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The fairest impression of the Bible is to have it printed on the heart.

Divine power is forfeited when we use it to turn our own wheels.

While obedience is better than sacrifice, it is the motive power behind it.

The poison of the serpent is counteracted by the Blood of the Lamb.



"Australian Church Record,"  
Diocesan Church House,  
Sydney, November 19, 1931.

Dear Boys and Girls,

When we say of a boy, "he is a brick," we mean that he has grit and backbone, that he puts his heart into what he does. "Theseus, my son, go into that thicket, and you will find at the plane-tree foot a great flat stone; lift it and bring me what lies underneath." So said the mother of a youth who became a famous Greek hero. Theseus found the stone too heavy to lift, and for some time the stone remained unmoved, but he knew he had to lift that stone, so in order to grow strong he spent his days as an athlete. Then came the wonderful day when slowly the stone was raised, and underneath he found the sword which was to help him to liberate many precious lives from slavery and death. Life is not intended to be an easy thing for any one of us. Christ calls His disciples to follow Him along a hard path. For some it has meant martyrdom, the sacrifice of life itself. Hugh Latimer, on his way to the stake to be burned for the sake of Christ, turned to his companion in martyrdom, and said, "Be of good comfort; play the man; we shall this day light a torch which shall never be put out."

### Playing the Man.

We are not called in these days to make such a sacrifice, but if we would live the Christian life worthily, there are things which we have to face. We have to face criticism. When you are criticized and sneered at for being a Christian, stand your ground, and smile; and determined that, whatever happens, you will be true to your Great Captain. St. Paul has warned us that we must expect these things if we are seeking to be good soldiers of Jesus Christ. Stand up to your temptations, and the moment you feel that something is wrong in your life, go to the great Captain, and say "Lord Jesus, Captain of my soul, help me to be a man, and to conquer sin in Thy strength. Take me and brand me with Thy Cross." If you are going to endure hardness as a good soldier of Christ, then time must be given to prayer and to reading of God's Word. Read carefully and prayerfully, asking God to open your eyes, and to grant you spiritual understanding. Devote a

few moments each day to a quiet heart to heart talk with the Lord Jesus. Resolve that from now onwards you will not only be Christians, but capable Christians, splendid Christians. If you would be a true crusader, you must press onward and upward to the sunlit hill of God, ever facing the foe, and never turning back.

Your loving friend,

THE EDITOR.

### Starting a Lie.

The "Licensing World," in their issue of July 6, printed the following paragraph in a column of quotations, headed "Things People Say":—

"I confess that I very often do not agree with some of the remarks made on 'Temperance' platforms, and I cannot endorse the statement that if a man touches alcoholic liquor at all, he is sure to get worse and worse. I have drunk alcoholic liquor for a good many years of my life, and I have never at any time felt that I could not check or control it."—Dr. Temple, Archbishop of York, and son of that notorious advocate of teetotalism, the late Dr. Temple, Archbishop of Canterbury.

In the July 20 issue, the "Licensing World" published the following letter from the Archbishop of York:—

"To the Editor of the 'Licensing World.'  
"Sir,—My attention has been called to a paragraph in your issue of July 6, which attributes to me the statement that 'I have drunk alcoholic liquors for a good many years of my life.' As I am, in fact, a life-long teetotaler, I should be glad if you would insert this correction. It is clear that the remarks of somebody else have been inadvertently attributed to me.

Yours faithfully,

"WILLIAM EBOR.  
"Bishopthorpe, York."

The old meaning of the word "protest," which meant practically to "testify," appears in the Protestation taken by the whole House of Commons on May 3, 1641, and next day by all the Protestant Lords. It was then sent down into the country for signature, and appears in a number of parish registers with the signatures—or marks—of many parishioners. It begins:—"In the presence of Almighty God, promise, vow, and protest, to maintain and defend as far as lawfully I may, with my life, power and estate, the true Reformed Protestant Religion, expressed in the doctrine of the Church of England, against all Popery and Popish innovations within this realm contrary to the same doctrine."

Growth in grace is not measured by ability to detect faults in other people.

To the Manager,

"Church Record,"

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A Paper for Church of England People

# THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

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### "THE AUSTRALIAN CHURCH RECORD"

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### EDITORIAL.

#### The Joy of Giving.

IF ever there was a Christmas Season demanding rich and abundant giving, it is that of this year of grace 1931. In these hungry times many an one will perforce go without, if the golden art of giving is not applied liberally, wisely, and personally. We trust that not only the needy, but also our great Evangelical Societies and Church institutions will find multitudes of supporters during this festive season. There is rich joy in giving. When our Lord said it is more blessed to give than to receive, He presented to His people one of the noblest ideals the world has ever known. The Master's whole life was an example of that. He gave and gave and gave, but this was not sufficient for Him. He offered His own sinless life and spotless character on Calvary for the sake of the whole world. The festival of our blessed Lord's Nativity is, undoubtedly, the greatest time in the year for practical service to other folk. We might ask ourselves the question, how can we make the Christmas of 1931 better than the Christmas of 1930, or of any other year? Surely, this can best be done by putting into practice His words, "It is more blessed to give than to receive." Let us give then. To whom? We need not look far. Everywhere and on every hand, there are countless op-

portunities for the realisation of this great ideal. A little imagination will help us to see what giving and withholding means. There is not a religious or philanthropic organisation existing on the basis of voluntary subscriptions that does not live by faith. Our columns tell of Gospel triumphs at home and abroad; they give us pictures of work done for humanity in the Christ Spirit, and make plain to us the varied activities that have been called into existence by the inspiration of the Name that is above every Name. Those behind the scenes know the self-sacrifice that is involved in maintaining God's work, and there is no Evangelical organisation that cannot tell of those who have given until it hurts, in support of the advance of the Kingdom of God. Giving to God is the most unselfish of all human activities. And, at the same time, it brings a double happiness, or in these days of organisation a triple happiness—happiness to the man who gives, happiness to the Society that receives it, and happiness to the workers who know that the work they love most is not forgotten.

#### The Book Tax.

WE join our protest with that of others to the Commonwealth Government's imposition of heavy taxation on imported books. Not only has the cost of all forms of overseas literature increased through the unfavourable exchange, amounting in the case of British publications to nearly 30 per cent., increasing with American publications to nearly 60 per cent., but the Federal Government has imposed a sales and primage tax of nearly 20 per cent. The effect of such will be seen at once. Clergy are feeling the strain already because important theological and kindred literature has become so enhanced in price that it cannot be purchased. The action of the Federal Authorities amounts really to a premium on ignorance. These are times when men must keep abreast of the thinking of the times, they must be accessible as easily as possible to the information and inspiration which the leading thinkers of Great Britain, the Continent, and U.S.A. so readily impart, but this will be practically impossible now! Books are prohibitive. Not only will the loss fall heavily upon our scholars and leaders of thought in all the professions, but school children and the whole community in general will ultimately suffer. Books are not luxuries—they are absolute necessities. The sales field is too small in our limited Australian population to warrant publishing houses reproducing such works here! There is not the big market, yet those who desire such publications ought not to

be debarred from purchasing simply because of prohibitive costs and forsooth to fill a hungry Federal Treasury. There is no doubt that certain incidence in Australia's present fiscal policy was never for a moment contemplated. Indeed, we make bold to say that in not a few directions the minister in this matter has gone wild. The imposition of excessive duties in certain respects has been unwarranted at this stage in Australia's history. To bring books within the category is clear evidence. We trust that our Universities, the educational authorities, and scientific circles will bring sufficient weight to bear on the Minister for Customs so that some alleviation may ensue.

