traditions of zealous self-sacrifice for home and foreign work. Its insistence on personal religion was never more needed than it now is. It can only win and hold the attachment of the people by its translation of the mind of Christ into words that reach the heart and deeds that compel attention by their loyalty to principle and their devotion to the Saviour. He Who has helped us hitherto will still remain with us. We look back and thank God for what He has done: we look forward and upward to the great Captain of our salvation, and with Him we face the future in confidence and assurance that He will give His faith the victory over the powers of evil.

Hence we should be guilty of culpable faithlessness if we did not look out upon the future—even the immediate future—with a large degree of confidence and hope. The dawn of the day of real revival may be nearer than we think. The surest way to hasten its coming is for one and all to brace themselves to fulfil at the call of duty every responsibility that may be placed upon them, and, above all, to face the facts in a spirit of courage and hope, ever acknowledging at every step of the way the supreme Sovereignty of God, and ever seeking His inspiration, His guidance, and His blessing. It cannot be doubted that He who has so mercifully led our nation thus far, has some place for us to fill in the carrying out of His eternal purposes for the welfare of mankind. The troublous times through which we are passing may be indeed the discipline which we most need to fit us to become the instrument of His Will; but, in any case, they should serve to throw us more and more in humble penitence and faith upon Him Who is the God of nations as well as of individuals. And it is just here that the country, as it seems to us, is most seriously failing. There is not that national recognition of God in His Almighty power and in His overruling providence that is the very foundation of all national prosperity. "In all thy ways acknowledge Him and He shall direct thy paths" is the precept and the promise; and it is the absence of that acknowledgment which should cause the greatest anxiety, for until the nation gets right with God its domestic concerns and its wider relationships will never be firmly established. Statesmen and politicians may devise and plan, and toil and labour, to reform, readjust and reconstruct, but unless the bless-

ing of Almighty God be upon their efforts these cannot be permanently successful. The nation and its rulers are slow in learning spiritual lessons, and again and again must the truth be pressed home that God is the Source and Strength of all national hope. It must not be supposed, however, that any merely formal or conventional profession will suffice. The nation that seeks after God must cease to do evil, and learn to do well. It is still true that righteousness exalteth a nation and that sin is a reproach to any people. Can it honestly be said that our own national life answers to this test?

Thus there is set before the Church a great opportunity and a great responsibility. It has to mould the moral and religious life of the nation; to inspire it with great ideals, and to strengthen its righteous ambitions. If it is rightly and adequately to fulfil its task, its own life must be kept pure and sweet; it must not become entangled with unholy alliances; it must bear its witness without fear or favour. It must preach the Gospel of the New Birth. The opening of a New Year in this regard presents a golden opportunity.

The Decline of Idealism.

IT is significant that of recent days two well-known Church leaders have deplored what one of them has described as "the slump in idealism." Archdeacon Macnutt, addressing recently a conference of the National Council of Women, attributed the chaos prevailing in the modern world to this decline in idealism. Godless systems of State organisation were struggling to get a stranglehold in Europe of what we in Britain had attained only at the price of centuries of sacrificial service; and Italy, in particular, had forgotten the sanctity of international honour, and at this moment was using all the resources of applied science to crush and subjugate a backward and semi-civilised people. A similar comment was made by Canon H. R. L. Sheppard, who, speaking at the National Trade Union Club, wondered whether some of the idealism which was in the Labour Party in the early days was not just now a little bit lacking. "Our moral resources at the moment are not enough for the tasks that lie ahead."

This decline in idealism, which is generally acknowledged by leaders of all the Christian denominations, may be traced to various causes. For one thing, it may be regarded as almost inevitable after the moral unsettlement of the Great War. During those terrible four years there were many people who thought that the Ten Commandments had been put into cold storage, and we have not yet fully recovered the moral idealism which, slowly but surely, was winning its way prior to 1914. We are in the throes of a terrific reaction which is expressing itself in sex morbidity, a savage lust for pleasure and excitement, a terrifying craze for speed, and an ever-increasing demand for novelty of every kind. In this process, high ideals have little chance. Poetry is at a discount; the great books are handled by a select few; while the great multitude of our fellow citizens are content to feed their minds upon the contents of a popular daily newspaper.

This decline of idealism, however, may be traced also to the enormous growth of material possessions of re-

cent years. In spite of the relatively large number of people who are unemployed at the present moment, the general standard of living is considerably higher to-day than it was a quarter of a century ago. The motor car and radio set, for example, are now more or less common possessions. It is no mark of distinction to drive the one or operate the other. Each has been brought within the reach of the average man. There is nothing that eats into all forms of idealism with such deadly persistence as the growth of the materialistic spirit, and it is not easy to know how such a spirit can be arrested.

More important, perhaps, as an explanation of the decline of idealism, which we must all deplore, is the embittering philosophy of fatalism which seems to find an almost universal acceptance at the present time. Such a philosophy is the explanation of the increasing number of suicides in every land, and is responsible, moreover, for the lowered moral vitality of the human race. If nothing matters, there is nothing for it but to eat, drink, and be merry, for to-morrow we die!

It is at this stage that the Church of Christ is called to perform her Divinely given functions. Although sometimes we may feel ourselves to be like a voice crying in the wilderness, we have to call men back to the eternal sanctities; point them to the city which hath foundations, whose Builder and Maker is God; summon them afresh to a new contemplation of Christ Crucified, Risen and Reigning; and endeavour, by every means within our power, to sweeten the life and increase the fellowship of every local church.