#### Gandhi's Loin-Cloth.

THIS, and his spinning wheel, have exercised a great influence over the Indian mind. As we see his picture in the London streets we are reminded of Jeremiah's linen girdle, and Ezekiel's tile and iron pan. The loin-cloth and spinning wheel are signs. They stand for two things—antagonism to Western Civilization, and Indian Nationalism. All people of human sympathy must sympathise with both of these. Western civilization brings many blessings, but it also brings much evil. Only to mention three—the American picture house, the Western grog shop, and "civilized" reasons for and methods of birth control. But Gandhi's loin-cloth and spinning wheel can neither save India nor solve its present political problems. The sight of Gandhi dressed in a loin-cloth and carrying his spinning wheel crossing Downing Street to enter the door of 11 would probably cause as strong a mental reaction in the mind of a zealous and proud Mohammedan as it seems to have done in that of Mr. H. G. Wells. Every Christian heart should be raised to God in prayer for India. Only Christian principles can save India and only the grace of God can redeem her people. Let us pray for all who name the name of Christ in that land. Let us also pray for a right settlement of her constitutional problems. This means much, not only to India, but also to the British Empire, and particularly to Australia. When we say "settlement," we mean "settlement of her present difficulties." There can be no hope of a settlement that could be permanent in a country so internally divided as India is and in such a state of flux. And any settlement must do justice to the past as well as prepare justice for the future. In the July number of "World Dominion," a London religious quarterly, there is an excellent article by an American missionary of 28 years' standing, on British rule in India. It is written in answer to American criticism.



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## Diocese of Carpentaria.

C.M.S. ABORIGINAL MISSIONS.

The Bishop of Carpentaria writes:—

The Rev. A. J. Dyer is away on furlough from Oropelli, and for a time that mission will be deprived of the sacraments and their leader in the religious life. But it is more serious on the Roper River and Grooto Eylandt Mission. Here the Rev. H. E. Warren is away on nine months' leave of absence, and regretfully I have to tell you that there is very little chance of his returning at the end of that period. As no priest has come forward to carry on his work the lay staff and newly won converts on these stations are left unshepherded; at the best times with only one priest on the staff for these two places the opportunity of receiving the sacraments on one of the stations is very rare, for they are nearly two hundred miles apart by sea. Now there is no opportunity and there are a number of Aboriginal and Eurasian communities. I think that you will agree with me that this is very serious. It is not a shortage of funds, to carry on missions that is so serious in Australia; the more regrettable indication of the spiritual life of the Church in Australia is the lack of missionary spirited priests. The lay workers are to be found, money sufficient in these hard times to carry on is also forthcoming, indicating that the members of our Church are missionary-hearted, but priests to perform the functions of their priestly office in the isolated places and on the mission field are missing. Under such circumstances one wonders, "What of the future of the Church in Australia?"

At this Roper River mission the Rev. H. E. Warren came back in 1930 before his furlough was completed and against medical advice, to fill the gap for a few months; he stayed over twelve months and still no priest volunteered. The question arises in one's mind, "Should the Church begin to withdraw from such missions, leaving the way open to resume the work when priests of the Church have become more missionary hearted?" For without priests, missions are little more than philanthropic efforts, very good in their primary duty, which is that of not only winning converts, but also of leading such converts on to full Church membership and giving them the spiritual strength they need and can receive through the sacraments. For this reason I ask you to intercede for an increase of evangelical zeal in the priests of our Church in Australia, and for the preservation of the faith of converts at Grooto Eylandt and Roper River.

## Diocese of Tasmania.

CHURCH OF ENGLAND LEAGUE.

Ninth Annual Meeting.

Preceded by a short devotional service, the ninth annual meeting of the Church of England League (Tasmania) was held in St. George's parish hall, Battery Point. The president (Mr. J. A. McElroy) was chairman and there was a large attendance.

It was reported that there had been an increase in members, especially in the Glenorchy and Claremont districts.

The election of officers resulted as follows:—President, Mr. J. A. McElroy; vice-president, Rev. F. L. Wyman; secretary, Rev. C. Allen; treasurer, to be appointed; committee, Rev. C. C. Short, Messrs. F. C. Plaster, A. L. Butler, L. L. Dobson, Swift, and J. P. Bradford, Mesdames Hebblethwaite and F. W. Grueber; auditor, Mr. V. E. Wettenhall; assistant secretary in North, Mr. C. H. Rose.

After the business the Rev. E. Griffith, M.A., D.D., of St. Paul's Church, Benalla, one of the largest parishes in Victoria, addressed the gathering on the subject "Is Our Catholic Heritage in Danger?" He said that there was a grave need for organising if the Reformation settlement and the catholicity of the Church, as found expressed during the first three or four centuries, was to be maintained. He referred to an attempt to belittle the results of the Reformation settlement, and said the need was great to contend earnestly for the faith as found in the Catholic Church of the first few centuries, as a number of semi-secret societies had grown up since the Oxford revival commenced in 1833 with the avowed object of reintroducing many of the doctrines which had been discarded during the Reformation. In view of the fact that the Renaissance preceded the Reformation, it would readily be seen that the Reformation was a particular expression of the Renaissance in the ecclesiastical sphere and the shedding of light on the darkness of mediaeval practices. It was

then the Apostolic age came to life again, but speaking with a voice which was not quite the voice of the church. As between the two voices the Reformers chose what they believed to be the earlier and more authoritative. There was need to act similarly to-day. The lecturer advocated the introduction of a Reformation Sunday on which the principles underlying the Reformation might be emphasised. He concluded by saying, "If we lose our Protestant and Reformation heritage as well as our apostolic simplicity we may as well abandon all hope of ever serving as the Church of Reconciliation in a divided Christendom."

## Evangelical Free Churches and Reunion.

At the annual meeting of the Federal Council of the Evangelical Free Churches in England, held at the Baptist Church House, London, on September 21-23, the Council considered the invitation of the Archbishop of Canterbury to resume the friendly conversations on Reunion which, by mutual consent, were suspended in 1925. The letter of invitation, which was in the most cordial terms, was addressed on March 11 to the Rev. Dr. Charles Brown, the Moderator of the Council, and has since that time been submitted to each of the federated Churches in order that the Council might have the authority it now possesses to determine the expediency of renewing those conferences at Lambeth.

The Council accepted the Archbishop's invitation, having in their minds the terms and spirit of the admirable resolutions reached by the "Friends of Reunion" at Birmingham in June last. It is felt that reality and a much better prospect will be given to such conferences if it were known on all sides that the Federal Council of the Evangelical Free Churches will pass on the results of the supreme courts of the various Free Churches which they severally represent. Meanwhile good people everywhere in the present formidable aspect of the world are praying that such forthcoming deliberations may prosper.

## The Challenge of Missions.

Let us agree to concentrate our prayers on the following objectives:—

1. For a Missionary Spirit.—That the Church may see the whole world's need of Christ, and may be ready for any sacrifice in order to make Him known to all mankind.
2. For a Spirit of Prayer.—That the Church may learn to pray as Christ prayed and taught His disciples to pray; and that an ever-increasing number of intercessors may be added to us, until the whole Church is awakened to prayer.
3. For a Spirit of Sacrifice.—That the Church may be willing at whatever cost to follow and to bear witness to the way of Christ as she learns it.
4. For a Spirit of Unity.—That the whole Church, and especially the Church of England, may desire and experience a new unity in Christ.
5. For Courageous Witness in Moral Questions.—That the witness of the Church in the moral questions of our day may truly reflect the mind of God, and may be known and felt throughout the world.
6. For a Spirit of Service.—That a great number of men and women may offer themselves unreservedly to do Christ's work at home and abroad in our generation.
7. For the Completeness of Our Own Conversion.—For the removal of all hindrances in our lives to the manifestation of God's redeeming love and power.

Bishop of Salisbury.

Spiritual values never change, and the more you draw on the Bank of Heaven the more you have to your credit.

## Church Overseas.

(Continued from p. 7.)

universe without taking energy into account, and that energy existed in the space between the particles.

Papers were also read by Sir Arnold Wilson on "The Epic and the Tragedies of Civilisations"; by Dr. H. D. A. Major on "The Role of Religion in Civilisation"; by Canon Raven on "The Crisis of Modern Civilisation"; by Mr. J. A. Fraser Roberts on "The Terrestrial Prospects of Man"; and by the Rev. J. S. Bezzant on "Human Immortality and Eternal Life."

## CHINA INLAND MISSION.

### Thirty New Workers.

A valedictory meeting of the China Inland Mission was held on September 15 to bid farewell to workers leaving for the field this month. The thirty new workers form part of "The Two Hundred" for whom a call was issued in 1929. The Mission has reason to believe that the full number will be on the field by the end of the year, thus proving afresh that when God calls to what seems an impossibility it is safe to go forward.

Of the members of the parties who have since sailed, it is interesting to note that two are doctors—Dr. Thomas R. Murray, son of the late secretary of the National Bible Society of Scotland, and Dr. Max W. B. Gray, a joint-leader of the East Finchley Crusader Class. There are also four clergymen, the Rev. John Carpenter, M.A., curate at St. John's, Lewisham High Road; the Rev. R. D. Guinness, M.A., curate at St. John's, Weymouth; the Rev. C. W. Ellison, B.D., B.Sc., curate at St. Jude's, Midway Park, and the Rev. G. H. Aldis, B.A., Master at St. Lawrence College, Ramsgate, and son of the Home Director. Six men have had their training at the Bible Training Institute, Glasgow, and one at All Nations Bible College, London. One lady comes from Ridgeland's Bible College, and another from Mount Hermon Training Institute, whilst the remainder have been studying at the China Inland Mission Training Home.

## St. Andrew's Tide.

(Continued from p. 5.)

The Six Reports of the Missionary Council have made the facts known. It remains for us to train up the rising generation through Missionary Schools held at regular intervals in every parish in the land.

And must we not pray for UNITY? Nothing is more destructive of the Missionary Spirit than disunion. Who can tell how many potential missionaries are being lost to us in the recoil (so obvious in some quarters) of many of our best young men and women against a Church which persists in squandering itself over controversy? Can we not trust the Spirit of Truth? The Church's doctrine and worship will be safe in His Hands, if only we will trustfully obey His Command and carry the Gospel to all nations.

Our Church needs a new Atmosphere. The Atmosphere of the Church is what we make it; and to-day there is need of a far greater measure of faith, of knowledge, and of unity. Let us pray for these things in penitence and hope.

Your friend in Christ,

St. Clair Sarum,

Chairman.

St. Andrew's-tide, 1931.

Missionary Council,  
Church House, Westminster.



## AN IDEAL MARRIAGE.

Mrs. Bertha E. Phelps, of Mungindi, writes:—

"Fools rush in where angels fear to tread," and some of the followers of Malthus are saying and doing such strange things lately that one would like to say to them: "Take off thy shoes from off thy feet, for the ground whereon thou treadest is holy ground." Crudely expressed though it is, my little poem may perhaps make some of them pause. Oh that someone had the courage to speak in defence of wives! It would need someone as refined as the late Miss Rose Scott to handle such a delicate and sacred subject.

### The Poem.

#### Parenthood in Partnership with God.

'Twas at our wedding, twenty years ago,  
In ecstasy we pledged solemn troth,  
To love most faithfully, come weal or woe,  
And prayed to God for blessings on us both.

Now flesh of mine and bone of my own bone,  
To guard her as a temple wherein dwells  
The Holy Spirit, is my task alone—  
My joy, which every other joy excels.

Together, hand in hand, we breast the tide  
Of human troubles, feeling unafraid,  
And knowing what we need, God will provide.  
If only in true faith we ask His aid.

Five lovely treasures granted to our care—  
The children of this partnership divine—  
Brought joy into our home—these treasures rare.

Are God's, my own dear wife's, and also mine.

Divorce, the wrecker, threatens not the home  
Where wedded love dwells in security—  
Where the best jewel under heaven's dome  
Is treasured in its wondrous purity.

And so we pity those poor human swine,  
Who, in blind greed, tread pearls beneath  
their feet,  
For holiness makes love a thing divine—  
In its chaste beauty—exquisite—complete.

Some Curious Epitaphs.

In the Churchyard of Cheltenham Parish Church (Eng.), the following are to be found:—

To the memory of John Higgs, died 1825.

Here lies John Higgs,  
A famous man for killing pigs,  
For killing pigs was his delight,  
Both morning, afternoon and night.  
Both heats and cold he did endure,  
Which no physician could ever cure,  
His knife is laid, his work is done,  
I hope to heaven his soul is gone.

Another quaint one is to be seen just a few feet distant.

To the memory of John Paine, blacksmith, died 1796.

My sledge and hammer lies reclined,  
My bellows-pipe has lost its wind,  
My fire's extinct, my forge decayed,  
And in the dust my vice is laid;  
My coal is spent, my iron's gone,  
My nails are drove, my work is done.

In the Churchyard at Penrith (Eng.), a very old grave appears to be the last resting place of a soldier. Its epitaph runs thus:—

HALT!  
Billeted here by Death,  
And here we must remain,  
Until the trumpet sound,  
Then we'll rise and march again.

The strong certainty of the last epitaph is much to be appreciated. —"Spermologos."



The Fight for the Faith, by Frank C. Raynor and Ernest C. Taintor, published by Hodder and Stoughton. Price in England, 3/6 net.

This is a most readable volume by two Wesleyan ministers in the Old Land. It is written in terse, vigorous language, and is just the sort of book to place in the hands of young clergymen and thoughtful lay people. There are three sections in the volume. The age of acquiescence, the age of questioning, and the age of revolt. It starts off with the doctrine of free grace as revealed in the New Testament, and goes on to show how this gospel—the gospel of the Living Christ—has been overlaid and cramped by foreign ingredients and the accretions of the centuries. The authors give stirring pictures of the life and work of such men as St. Francis, Dante, Savonarola, Luther, and show what the Spirit of God has meant for mankind through these divinely used persons. The concluding chapter on the Priesthood of the Believer, is to the point, Scriptural, and exceedingly helpful. The earlier chapters are the best, while some of the later chapters are somewhat thin and scrappy. The volume supplies a much-needed antidote to the false catholicism of to-day. We should have liked a clearer emphasis on the place and value of the Atonement. The burden that the Living Christ is present with His people through the centuries is a very necessary one, and in this volume its purpose is present in a cogent and telling way. We warmly commend the volume.