Whatever our views may be of pacifism and non-resistance to all forms of war, we must at least be thankful that there are so many men and women of goodwill who, having seen a vision and dreamed a dream, are committed, in an unrepentant mood, to such an idealistic philosophy. They will receive more sneers than cheers from the rank and file of mankind, but, if they achieve nothing else, it is likely that they will compel others to reconsider some of the implications of right living, and, in this way, blaze a trail for a new and worthy idealism in an age which is unwisely wedded to materialistic pursuits.

"The Record," London.

Annual Report of the Church Missionary Society, London.

A Great World-Wide Work.

(J. McKern.)

IN the epilogue of the C.M.S. report for 1934-35 the progress in the various fields of the Society is thus recorded: "The year's record gives abundant cause for thanksgiving to God for the signs of His working. In development of personal character, willingness to accept responsibility, readiness to persevere in evangelistic enterprise, and in their advance towards full self-support, the younger churches are showing a vitality which can only be inspired by the Spirit of the Living God."

Turning to the statistical statements, we see many evidences of this develop-

ment. The operations of the Society's missions may be grouped under three divisions, viz.: (1) Evangelical; (2) Educational; (3) Medical.

The evangelical section operates at 660 stations, each in charge of an ordained missionary; 7000 out-stations with resident native workers; the results of evangelical teaching in past and present years is an accumulated number of adherents of 1,187,460 (an increase of 18,934 for the year), of whom 297,157 are communicants—the gain in the year, 14,000. The baptisms of over 75,000 for the year shows marked development—the largest, it appears, for any previous year, and 2420 in excess of 1933-34.

The total number of Christian workers, 21,680, which includes 765 native clergy and 1174 European clergy, laymen and women. These preside over 6941 organised congregations which have taken a permanent form. Increase for the year, 84 congregations.

Educational Division: The colleges, schools and institutions number 6824, employing 400 European men and women, 12,959 native Christian teachers, and 650 non-Christian. The enrolment of students and pupils was 359,541, an increase of 6896; whilst the Sunday School pupils numbered 275,442, showing the remarkable increase for the year of 23,000.

Medical Division: Passing on to this division, which has worked so mightily to commend the Christian religion to the peoples in all the mission fields, we see the same marked development. There are 67 hospitals in the C.M.S. fields, with 61 European men and 33 women doctors, and 123 nurses; also 49 native doctors and 913 medical attendants and nurses. The hospitals provide 5306 beds. The in-patients for the year were 66,689, and visits of out-patients were 1,635,989. In addition to the hospitals, there are dispensaries at out-stations. At all of these the patients come under evangelistic teaching, leading many to embrace the Christian doctrine, and not a few to carry the good news to people and places where it is unknown.

And so, as in the days of our Lord's ministry, by the ministrations of these devoted servants of Christ, the poor have the Gospel preached to them, resulting in an ever-increasing number of church-membership and Christian workers. The ignorant are taught to read in their "own tongue the wonderful works of God," the sick are healed, the lame made to walk, the blind to see (2000 cataracts removed in a year), the lepers are cleansed (approximately 10 per cent. of the patients).

Truly are the words of Christ to His Disciples being fulfilled to those who believe in Him and go forth to His work: "The works that I do shall ye do also, and greater works than these shall ye do."—The same works, but in greater magnitude.

The financial statements also reveal progress. A total income of £455,761 showed an increase over last year of £51,654, and to the credit of the expenditure of this huge sum we place the above wonderful results. Surely those who contributed that income must feel that their investment has produced a magnificent dividend. Should not this record induce many others to hasten to become shareholders in the King's Business, which never fails.

Heaven is not reached at a single bound; But we build the ladder by which we rise; From the lowly earth to the vaulted skies, And we mount to its summit round by round.

—J. G. Holland.



NEW SOUTH WALES.

Diocese of Sydney.

PRINCESS VICTORIA MEMORIAL SERVICE.

A memorial service was held in St. Andrew's Cathedral on Saturday morning, December 7, to synchronise with the funeral of Princess Victoria, the King's eldest sister, in St. George's Chapel, Windsor.

In his address the Archbishop of Sydney said—

"No child of two such personalities as King Edward and Queen Alexandra could fail to possess outstanding gifts and charm." "Princess Victoria, all her life, was dogged by ill-health, which prevented her from taking the active share in public life which other members of the Royal Family have done. But she was the constant companion of her mother both in public and private, and so had an intimate first-hand knowledge, more than others, of those wider happenings which have made the history of the last half-century.

"We remember her to-day as one who was typically English and self-effacing; who was always ready to help others, as the devotion of the villagers shows. She was an arduous patron of the fine arts, and herself had no little skill in her particular hobby—bookbinding. Animals had in her a warm friend, as they had in Queen Alexandra. She loved little children, and was a warm supporter of the Fresh Air Fund to give city children a change in the country. Hospitals found her a staunch advocate. Not only did she visit them frequently, but on Queen Alexandra's death she became the president of the Queen Alexandra Rose Day appeal, which has raised such large sums for the support of the hospitals.

Charitable Work.

"She was closely associated with Red Cross work, and was so proficient herself that in August, 1933, when an accident occurred in Brighton, where she was staying, she rendered first-aid to a non-commissioned officer who had been knocked down by a bolting horse. During the war she started a scheme to sell pearl necklaces to raise money for the Red Cross. She organised the cutting out of garments, and began the appeal for garments in camp, and the wounded in hospital, and the blinded at St. Dunstan's. And all this was done by a semi-invalid with that quiet dignity and efficiency and absence of fuss which have made our Royal Family so greatly respected, and have given them such a sure place in the affections of the nation.