Talks to Young People, by Hugh Paton, published by Robert Dey, Son & Co., Sydney. Price 6d.

This booklet contains a collection of the talks given to the children by the Rev. Hugh Paton, in St. Stephen's Presbyterian Church, Sydney. They are simple, straightforward, and telling. Most of them are made up of some anecdote and the telling of the Spirit of God's own reaction. As far as they go, the talks are helpful and will prove useful for Sunday or evening reading to the young folks of our families. It is a little volume calculated to do much good.

## Irish Church Missions.

The greatest evil in Romanism is its misrepresentation of the Gospel. Rome comes between the soul and Christ. She robs the soul of the knowledge of sins forgiven, and men and women are suffering agony of soul and dread of death because they are terrified of the judgement that most surely awaits them. No Roman Catholic can ever say "Thank God, I'm saved, and I know it," although the apostle John writes: "These things are written that ye may know that ye have eternal life." It is for the purpose of giving this knowledge of salvation and peace of soul to the Roman Catholics that the Irish Church Missions exists, and its methods are various.

In the I.C.M. Schools some 400 children are daily taught the Word of God. "Which maketh wise unto salvation," and they also receive sound secular education, which enables them to earn an honest living.

## "WHOSOEVER WILL MAY COME"

is written over the doors of the Mission Hospitals of the Bush Church Aid Society in the Far Out-Back.

The Sick } Come to us,  
Weary }  
Famished } We dare not turn them  
Anxious } away.

The Best of Christian Service } are always available  
The Finest of Nursing Skill } in Christ's Name for the suffering.

Will you help us in this big work for God and His Church?

Donations are earnestly asked.

Acknowledgements will be made by—  
Rev. S. J. Kirkby,  
Organizing Missioner, B.C.A.,  
St. Andrew's Cathedral,  
George Street, Sydney.

Or by—  
Rev. V. S. W. Mitchell,  
Victorian Secretary,  
St. Paul's Cathedral,  
Melbourne.





## NEW SOUTH WALES.

## Diocese of Sydney.

## THE ARCHBISHOP'S LETTER.

## Busy Days.

Writing to his diocese, the Archbishop states:—

This month has been full of important engagements for the Church, and of considerable labour and strain for myself.

On Wednesday, October 14, General Synod assembled for a Session, which had to be formal, since the Standing Committee of the General Synod had endeavoured to save outlay at this time of financial stringency, and had advised the Bishops that it was not desirable that delegates should attend from a distance. In the circumstances the attendance was larger than we might have expected. Twenty Bishops answered to the roll, including all the four Archbishops, and more than fifty representatives. I regretted the necessity which upset the arrangements that had been made for the Constitutional Convention and General Synod, since, although we fulfilled our constitutional obligations, yet the barrenness of the proceedings left a sense of dissatisfaction at least on the part of those who looked on. I earnestly hope that in another twelve months we may have regained some sense of certainty, and feel able to face all that is involved in carrying through the meetings of the Constitutional Convention and General Synod which the Bishops propose for next year.

On Thursday, October 15, began a series of meetings of the House of Bishops in the Lecture Room at Bishopscourt. The proceedings covered six days. They opened with a Celebration of the Holy Communion at St. Mark's, Darling Point, by the kindness of the rector. The ladies of the parish kindly gave us breakfast afterwards in the parish hall.

At 10.30 we began our work at Bishopscourt, and pursued it systematically till the following Wednesday evening. We usually sat from 10 to 12.45, and from 2.15 to 5. Our family at lunch each day was a large one with the twenty Bishops.

The subjects discussed were wide and varied. I had obtained information from each Bishop of any topic that he desired to bring forward. I had then submitted the proposed list to each Bishop, inquiring in which order they wished them considered. So I was able to draft an Agenda to which we adhered.

The subject which naturally demanded most attention was the New Constitution, which has been much talked about in many other Dioceses besides our own.

Another important matter to which we gave deep consideration was the problems for the Church created by the present unrest. I think that you will find much helpfulness in our Pastoral Letter, which is the outcome of definite prayer and thought.

Then followed such subjects as the Problems of Reunion, Questions Connected with Marriage and Divorce, Disarmament, the Training and Ordination of Candidates, the Ministry of Healing, Work Amongst Lads, Ecclesiastical Fire Insurance, and many others.

## COUNCIL OF CHURCHES.

## United Witness.

About 200 ministers, representing the Church of England and various Protestant bodies, met at the Chapter House, St. Andrew's Cathedral, on November 4, at the invitation of the New South Wales Council of Churches, to consider proposed preparatory action in connection with the Day of United Christian Witness to be held on November 25.

Archbishop Wright, who presided, commended the proposal to the ministers and invited their support. The Rev. C. A. White, ex-moderator of the Presbyterian Church, and Archdeacon Davies, president of the Council of Churches, also spoke, urging the responsibility of the Christian community in these days of difficulty and distress, and the need for greater faith and a more definite stand against the social and economical evils.

There was general cordial support among the ministers for the plans of the Council of Churches, together with agreement to take steps to arouse interest in local centres.

United preparatory meetings are being held in many suburban areas and in country towns. The information received by the secretary at this early stage has been taken to indicate that many big meetings will be held on the Day of Witness, November 25. These preparatory meetings will be continued during the next fortnight, and also special services on the Sundays in November.

## Diocese of Newcastle.

## THE CHURCH'S MISSION.

## The Bishop writes:—

It is the custom in this diocese to use the season of Advent as an opportunity for special appeal on behalf of the Church's Mission. Advent begins this year on Sunday, November 29. I want, therefore, to use this issue of the "Diocesan Churchman" to underline and reinforce the appeal which will then be made in your parishes.

There is no need any longer, thank God, to apologise for the Church's missionary activities. Their value, their indispensable importance in the life of the world, is recognised to-day by all who are in touch with the facts. It is not too much to say that their cessation would be regarded as a disaster of the first magnitude by those who are responsible for the task of government in the non-Christian territories of our Empire.

But the duty of supporting Christian Missions does not rest upon any such con-

sideration as that. We do not send out missionaries in order to facilitate the task of administration, but in obedience to the plain command of the Master we profess to serve. And that command is being emphasised to-day by two considerations which are daily becoming more manifest and more compelling: (1) The world needs Christ, (2) and Christ needs the world.

So far as this diocese is concerned, the facts are as follows: We have undertaken to raise £2700, and, so far, £865 has been received. We must see that the full amount is subscribed before the end of the year, and I ask you all to do your part towards this result. The Diocese of Newcastle has had a splendid record in the past in this connection. I ask you to see that it is maintained.