"We have gathered here this morning especially to show our respectful sympathy to His Majesty, our beloved King, in the loss of his sister, who has been so close to him all his life. Last year, on Christmas Day, he reminded us that he liked to be thought of as the father of a family. The concerns of the Royal Family have been allowed to be our concerns."

ST. PETER'S, RICHMOND.

Historic Church Site.

The 125th anniversary of the first service of Christian worship held in the parish of St. Peter's, Richmond, was celebrated at a parish tea in the Richmond School of Arts during the first week in December.

Dr. Micklem, rector of St. James' Church, Sydney, the principal speaker, recalled the early history of the parish. The first service, he said, was conducted in the presence of Governor Macquarie on December 8, 1810, by the Rev. R. Cartwright. The parish then included the towns of Richmond, Windsor, Wilberforce, Pitt Town, and Castle-

reagh. Governor Macquarie had laboured to ensure that, wherever a township was established, a Church of England was built. The parish also had a historical association with Bishop Broughton, the first and only Bishop of Australia.

Dr. Micklem said that the celebration of the anniversary of the first Christian service in the Hawkesbury district was a challenge to the people to build on the foundation laid by their spiritual ancestors.

ST. PETER'S, COOK'S RIVER.

96th Anniversary.

On Sunday, November 24th, St. Peter's Church, Cook's River, celebrated the 96th anniversary of the consecration, by Bishop Broughton, of the present Church. Holy Communion was administered at 8 a.m. The Rural Dean was the special preacher at 11 a.m. service, which was attended by the Superintendent, Mr. Mitchell; and members of the Central District Ambulance Service; and Mr. Hamer, District Commissioner for Scouts with Cubs in the district; Mrs. Maxwell Little, Divisional Commissioner for Guides in the division; and members of the Red Cross were also present. The service was most impressive, the first lesson being read by Sir Harry Budge. The second lesson from the portion of Scripture from which Bishop Broughton preached at the Consecration Service 96 years ago, was read by Sir Kelson King, son of Rev. George King, a former Incumbent of the parish. Psalm 24 was chanted at both morning and evening service, it being the psalm chosen to be sung at the Service of Consecration.

Many friends and visitors assembled together for worship with the present parishioners, during the day, in the dear old Church, which is so rich in history.

The Rev. Canon Garnsey was the special preacher at the evening service.

The parish of St. Peter's, Cook's River, has recently celebrated the centenary of the first service held in the parish, when a temporary church of ironbark and slab was erected to give place in 1839 to the present church.

Diocese of Newcastle.

The Bishop's Letter.

Referring to the recent session of the Provincial Synod of N.S.W. held in Sydney, the Bishop writes—

"You will probably have seen in the newspapers that His Grace made an outspoken plea that the Council of the Royal Agricultural Society should reconsider its policy of opening its annual Show on Good Friday. With that plea I hope that we should all be in complete accord. It is not a question of the Show interfering with attendance at church, though some seem mistakenly to suppose that it is. Rather it is a question as to whether a day, which the Christian religion has set aside as a day of most solemn and sacred remembrance, should be used for a wholly secular purpose. Such a use would not be tolerated on Anzac Day. It ought not to be tolerated on Good Friday. We must all of us hope that the Archbishop's forcible and temperate presentation of the case may in due course have its effect.

"Another public question on which the Archbishop gave us a splendid and courageous lead was that of the State Lottery. Here again the point is often missed or misrepresented. It is not a question of the rightness or wrongness of gambling in itself. The point to be considered is whether the habit of gambling is one which the Government can legitimately encourage. And I am frankly convinced that there can be but one answer to that question. Here again there are signs that the Archbishop's repeated efforts to press the point home to the con-

sciences of all right-minded citizens are having their effect.

"The debates in Synod were of a high order, and I was personally proud of the contributions which our Newcastle representatives made to them. That applies to them all, but perhaps especially to the notable speeches made by Mr. Lee, which made a profound impression both upon those who agreed with him and upon those who did not.

"The problems created by what is known as the mechanisation of industry is just now very prominently before us in Newcastle. It is a very big question—far bigger than its local manifestation in Newcastle or anywhere else. It is the question of the whole future of industry under conditions of amazingly increased facilities for production. To produce a desired result with a lessened expenditure of human labour is an object desirable in itself. It is the object served by a wheelbarrow or a fountain pen, and to interfere at some arbitrary point with the process of achieving this object would probably lead to results which were the exact opposite to those which such interference sought to achieve. The fundamental question, as I see it, concerns the re-absorption into employment of the workers displaced by the machine, and the consequent recreation of the consuming power which they exercised when employed. In the pre-mechanical days goods were produced wholly by men who could consume them. Nowadays goods are largely produced by machines which cannot. And unless there is to be a breakdown of our economic system it would seem that some method must be devised by which the power of consumption is once more equated to the power of production. My own conviction is that ultimately the solution can only be found by a considerable curtailment of the hours of labour without reduction in the weekly wage. And I believe that that could be begun here and now if Governments would devise some way of remitting the whole or part of the twenty-five millions tax money now used for the relief of unemployment in return for a corresponding remission in the hours of labour on the part of the employers.

The problem is one which is engaging the attention of the best hearts and brains in all parts of the world. As Christians we ought to be profoundly interested in it, and insistent in our demand that the problem must be faced in the light of Christian principles. The major premise of the discussion must be the separate and infinite value of every human life and the necessity of treating man always, as an end and never merely as a means."

Diocese of Bathurst.

EXAMINATION SYSTEM.

Bishop Crotty's Criticism.