## Diocese of Bathurst.

## WELLINGTON PARISH.

## Retirement of Archdeacon Brown.

The retirement of Archdeacon Barry Brown, owing to failing health, is no small event in Wellington's history.

The Archdeacon, had he remained until the end of the year, would have been rector here for 40 years. He has worked under three Bishops, and has had Church honors conferred upon him by all of them. The parochial nominators visited Bathurst on the 7th October, and conferred with the diocesan nominators, the Bishop being in the chair, and finally it was decided unanimously to nominate as the new Rector the Rev. Keith Norman, B.A., rector of Narromine, who is expected to take up his work early in December. The nominators were quite satisfied that Mr. Norman was the man specially suitable for the work in the Wellington Parish. After such long service, it is natural that the people will feel the departure of their old rector, but it is hoped that a new man will, by new methods, create a new spirit of earnestness among the people, and that great benefit will result.

## Diocese of Goulburn.

## BISHOP RADFORD IN SYDNEY.

## Denounces Christian Science.

Criticism of Christian Science which, he said, was neither Christian nor scientific, was expressed by Bishop Radford, of Goulburn, at St. Chad's Church, Cremorne, on Sunday, October 18. He was speaking of St. Luke and the evangelist's devotion of his medical knowledge and skill to the service of God and the care of an ailing apostle, and the ministry of healing generally.

The extension of Christian Science, he said, was due partly to the fascination of a new cult over the minds of people who had never realised that the Christian faith offered both knowledge and power in the conflict with sickness as well as with sin. But it was due partly to reputed cures of disease and improved tempers, attributed to Christian Science, but really due to the power of the spiritual over the physical, which was the great fact that lay beneath all forms of faith-healing and bound to tell for good in some degree. But Christian Science had built upon this fact a weird philosophy of the unreality of matter and disease. That philosophy might be safely left to a sound philosophy and a true science to explode and discredit. But this new cult claimed to be the true interpretation of the Christian faith. That claim was based upon forced and false explanations of the language of the gospels, and had been proved to be in conflict with Christian teaching and experience. Christian Science professed great reverence for Christ as the "Way-shower," but it denied the very essence of His work. It regarded Him as teaching that matter and disease were delusions to be banished. But the gospels represented Him plainly as wrestling with sickness and disease, not as delusive fancies, but as actual facts. Obsessed with its primary fallacy of the unreality of things material, Christian Science denied the reality of Christ's death, and therefore, of the resurrection, and also of the incarnation and the grace of the sacraments.

The most effective answer to Christian Science, Dr. Radford added, was to develop Christ's own ministry of healing. The fruits of the healing mission of eight years ago had largely been lost through the failure to continue the ministry of the laying on of hands with prayer.

## CAMPAIGN AGAINST RELIGION.

## Bishop's Warning.

Speaking at a meeting associated with anniversary services of St. John's Church, Wagga, the Bishop of Goulburn (Dr. Radford) said that humanity was menaced by three dangers—anti-Christian industrialism,

irreconcilable nationalism, and moral anarchy. The peace of the world was at the mercy of national passions. France was still afraid of Germany and jealous of Italy, and America was still envious of British naval prestige. The nations talked of peace at Geneva, and prepared for war. Disarmament was the world's only hope of peace, yet Britain was the only nation that set the example of disarmament.

Within Australia, he added, there was the strange paradox "of war between the nations being declared black, and war between classes at home being fostered." There is a creed of irreconcilable conflict between labour and capital, he said. "There is a war cry of violence as the way to a revolution which shall destroy or invert the whole social order. Let us honestly face the fact that if capitalism had been Christian in its outlook, labour would never have turned anti-Christian. Our consciences will then be clear to fight the anti-Christian campaign, which has its headquarters and main body in Soviet Russia. There is nothing anti-Christian in Communism as an economic theory. The peril lies in the organised campaign against religion. Soviet leaders have frankly avowed that Christianity must be crushed, or it will conquer Sovietism. The main issue at stake is clear. It is a choice between the dynamic of religious fellowship and the dynamite of an atheistic force."

## VICTORIA.

## Diocese of Melbourne.

## C.M.S. WOMEN'S MISSIONARY COUNCIL.

A very enjoyable afternoon was spent in the C.M.S. Fellowship Room, on October 26, when the Women's Missionary Council entertained ten missionary guests, including baby Wittenbach. It was greatly to be regretted that the Miss Mollers and the Misses Curlewis could not be present. In the absence of Mrs. Head, Mrs. Weldon directed the meeting. Tea was served first and then the chairwoman, with heartfelt good wishes, presented Mrs. Wittenbach, the Misses Clark, and Sister Seford each with a cheque from the W.M.C. and Sister Nicholson with an entire dish as a wedding gift. Each recipient suitably returned thanks. Mrs. Wittenbach through the mouth of her husband, and Sister Nicholson asking Mr. Oats to reply for her. Miss M. M. Clark spoke feelingly of her gratitude to the W.M.C. for supporting a cot in Ningpo Hospital in memory of Florence Furness, and Miss E. J. Clark begged for prayer for the newly emancipated womanhood of China, modern liberty being surrounded by dangers. Miss Seford gave an earnest little talk on "Thanks be unto God for His unspeakable gift." Mrs. Digby Berry prayed for blessings on the outgoing missionaries, and then Mrs. Doulton impressively linked up the words Prayer, Programme, Privilege and Prospect, showing how our prayers should back the missionaries' programme and that it was our privilege to open to them the prospect of definitely helping forward the Coming of Christ.

Mrs. Weldon also welcomed Miss Richardson, a trainee at St. Hilda's, from West Australia, and farewelled Miss Couch, who has been acting for Deaconess Minna Johnson. Miss Anderson, a missionary from Persia was also heartily welcomed. Her few words in reply were greatly appreciated.

## ANGLICAN CHURCH LEAGUE, MELBOURNE.

The meeting of the Anglican Church League, to be held in the Chapter House, St. Paul's Cathedral, at 8 o'clock on Tuesday, December 1, will be addressed by Rev. Roscoe Wilson, B.A., vicar of St. John's Church, Camberwell. The subject of the address will be "Evangelicalism and Reunion." Mr. Wilson, who is one of Melbourne's outstanding clerical speakers, will deal with the various aspects of this great question. The League has issued, in pamphlet form, the address on "Reservation" given by Rev. J. H. Frewin, M.A. This is considered to be an important contribution to Evangelical literature, and will be posted on receipt of one penny stamp by the Secretary of the League, 3 Chaucer Ave., E. Malvern, S.E.5.

## Diocese of Ballarat.

## THE BISHOP AND MRS CRICK.

## The Bishop writes:—

I do not as a rule introduce into my letters to the "Church Chronicle" anything of personal reference. But I cannot refrain on this occasion from expressing the sincere thanks of my wife and myself to the many

kind friends who have congratulated us upon the gift of a daughter. We appreciate keenly this token of friendship and sympathetic rejoicing, and thank you all from the bottom of our hearts.

## The Diocesan Grammar Schools.

## The Bishop further writes:—

Our Schools have been passing of late through a most anxious period, through no fault of their own. The general economic situation has reacted not only upon them, but also upon the capacity of the Board of Finance to give them the financial assistance that is normally available. I am most thankful to say that the enthusiasm of friends of the School, particularly former pupils, has led to the inauguration of the Ballarat Diocesan School League, which promises to provide the solution of our present difficulties. Very much hard work and organisation remains to be done, in the development of the League and its extension into the country parts of the Diocese. But given the whole-hearted co-operation of our Churchpeople, upon which we know we can rely, we need have no fears for the stability of our Schools.

## Diocese of Bendigo.

## BOARD OF RELIGIOUS EDUCATION.

The Board met recently and discussed, amongst other things, the question of what formed the basis of teaching in our Sunday Schools, particularly as General Synod has issued a manual of instruction embracing four grades of teaching. This manual is called "The Trowel," and it may be obtained from the authorised agent for this Diocese, Miss Leaney, Williamson St., Bendigo. The Board has also issued a circular letter to the clergy, asking them to make an endeavour, if they are not already doing so, to use "The Trowel" in their Schools, particularly as it is from this series of lessons that the annual Sunday School examinations are set.

The examination this year will be on Sunday, November 8th, and the Clergy and S.S. Superintendents are urged to get in their entries as soon as possible. As all the arrangements for the examination cost money, Sunday School treasurers are requested to send in the collections for the XV. Sunday after Trinity to the Registry, as it is from this source, and this source only, that the expenses of the Board are met.

## QUEENSLAND.

## Diocese of Brisbane.

## THE ARCHBISHOP IN SYDNEY.

Referring to his recent visit to Sydney for General Synod and the Bishop's Conference, the Archbishop writes:—

"Here I am the guest of the Archbishop of Sydney and Mrs. Wright, with whom also the Archbishop of Melbourne and Mrs. Head are staying. The Wrights are, as always, extraordinarily hospitable, and are entertaining all of us twenty Bishops, to lunch and tea during our Conference. The Governor of New South Wales and Lady Gaine entertained us all at dinner one evening."

## MISSIONARY MONTH.

## The Archbishop writes:—

"As many of you know, November is the month in which in this Diocese we have, for many years past, tried to rouse people to help the cause of Missions by learning about them, praying for them and giving to them. I hope this coming month of November will be no exception to the rule. I should like Missions to be the subject of many sermons and addresses; I beg you to pray God, both privately and in services in Church, that He will bless and prosper the work of Christian Missions throughout the world; and with regard to giving money to them—certainly more money is greatly needed and the work of Missions is just now being curtailed for the lack of it. All the same, I put this last because I feel that if you become interested and if you really pray for them, the giving of sums will naturally and necessarily follow. But I should like to plead with all Communicants to give five shillings a year at least to Missions. I have asked this of you for many years. Some heed and some do not. But because of the great need and because it is so good for Communicants to feel that this is a thing they really ought to do for Missions if they possibly can, I want you to heed it this year."

## CHURCH OF ENGLAND DEFENCE ASSOCIATION OF QUEENSLAND.

The October meeting of the Church of England Defence Association was well at-

tended. The President, Mr. A. Exley, was in the Chair, and a very instructive and interesting Address upon "The English Reformation and its Contemners" was given by Mr. H. St. G. Caulfield.

The Lecturer proved from historical documents that a demand for the reform of the English National Church was extant and insistent long previous to the reign of Henry VIII., who used this demand for his own personal ends.

The Lecturer pointed out that Henry did not conform to the spiritual and doctrinal teachings of the reformers. This was proved by the promulgation of the Statute of Six Articles, known in history as the "Bloody Statute," which affirmed all the doctrines of the Latin Church, to which the reformers took exception.

He traced the progress of the Reformation during the reign of Edward VI., the attempt to smother it by cruel persecutions during the reign of Mary, and its final triumph under Queen Elizabeth. He outlined its many vicissitudes under the Stuarts and its consolidation during the reign of William and Mary. He gave an account of its attempted overthrow by the Oxford Movement of the last century.

Several members voiced their appreciation of the Address and an unanimous and hearty vote of thanks was accorded the lecturer.

Attention was directed to a new and powerful Oxford Movement on evangelical lines, which is world-wide. An extract from the London "Times," of 22nd August, ult., was received with great interest. It sets forth that:—

"The Local Churchmen's Union are circulating for signature by Protestants of all denominations a petition to the King for action 'with a view to the restoration of order in the National Church.' The Petition states that at present a majority of the Bishops are openly defying the law. The Petitioners beseech the King to refuse assent to the appointment of any Bishop who is not 'a faithful Protestant' and ready to abide by the authority of the Holy Scriptures and to maintain the Protestant Reformed religion as set forth especially in the Articles of Religion and the Book of Common Prayer."

"The Petition also asks that Commissioners be appointed to see that the lawful services are performed in all churches and to deprive any Bishops or clergymen who persist in violating their obligations and disregarding the decision of the Courts having jurisdiction in the ecclesiastical causes."

The Secretary read a letter from Dr. Barnes, Bishop of Birmingham, thanking the Association for the letter of appreciation of his determination to insist that the services in his diocese should be those of the Reformed Church of England. The Bishop states that he was in receipt of similar letters from all parts of the Empire.

It was resolved that the final meeting for the current year in November should take the form of a Christmas Social Gathering.

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"The power men possess to annoy me is what I give to them."—Emerson.

#### NOVEMBER.

- 20th—Queen Alexandria died, 1925. King Edmund died a martyr at the hands of the Danes. He came to the throne at the age of 14 years, A.D. 841.
- 22nd—25th Sunday after Trinity—Stir-up Sunday. St. Cecilia, patroness of Music. Stir-up Sunday receives its name from the beginning of the Collect. We need constant reminder of the urgency of religion. Is the Church ready for the Advent?
- 23rd—Royal Order substituting Tables for Altars, 1550. Clement, third Bishop of Rome.
- 24th—Thanksgiving for Defeat of the Spanish Armada, 1588. Another of Britain's miraculous deliverances from overwhelming forces.
- 25th—John Knox died, 1572. What a man! Fearless was his character. St. Catherine, martyr, of Alexandria. She was torn on a spiked wheel. Hence the popular fire-work of St. Catherine's Wheel.
- 29th—Advent Sunday. This day teaches the two Advents. First, when Christ was incarnate. The Second when He shall come again to judge the world.
- 30th—St. Andrew. Intercessions for Missionary work. Another sign of the Times is the distribution of the Word throughout the world by Missionaries and by Bible Societies, 644 languages is the latest record of the British and Foreign Bible Society.

#### DECEMBER.

- 1st—Locarno Peace Treaty signed in London, 1925.
- 3rd—Next issue of this paper.



#### The Reformation.

HOW few Churchpeople know the history of their own Church. How few ever read it. It is a wonderful story how God raised up our forefathers—Columba, Aidan, Augustine. The Church of the Reformation is still the Church to which we belong. It was reformed in the sixteenth century, not created. The Reformation Movement was political, social, and religious. It had its period of reaction, but it all helped to give stability to the final settlement.

The whole story is one of a great Nation awakening in its strength to throw off the shackles of superstition, magic and papal tyranny. Great men did much, the political situation did much, but it was England as a whole which, under God, reformed her Faith and her Church.