The Bishop of Bathurst (Dr. Crotty), at the Mowbray House School prize distribution in the Chatswood Town Hall during the first week of this month, said that the examination system could not be regarded as a fair test of the capacity of a boy or girl. To test the value of the system, it was necessary to look at those endorsed by it as successful and at some of those it had rejected. He thought it would be discovered that the verdict passed on them by the examination system was not the verdict recorded by the subsequent tests of life.

Bishop Crotty said that a lot of nonsense was talked about examinations. There was not much use in indulging in abuse of the system or in sweeping diatribes of examiners. There must be some such test. What was needed was a revolt against too great a tyranny on young people by any system of examination. Examinations and examiners should be made the servants of education, and children should not be made to become their slaves. It was not unreasonable to demand that examiners should set papers to discover what a boy knew, not what he did not know. There should be some modification and enlargement of the present tests, so that their fate should not be decided by a written paper compiled in three hours.

Bishop Crotty said that if democracy was to do its work there must be increasing recognition that the real basis of education was religion. Education without religion would lead to the jungle or the madhouse. Education must be both intellectual and spiritual.

Diocese of Goulburn.

LAKE BATHURST.

Two Commemorations.

On St. Andrew's Day, the Bishop of Goulburn, in the presence of a congregation of

200 people, largely composed of descendants of Governor Macquarie's original party of 1820, dedicated a memorial on the site of the First Christian Service in the Goulburn District on the 29th October, 1820.

The site is away in the bush, about six miles from Lake Bathurst village, near the eastern corner of the lake. Mr. W. J. Cartwright, a grandson of the Rev. Robt. Cartwright, unveiled the memorial, which is in the form of a Celtic Cross. The architect was Mr. H. C. Manfred, and the builders Messrs. Westergren and Richards, all of Goulburn. The cost was almost entirely subscribed by the descendants of the original party.

The Bishop gave a very short address on the significance of the Cross, its place in history, the faith and works of our pioneers, and the need of that pioneering spirit to-day. Mr. W. A. Macdonald told the story of Governor Macquarie's visit and the Rev. Robert Cartwright's first service "under the fly of my large tent."

Then followed the six-mile drive back to Lake Bathurst and afternoon tea at "Somerton." At 5.30 p.m. the whole party, reinforced by parishioners, assembled in and about the little old Church of St. John, Lake Bathurst, for its 75th anniversary. The rector, the Rev. H. C. Walton, sang Evening Song. The late rector, the Rev. Leicester Johnson, played the organ. The Bishop preached: "What mean ye by these stones?" The text told of the beginnings of a people in a new land. To-day we have been thinking of the beginnings of things in the life of our nation. The Israelites had an historical sense. Those stones they set up were a memorial of the initiation of their work, a symbol of united action, a monument of their initial enthusiasm. They marked a spot where the nation saw its future, and a spot in which to return to their first enthusiasms. "We come to this Church, now 75 years old, not to live in the past or on the past, but to renew our strength in the inspiration of the past. This is a time for each one of us to think out afresh how best we can, like those representatives of the Children of Israel, bear our burden in the building and making of a nation."

SUNDAY SPORT.

A "No" Majority.

Referendum at Goulburn.

A referendum of ratepayers, taken by the Goulburn Council on Saturday, December 7, on the question of allowing organised Sunday sport at Goulburn, resulted in a "No" majority of 352 in a poll of 2444.

The poll followed a keen campaign carried on for 10 days. It originated from an application by the Goulburn Bicycle Club for permission from the council to hold organised meetings on Sundays. The council was fairly evenly divided on the question, and it was eventually decided to hold a referendum, the result of which should not bind the council, but should be for the guidance of aldermen. In the campaign, the churches, except the Roman Catholic Church, combined to oppose the application.

This was the first occasion on which a referendum on the question of Sunday sport had been taken at Goulburn, and the campaign was followed with interest by a considerable section of the residents, but only about half the ratepayers exercised their right to vote. Voting was not compulsory, but every facility was provided for taxpayers to record their votes.

It was announced to-night that the poll had resulted as follows:— For Sunday sport, 1046. Against, 1398. Majority against, 352.

THE UNEMPLOYMENT PROBLEM.

The Bishop writes:—"There is unlimited work to do in Australia. Every man and woman of working

age and ability could be given useful employment so far as the work waiting to be done is concerned. If we really set to work to clean up the slums of our cities and towns; if we did all that should be done for education; if we provided all that is desirable for the health and recreation of our children; if we set to work to make water, sewerage and electricity available for all our larger centres of population; if we had the foresight to begin now to make provision for a water supply to the millions of acres now dependent on our fading artesian wells; if we fostered scientific research in all its various branches as it should be fostered; if we enlightened our civic life by better libraries and beautified it by better and more parks and gardens; if we set to work to raise the standard of living in relation to the possibilities of production in the modern world, there would be no unemployment in Australia. We would, in fact, be welcoming immigrants whom Mr. Hughes rightly says we badly need.

"But the trouble is that few, if any, of these things form interest-earning investments. Some of them might earn 1 per cent, but who is going to invest capital at that rate. The capitalist simply goes on strike at the suggestion. We witness the incapacity of the present system to get all this necessary work done, and, therefore, the problem of unemployment remains with us. It will remain with us until we devise some other way of allocating the necessary work and making available the possible wealth of the country. One thing is certain: we must organise our people into the work awaiting to be done and distribute our resources in relation to the service rendered. Ultimately, this must mean greater wealth for all. If we continue to make employment dependent on the interests of those who demand a certain price for the power they hold as owners of capital we shall not only do silly things like sacking married women teachers, but we shall witness the fading away of the capital in bankruptcies and the permanent presence of the unemployed with us."