It was not Henry VIII. who made the Reformation, he was only an accidental factor in it. The Reformation was made by the minds of a Wycliffe, a Sir Thomas More, and an Erasmus. The cry of the spirit of man was for FREEDOM, for permission to live, think and practise those things essential to its life. The Reformation was the greatest blessing that ever came to England. Men like Cranmer, Latimer, Ridley, Hooper, Rogers, are among God's greatest gifts to the Church through all its history.

They showed the only Christianity which will survive. They showed us

that the religion of Jesus Christ was the only escape from the oppressive tyranny of the middle ages. The hand of Authority in the Roman Church comes down heavily on all who ask for freedom, civil, social, intellectual in the modern sense.

The spectre of George Tyrrell, the devout and convinced Roman Catholic, creeping excommunicated into his grave, crushed by the Church to which he had given his life, Baron von Hugel, a most devout and simple believer in the Church, regarded with suspicion by Rome because he sympathised with men like Tyrrell and Loisy in their search after truth. These things should make Churchmen think!

The Roman Church is ever as it was. Its good and evil are alike unchanged. We have to learn that lesson again today. There is no prospect of the Church of Rome altering its policy or relaxing its coercive grip. Protestants need not attack the Roman Church. Controversy is waste of time. The Reformed Church of England must ever stand for a positive Faith, which is seen in witness and life.

A Protestantism which is irreligious, self-indulgent and rejects the authority of religion is of no value to-day. The call to-day is for men of conviction like those of the sixteenth century, who had such a burning love for Christ and the truth, that they would sooner go to the stake than renounce the faith; and bear all indignities rather than give up the Bible.

People should not call themselves Protestants unless they know the reason why. What are the principles for which they stand? Freedom of conscience, civil and religious, liberty to research in every branch of knowledge.

Evangelical Churchmen are the children of the Reformation. We are called upon to make our witness more fervent, joyous, powerful and practical. We need more effective preaching of the great Doctrines of the Church. Atonement through the Blood of Christ. Free access to God through Him who "opened up the new and living Way." The finality of Holy Scripture as the last appeal in matters of Faith.

We are greatly disturbed at the ritualistic development within our beloved Church in recent years. Many of our Bishops are very largely responsible for this. For the true Christian man the Touchstone of Truth and Reality in the sphere of Religion must always be the Mind and Spirit of Christ. The Church needs to recover the loyal reverence of the first days for the supreme Authority of her ever present Lord. All Authority is given unto Him in heaven and in earth. His Authority is not man's Authority. It can never be delegated. The Living Spirit of God is ever present and eternal. He alone is our Authority in matters of Faith.

Christianity owes its triumphs to the faith and activity of **Loyal Individuals**. If an Evangelical Revival is to come, we must pray and work. There will be a waking when the new life stirs in the Church, awakened from a false Catholicism that narrows and divides, to a **True Catholicism** that enlarges and unites.

We challenge any honest seeker after truth to show where any of the following are found in the New Testament—

Transubstantiation.

Reservation of the Sacrament for Devotional purposes.

Requiem Masses.

Invocation of Saints.

Penance and the Modern Confessional.

The Cult of the Blessed Virgin Mary. They are the products of a false Catholicism which we shall ever repudiate.

We stand for a Catholicity based on the Gospel. Its basic principles are taught by Christ. Catholic Christianity is the Original Christianity of Christ and the New Testament.

The tide of the Spirit may be low in Australia to-day. We believe that above the world's discord, confusion and sin, God's Holy Spirit waits to manifest Himself through every human instrument who will yield himself to Him.

We hear the words of St. Paul: "Watch you, stand fast in the Faith, hold fast that which is good."

#### Reunion.

##### How Does it Stand?

THE question of Reunion has been before us for years! As to how far matters have advanced is a subject for very divided opinion. The Lambeth Fathers of 1920 seemed to open the door wide to our non-episcopal brethren. Meantime a hardening and perhaps reactionary influence has been at work, so much so, that Lambeth of 1930 appeared to bang the door. Episcopacy must be preserved at all costs!

##### A Notable Article.

We have been much impressed by an article which the Rev. Dr. Vincent Taylor, Professor of New Testament Language and Literature in the Wesley College at Headingly, Leeds, contributed to the July number of "The Hibbert Journal." His subject was "Reunion and Nonconformity" and in his paper he dealt trenchantly with the Bishop of Gloucester's article on "The Lambeth Conference and Reunion," which appeared in the January issue of "The Church Quarterly Review." Dr. Taylor treats the subject with a dignity and at the same time an incisiveness and candour which render his contribution important. In reply to the Bishop's charge that the Nonconformists have made "extraordinarily little response" to the Lambeth Appeal, in which the Bishop claims that we went very far indeed in our concessions towards them, Dr. Taylor urges that in reality no "concessions" were made at all. "What the Bishops did was to abandon certain untenable positions relative to the Episcopate and the spiritual validity of Non-Episcopal Orders and Sacraments, and to range themselves with the Nonconformists in accepting views which have long been the commonplaces of critical scholarship. The step was great, if belated, but it was not a 'concession'; it was the courageous admission of mistakes which are still widely current."

##### The Historic Episcopate.

It is evident from a perusal of Dr. Taylor's article that the Historic Episcopate, as at present manifested, is a very real difficulty in any prospect of Home Reunion. To those who, like ourselves, regard Episcopacy as belonging to the 'bene esse' and not the 'esse' of Church government, the arguments advanced by Dr. Taylor must make a strong appeal. He contrasts the Bishop of Gloucester's position with that of Bishop Gore and asserts that while the former "speaks of Apostolic

## Church Overseas.

### THE CHURCH AND OLD CATHOLICS.

#### Proposed Basis for Intercommunion.

The report of the meeting of the Joint Commission of the Anglican Communion and the Old Catholic Churches, held at Bonn on Thursday, July 2, 1931, has been published by the Society for Promoting Christian Knowledge, together with the minutes of the Conference and an explanatory letter by the Bishop of Gloucester (price 1s.).

#### The Modern Bishop.

Dr. Taylor reminds his readers of the passage in the Appeal of the Lambeth Conference of 1920, which ran thus: "We greatly desire that the office of a Bishop should be everywhere exercised in a representative and constitutional manner, and more truly express all that ought to be involved for the life of the Christian Family in the title of Father-in-God" and of the Bishop of Gloucester's own statement that "It is not Episcopacy as it is presented by the mediaeval Church, not the Anglican presentment, which is the mediaeval conception modified by a good deal of English common sense, but the constitutional Episcopacy of the early centuries that we desire as a basis for reunited Christendom." To this Dr. Taylor applies the remark that "eleven years have passed, and when we look for any step towards the realisation of their own desires we find—nothing! The Bishop is still a Prelate; he is addressed as 'my Lord' he lives in a 'palace' and is surrounded by earthly pomp and circumstance." He might have enforced the point by a reference to the increasing tendency of the Bishops to dress up in mitres and gaudy vestments.