QUEENSLAND.

Diocese of Brisbane.

THE ARCHBISHOP'S LETTER.

The Archbishop writes:—

"I am glad to say that one of my anxieties with regard to the College has been allayed. It was a matter of grave concern to me when Mr. Sutton felt it necessary to withdraw his acceptance of the post of Principal. He expects shortly to go to England for a course of further work and study. But I am happy to say that in his place the Rev. Harry Thomas, an old Oxford pupil of mine, who has for some years been Vice-Principal of the Theological College at Ely, has promised to come out and take over the work at the beginning of next term.

"Mr. Thomas is a graduate both of Lampeter and Oxford. He has had considerable parochial experience, and was for a short time a member of the Universities Mission to Central Africa. He has, therefore, had the kind of training which will fit him admirably for the responsible work to which he is now called.

"I am glad to say that we are to receive further recruits from England. The Rev. John How, present Vice-Principal of Salisbury Theological College, will be coming to us next October, and I hope that he will join the Bush Brotherhood. The Rev. H. W. V. Grubb is coming to join the Brotherhood in February. The Rev. A. S. Dence will be coming out in March, and the Rev. A. E. Sulston, a Fellow of St. Augustine's, Canter-

bury, will join us towards the end of 1937. Consequently, although we have plenty of difficulties, we have much to be thankful for; and we may look forward to the day when we shall be able to respond adequately to the many calls that are being made up us."

THE THREE YEARS' PLAN.

Much publicity has been given to the Archbishop's "Three Years' Plan." It represents a practical and progressive policy of Church work in the Diocese. The first part of the Three Years' Plan is the removal of our Theological College from Nundah to the Bishopscourt estate.

The advantages of this scheme are obvious. It will mean a considerable financial saving to the Diocese, and at the same time it will enable the Archbishop to take a very active part in the training of the men who are to be the future leaders of the Church. In addition to that, more men, we believe, will be attracted to the Ministry.

The Archbishop is making his appeal part of the Diocesan Financial Rehabilitation Scheme. "I am asking," he says, "for increased support to the Diocesan Central Fund, as a special help towards the cost of the re-establishment of the college on its fresh site."

"I earnestly hope," he continues, "that the diocese will stand behind me in this matter. It seems to me to offer an opportunity of beginning to set our financial house in order, and also of doing a very valuable piece of work for the training of the clergy. I am quite certain that it will have a great and beneficial effect on the welfare of the diocese."

Two points need to be emphasised. In the first place, the Archbishop trusts us. We have given him many assurances of good-will and support. He is now putting our sincerity to the test.

In the second place, if we Church people fail to respond to the Archbishop's appeal, we shall miss a golden opportunity of advancing the best interests of our Church in Queensland. Love and loyalty and generosity alone will save us from failure and disaster of that nature.

—Brisbane "Church Chronicle."

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TASMANIA.

THEOLOGICAL STUDENTS.

Recently there appeared in the Hobart "Mercury," under the heading, "Students in Training at Christ's College for the Ministry," a photographic group of twenty-one young men with the Warden, Canon Barrett, looking well content, and no wonder, with such an increase over the usual half-dozen Bursary holders! A further inspection of the picture caused more surprise, for sitting in the front row were two well-known Roman Catholic graduates. Had they been converted? Had all the resident students become "theologians"? Two modest lines in the next issue of the newspaper announced that only six of the group were in training for the ministry, but whether it was a student's prank or only the poor compositor who was responsible for the first heading, we were not told.

MELANESIA.

Dr. C. E. Fox, who has had 34 years of missionary work in Melanesia, arrived in Sydney by the "Southern Cross" on December 9th. In the "S.M. Herald" he described the work of a "native brotherhood," which assists the white missionaries in making the Solomon Islanders Christians.

Dr. Fox said that the brotherhood was founded by a native named Iri. It now did most of the pioneering work in hitherto untouched heathen districts, and the zeal of its members was exemplary. Some of them did evangelistic work for three years, and then worked on plantations for a year, giving their wages to the brotherhood's funds, so that the organisation would be self-supporting. At its headquarters at Tambalia it had established a school, which was supported entirely by Melanesian Christians, making no demands on the mission's funds. He himself was the only white member of the brotherhood, being known in the order as Tasui (brother) Charles.

Dr. Fox, who holds the degree of Doctor of Literature from the New Zealand University, said he had served under five Bishops of Melanesia, and had seen the number of Christians increase from 2000 to more than 22,000. The Islanders were primitive in their agricultural methods. They had been accustomed to use piece of land only once in every seven years for crops, until he had explained that modern methods of soil culture would enable them to produce several crops in that period.

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The "Southern Cross," a vessel of 298 tons, is used by the mission for travel between the islands of the Solomon group. It is the home of the Bishop of Melanesia, to whom a permanent stateroom is provided. The "Southern Cross," after more than two years' service, preceded by a voyage from Liverpool, where it was built, is to be overhauled. The vessel is commanded by Captain R. A. Williams, formerly second officer on the Burns, Philp steamer "Malaita." A crew of 28 is carried, 21 of them being native boys from the British Solomons. Mrs. Williams accompanied her husband. There are five passengers in addition to Dr. Fox—the Rev. N. Heath, Messrs. John Wilson and H. Bullen, and Nursing Sisters A. Thompson and C. Woods, all of whom are associated with the missions.

How Gambling Leads to Ruin.

Court Cases Reported from Various Sources Due to Gambling.

The evil wrought by gambling in modern society can best be realised by a study of court cases in which betting of one kind or another has led directly to criminal proceedings and conviction. The examples given below have been collected from various recent sources. In this matter, unfortunately, Australia is no exception.

1. A former secretary of an Odd Fellows' Lodge, aged 53, admitted converting more than £100 of the lodge's money to his own use. It was the case of an honest man indulging in betting, losing money, plunging more heavily, and then endeavouring to recoup his losses from the pockets of other people.

2. A man who left the Army with the rank of captain became an immigration officer, and was a man of exemplary character, but began betting, and carried it on in such a way that the police stated it almost amounted to insanity. To recoup his losses he became involved in bribery, with the result that he was sentenced to a term of imprisonment.

3. A postman, in order to obtain a large sum of money from a firm of bookmakers, admits to doing so by fraudulently stamping the time when the letter was posted.

4. A young man of 22 is sent to prison for embezzlement. He had betted heavily on the dogs.

5. A man who had been successful in business, when that failed, took to betting, and in 1929 a sum of £2,000, or two-thirds of his entire income, in that year went in that way. He found himself in the Bankruptcy Court.

6. Gambling on football pools followed by embezzlement resulted in three months' hard labour for a man with an ailing wife.

7. A miner, aged 30, with a wife and two children, was sent to prison for six months for 15 cases of false pretences, four of fraud and other charges, the whole of the money having been used in betting.

8. A former manager of a branch of the Midland Bank was sentenced to nine months' imprisonment for fraudulent conversion of money entrusted to him, and which he had used in what the Recorder called gambling.

9. An Employment Exchange paying-out clerk, who was a quarter-master-company-sergeant in the Territorials, was sentenced to four months' imprisonment for stealing £293, which he had spent on horse racing and gambling.

10. A man described at lately a stock-broker, appeared in the Bankruptcy Court with liabilities of £30,000, and net assets of £125. He returned his losses by betting at £15,000, by speculating on the Stock Exchange and commodities at £7,560, and at roulette and chemin de fer at £1,200, and that whilst he was insolvent he often had contracts for £80,000 worth of copper or rubber open.



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Letters to the Editor.

WINE AND OUR LORD.

Francis Wilson, 190 Victoria Road, Drum-moyne, writes:—
Dear Sir,

I read the very interesting columns headed "Wayside Jottings" regularly, but must protest against "Wayfarer's" published assumption that our Lord drank intoxicating wine, when it is remembered that in all, there were seventy-one uses of grape juice rendered into the Greek "Oinos." What his enemies said of him does not prove that he drank intoxicating wine at all, as I have frequently, in my open-air work, heard interjectors say that Canon Hammond is a sly drinker. If that is perpetuated, two thousand years hence many persons may claim that the reverend gentleman was at least a moderate drinker. What we who know him think is absurd, may be believed in later years, if his fame lasts two thousand years. It is singular that churchmen are so often ready to accept the statements of our Lord's enemies in this one particular item, whilst rejecting all others with scorn.

As to the wedding at Cana, does "Wayfarer" seriously advance the argument that the result of the miracle was alcoholic? Does he really believe that the Son of God knew less about the action of alcohol on the mind and body than do scientists of the present day? The furthest he can go is to say that no one knows what was the nature of the wine, yet there is every reason to believe that our Lord would not make that which would be a moral danger to his relatives, disciples, and friends. What He provided could well be "better" wine, and yet be non-intoxicating. Was this too great a miracle for Him to perform? If not, why debit the perfect One with producing that which, at the very least, is capable of causing a weaker brother to stumble?

We must also remember that they had "well drunken"—not necessarily alcoholic wine, as unfermented wine was in constant use at weddings in Palestine. If they had been drinking intoxicating wine, they would not be quite sober by the time the supply was finished. Does anyone really believe that our Lord would make that which would advance them towards a further condition of intoxication? If, as was quite likely, they had been using one of the many unfermented wines in current use, the action of our Lord is more readily comprehended.

HOTEL HOURS IN N.S.W.

The Secretary of the N.S.W. Temperance Alliance writes:—

A Sydney Sunday newspaper is conducting a ballot on the question of hotel hours. They are circularising prominent Temperance people, asking for their co-operation in making the ballot a test of public opinion. The whole thing, from our point of view, is suspect. The paper conducting the ballot is "wet" for a start, and further, we cannot believe there is any real desire to get a verdict for our side. There is no provision made for voters to give their verdict on the existing hour, viz., 6 o'clock, so that all votes cast would be for an alteration.

Certain hotels in the city have placards in their windows advising voters that they may leave their ballot papers there, and they will be forwarded to the newspaper office, and yet we were informed that the whole thing will be run on the strictest lines.

These "straw" votes are often inspired and instigated in U.S.A. by the organised liquor interests and the official organisations have always refused to have anything to do with them. We warn all friends of the Temperance cause not to take any part in this ballot, not even as scrutineers, as the proposal, considering the source from whence it comes, reeks of liquor propaganda.

Bishop of Salisbury.

Death of Dr. Donaldson.

THE Right Rev. St. Clair George England, and Archbishop of Brisbane, Bishop of Salisbury, bane from 1905 to 1921, passed away in England on 7th December. He was 72 years of age. Bishop Donaldson held a very high place in the councils of the Church. He was ever a missionary enthusiast and leader. His episcopate in Brisbane was a vigorous and far-sighted one—indeed, his personality was so forceful and influential that he became known as the Bishop-maker. Dr. Donaldson was born in London, being a son of Sir Stuart A. Donaldson, the first Premier of New South Wales, and was educated at Eton and Oxford University, where he was an honours graduate. He was ordained priest by the Archbishop of Canterbury, whose residential chaplain he became. Later, he received the honorary degrees of D.D. from Oxford and the D.C.L. from the University of Durham.

Dr. Donaldson arrived in Brisbane on December 19, 1904, and was enthroned in St. Luke's Church on St. Thomas' Day. In 1905 the dioceses of Brisbane, North Queensland, Rockhampton, Carpentaria, and New Guinea were formed into a province, and as Metropolitan of Queensland he took the title of Archbishop of Brisbane. Under his administration the diocese greatly increased in importance, and he raised a great sum of money to complete St. John's Cathedral in Brisbane, which was consecrated in 1910. He developed the Theological College and was instrumental in greatly increasing the percentage of Australian-born clergy.

The appointment of Dr. Donaldson as Bishop of Salisbury in 1921 did not come as a surprise, as he had been mentioned for other important appointments. The announcement came soon after his return from the Lambeth Conference, where his attention was devoted to two great ideals, the reunion of the Church and the League of Nations. He took a leading part in the formation of a Queensland branch of the League of Nations Union. Dr. Donaldson's work in church matters outside Queensland was also notable. He took a leading part in the movement to obtain the autonomy of the

Church in Australia, and did much work for the Australian Board of Missions. He was an able and forceful preacher.

A Word to Ordinands.

Tend the Flock.

THROUGHOUT Australia and Tasmania during the last week of November men have been sitting for the examinations of the Australian College of Theology—some with a view to ordination, others with a view to a wider and deeper ministerial equipment. Hebrew and Greek, patristics, doctrine, Old and New Testament study, sociology, psychology, Prayer Book and so forth, have come within each one's purview. Doubtless it has all been to the good, for the world-to-day demands an educated ministry. The clergy must of necessity be able to hold their own in this day of liberal education. It is a terrible handicap to any Church, an ill-equipped, ill-informed ministry. It must, however, be borne in mind that an educated ministry in itself is not enough. The peril in this regard is ever the academic, professional purveyor of theories and platitudes, the cold functionary in religious observances, or the committeeman serving the round of the Church machine. The writer believes that the gravest need of the hour in the work of the ministry is that of the pastor, the man who will genuinely tend the flock. St. Peter's charge in his First Epistle, chapter v., verses 1-4, should ever be on the heart of the true minister.

"The elders therefore among you I exhort . . . Tend the flock of God . . . making yourselves examples to the flock. And when the Chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away."

The Flock.

Primarily St. Peter is thinking of those within the fold of the infant Church—those upon whom the vision has dawned, those who were in Christ, those who formed the membership of those primitive assemblies. But in its wider application it may be taken to mean all those whom Jesus has purchased with His own blood. "All souls are mine." "The sheep of my pasture are men." Let us then think of



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the flock—that multitude towards which the Master was moved with compassion because they were distressed and scattered as sheep having no shepherd. To us, in its narrow sense, the flock means those who are gathered in our own beloved Church, her baptised, confirmed communicants; but, in a wider sense, the flock means all those for whom we are spiritually responsible as a Church, every man, woman, and child in the land. We think of the race to which we belong, her greatness and her world influence, her possessions, her position among the other nations of the world,—and never so influential as it is to-day! What has been the secret of this greatness of British peoples? What has fed the fires of our idealism and made British brightness to radiate to the uttermost parts of the earth? Not our material resources, our intellectual greatness, or the force of arms alone. Our place in the world of men to-day is to be traced to possession of those great qualities of endurance, discipline, and righteousness, which only a solemn, religious trust can inspire.

We live in grave and difficult days. War clouds loom on the world's horizon, armaments grow apace, over-populated nations are land hungry. But what of the past! For fifty years and more, wealth advanced by leaps and bounds, but brought neither nobleness nor abiding happiness to those who acquired it. Materialism seemed to be strangling the life of the nations; comfort rather than character seemed to have become the national ideal. We—to use St. Peter's expression—could only see the things which were near to us. The moral and spiritual state of our race grew low, and godly people's hearts stood still with fear. Luxury, extravagance, and frivolity flaunted themselves over against the misery and sordidness of the dweller in the tenement and slum. Then came the great World War. Our nation, as well as others, was brought into the Valley of Achor, and out of it it was hoped that a process of revival and spiritual renewal would come. It was thought that the sacrifice, service and fortitude of those terrible years would make for an ennobled people and bring in, in a measure, the Kingdom of God. The common cry before the war of "the right to live and enjoy" was exchanged for "the right to suffer and to die." Hearts became full of a greater tenderness, and the Church seemed to revive. But to-day, all seems to have vanished and secularism, materialism, animalism have laid their deadly hands upon vast areas of the population—to the world's spiritual hurt—not excepting the people of Australia! It is this flock, beset with grave perils and great dangers, that within the next week or two, ordinands will be commissioned to shepherd.

The Under-Shepherd.

God's plan is to work through man. At the heart of every great movement for the uplifting of the world we find a man. He used a Moses and a Joshua to lead His people from bondage to freedom. He needed a John the Baptist to "prepare the way of the Lord." He needed a Paul to plant the infant churches of Galatia and Corinth, and so, my brothers, He needs you to-day, to feed and tend His flock. "Shepherd the flock of God which is among you." St. Peter's word is rich in meaning. The authorised version translates it "feed," the revised version "tend." Each element is suggestive of the shepherd and his work. Here is a wonderful sphere of service offered to God's minister. We can be the nourishers of the flock.

We can be its defence. We have food for the soul's hunger; we can lead them into "green pastures" by "still waters."

We can open up the ways of growth and strength; we can safeguard from peril. There are many hungry souls about us. In every parish there are those that have missed their way, haunted with the memory of a sin-stained past, who need the Cross and its message of forgiveness; the weary and disappointed, out of whom all noble idealism has been crushed; the mourner, whose heart has been torn with grief, who needs the comfort of the Holy Ghost. Feed the flock. We must stand between the flock and its perils. Unbelief once again rallies its forces; already the challenge is flung in our face, "Where is now thy God?" The generous and overflowing beneficence called forth by the war ebbs away. The conscience of man is not being stirred to-day, nor his will inspired. Tend the flock. As leaders and shepherds of the flock, our responsibility will be to anticipate spiritual and moral dangers, to stem perilous drifts. One great truth emerges from this present world condition—the bankruptcy of civilisation without God; that the sufficiency of man is not in himself, but in co-operation with the Divine Will, in the power of the Holy Spirit. It will be ours to seek to conserve all the wealth and service of philanthropy now being called forth, and direct them to the great moral and spiritual interests of the kingdom of God. Ours to capture the heroic and sacrificial spirit of the men and women of our race, and claim it for the war against the entrenched vices of our land, and so enlist this splendid spirit in conquering the world for our Lord Jesus Christ. What is to be the motive of so sacred and responsible a service? "Not by constraint, but willingly; not for filthy lucre, but of a ready mind; not as lording it over God's heritage, but being ensamples to the flock." "No one should enter the ministry who can possibly keep out of it," says Professor Ross, in addressing the students at Yale. The ministry is not a profession, but a calling. Its quest is for souls, its dynamic the constraining love of Christ. God help us if the day ever comes when we do our work because we are obliged to do it. Our motive must be more than the bare fulfilment of duty; we must be swayed by the master passion of love to Christ and love to men. "Simon, Peter, lovest thou Me?" "Feed My sheep." The Master asks us that question now, as He gives us His commission. Is the response of our heart, "Lord, Thou knowest all things, Thou knowest that I love Thee." It is not for money, nor for preferment, that our work is to be done. "Do thy service," said Martin Luther, "not for the praises and rewards of men, but out of love to the thing itself, out of joyous devotion to the work which the Lord thy God gives thee." Not to lord, but to lead. The Good Shepherd went before the sheep. We are to be ensamples to the flock. There is no short cut to influence; we must first be ourselves what we desire others to be. The flock will observe what we are, even more than they will listen to what we say. Our life will be more eloquent than any sermon we can preach. The average man will only understand Christ as we reveal Him. "By manifestation of the truth, commending ourselves unto every man's conscience in the sight of God."

The Chief Shepherd.

How can this high ideal be realised? How can we be faithful under-shepherds in our life and ministry? Only

by looking unto Jesus, the Chief Shepherd.

(1) Look at Him as Saviour. The Good Shepherd gave His life for the sheep. He shrank not even from the Cross, to be the Saviour of the world. Have we, with St. Peter, been a witness of His sufferings? Have we ever seen for ourselves "the agony and bloody sweat, the Cross and passion" borne for us? Do we know His power, not only to forgive, but to keep? Many subtle temptations will come, dark days, days of difficulty; keep close to Him, and our "path will be as that of the just which shineth more and more unto the perfect day."

(2) Look to Him as the One Who gives power for service. "Without Me ye can do nothing." The Apostles went forth to an age sunk in pleasure, steeped in sin, dead in conscience, bankrupt in spiritual life; they went forth and they conquered. The Christ that paroled them and gave them victory can do the same for you. What was the secret of their power? "They were men full of faith and of the Holy Ghost." "Ye shall receive power after that the Holy Ghost is come upon you." It was by the Holy Spirit the first great triumphs were won. The forces of sin which we shall have to fight are strong to-day, but remember, this conquering force, this unbounded and consuming energy, is at our command. Ask for it, take it, use it.

(3) Look to Him for our message. Proclaim Him. He alone can heal the wounds of war and usher in a reign of peace and brotherhood. Christ alone can solve the problems of labour. No schemes of human betterment can succeed without the spirit of Christ and His Cross. What a revolution would take place in the political and industrial world if Christ were claimed as Saviour and Friend. May our hearts burn with this tremendous conviction that "the acknowledgement of God in Christ can solve for us all questions in the earth and out of it."

(4) Look to Him for our reward. "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Jesus Christ will come then as the Judge; our work will be tried. According to our faithfulness, so will be our reward. Through the years disappointments, trials, misunderstandings, failures may come, but let us keep this thought ever before us—He knows and understands. With Him, and not with man, lies the final judgment of our service, and "He will reward every man according to his work." Often in the days that lie before, our mind will turn to this solemn hour of ordination. Let one figure be ever kept before us—that of the "Great Shepherd of the sheep." Following Him, may we, as under-shepherds, "be an ensample to the flock; may we feed and tend the flock, and give our life for the flock, so that when the Chief Shepherd shall appear we may receive the crown of glory that fadeth not away."

English Freedom.

"If there is one thing we in this country stand for to-day, and have stood for and have achieved through numberless years of blood and sweat, it is intellectual and religious freedom. . . . There is no country, including Russia, where there are not somewhere lovers of freedom who look to this country to carry the torch and keep it burning bright until such time as they may again be able to light their extinguished torches at our flame. We owe it not only to our own people but to the world, to preserve our soul for that."

—Stanley Baldwin, M.P.