#### The Sacerdotal Hindrance.

But the greatest stress in Dr. Taylor's article is laid on what may well be called the Sacerdotal Hindrance. He plainly states that "the main reason why Nonconformists are unwilling to accept the Episcopate is a just and well-founded fear of Sacerdotalism." His objection is to "any conception of sacramental grace which works ex opere operato, which depends for its effectiveness upon priests whose 'ministries . . . are valid in the sense of being canonically regular.'" He had already dealt with the Bishop of Gloucester's conception of what is "canonically valid" and what has only spiritual validity. He avows, quite rightly, that this so-called Catholic conception of sacramental grace is anything but Catholic in its manifestations. He sees in a united Church in which the Episcopate is "a necessity," a Church "in which yet wider opportunity is given to the spread of sacerdotal ideas." It is a danger which certainly demands careful consideration. The whole article deserves to be read and pondered by the Bishops and all who have authority in our Church.

#### A Word to Wireless Preachers.

A Yorkshire rector, referring to wireless preachers, says: "I have never yet heard any broadcast preacher encourage people to support the church in their own neighbourhood, and it seems to me a neglected opportunity. Surely one could do that without offence as a propagandist if no denomination were mentioned." I am inclined to agree with my correspondent. It is very seldom that the importance of corporate worship is mentioned by broadcast preachers.

### Message to the King.

The Bishop of Ripon presided at the opening meeting of the full Conference and Lord Dickinson read the following message, which was sent to the King: "The Conference of the World Alliance for International Friendship through the Churches, meeting at Cambridge, consisting of delegates from Churches in thirty countries, begs to offer to your Majesty its respectful greetings on this the first occasion of its coming together in England. It trusts that the efforts made by the Alliance to bring together the Christian communities and encourage them to foster ideas of goodwill between all peoples of the world will commend itself to your Majesty, knowing that your Majesty has always looked with favour upon all that tends to unite the nations in friendship and in peace."

The Prime Minister sent a message, in which he said: "All your influence, all your wisdom and strength are needed to promote among peoples the spirit of goodwill which is not easily provoked and thinks no evil, and a state of public opinion which does not seek security in arms. I am sure that your deliberations at Cambridge will bear good fruit during the coming all-important months."

### MODERN CHURCHMEN'S CONFERENCE.

The eighteenth Modern Churchmen's Conference was held at Oxford during the second week in September. The subject for consideration was that of "Man"—dealt with, it appears, largely from the scientific standpoint. Dean Inge's Presidential Address was on "Humanism: Pagan and Christian."

Professor Sir J. Arthur Thomson read the first paper on "The Nature of Man," dealing with his biological status in relation to other forms of life.

Mr. M. C. Burkitt, University Lecturer in the Faculty of Archaeology and Anthropology at Cambridge, and a son of Professor F. C. Burkitt, read the second paper on "External Nature and Man's conflict with, conquest of, and adaptation to it."

The third paper, read by Dr. William Brown Wilde, Reader in Mental Philosophy at Oxford, dealt with "Man and his own Nature," especially with his progress in understanding, expressing and controlling himself. (Man as psychologist, artist and moralist.)

The first paper at Wednesday's session was read by Sir Francis Young, husband, whose subject was "The Root of Religion." He said that consciously or unconsciously, we had to decide one question affecting our whole lives. Did we or did we not believe that the world is governed for good?

The Rev. C. F. Russell, Headmaster of Merchant Taylors' School, Crosby, and a former Hulsean Lecturer, read a paper on "The Root of Morals."

Canon Lilley was the special speaker at Wednesday evening's session, and read a paper on "The Nature of Grace."

Sir Oliver Lodge, in a paper on "Evidence for Humanity's Survival of Physical Death," said we could not understand the activity of the material

(Continued on p. 11.)

### FRIENDSHIP THROUGH THE CHURCHES.

#### International Conference at Cambridge.

The eighth International Conference of the World Alliance for Promoting International Friendship Through the Churches (but the first of its kind ever held in this country), opened at Cambridge on September 1st, when four hundred delegates and visitors were welcomed by speakers representing the University, the City, and the Churches of the City.

Conferences and committees are meeting throughout this week discussing for the most part, the question of Disarmament, and the importance of the Conference will lie in the strength of the support to be given to the effort at Geneva in February towards Disarmament.

Among the delegates, who include dignitaries and other representatives of the Churches of thirty nations, are a number of youth delegates, who held a conference of their own over the week-end, discussing the problems which the youth of all nations is facing.



## WAYSIDE MUSINGS.

(By the Wayfarer.)

## PRESENT DAY PROBLEMS.

"WHAT'S going to be the outcome of all this misery and discontent?" asked the young lady. "Things are getting worse every day. More men unemployed; more men going on the dole; heavier taxation on those who do work in order to provide for those who can't get it! Why, we shall soon have half the population idle, and the other half working to feed and clothe them. It wasn't so ten years ago. Brown says it's because we have too many people in the country; but the population isn't very different from what it was then. Jones says it's because of machinery; two men do now what ten used to do then; and Smith says it's because there isn't enough money to go round, and the Government ought to print twenty million pounds' worth of bank notes and circulate them; and Thompson says that it's because we are paying too much interest on our War debts. What's the real truth in the matter?"

"It's what I've always told you," said the young Communist. "It's the unequal distribution of wealth. We want a Government that will control all industry and all production; and give to every man an equal share of everything; and let no man have more than his share. Things will never be right until we get a Soviet like Russia. The competitive system has had a long trial, and has failed."

"I don't like what I hear about Russia," said the young man. "Not that you hear much. They keep it too jolly close, and won't allow enquiry or investigation. But from the little that we do hear, it seems to be downright slavery. Men have to work, not from choice or for pay, but because there's the firing squad not very far away. That kind of thing may suit a down-trodden, spiritless people like the Russians; but it would never do for Anglo-Saxons. No! I like better the system that Bellamy gave us in his book 'Looking Backward.' Every citizen gets every month his share of the national wealth, but he gets it in Cash Orders that become valueless at the end of the month. Every man can spend it as he likes, he can buy houses, or clothes, or furniture, or he can waste it on drink or gambling; but no one can save it up or accumulate wealth."

"Doesn't he have to earn it?" asked another.

"Yes," said the young man. "Of course he does. There's a local committee, a kind of Town Council, that allots every man his work and there are Inspectors to see that he does it."

"Plenty of room for favouritism and injustice, I should think," said the other. "Who chooses a man's calling for him?"

"He chooses it himself," said the young man, "but he has to get Government consent, or else the easy trades would be overcrowded; or they might do as they do in Russia,—make every man follow his father's calling."

"And that's what you would call a free country!" said the young lady. "But suppose you limit a man's choice of a profession, what's to prevent him from loafing over his job. Say he's a doctor,—who is to know that he does his best for his patient? I think if I were sick I'd rather have a doctor under the competitive system, where each man is trying to extend his practice, than a doctor paid by the State,

who had no interest in curing me. It strikes me that under that system, where every man is equally paid, you'd soon have a nation of slackers and loafers; unless, of course, you followed the Russian system, and always had the firing squad handy."

"You can't get a perfect system anywhere," said the young Communist. "But you can't deny that the competitive system has failed."

"I don't think it has failed," said the young man, "except where, as in this country, and to a certain extent in England, you make a hotch-potch mixture of the competitive system with Communism. The bottom of the whole trouble in this country is the Arbitration Act, which is pure Communism, and has done more to cause distress and unemployment than all other fool legislation put together. Abolish the Arbitration Court,—allow to all men freedom of contract, and wouldn't nine-tenths of the distress and unemployment disappear?"

"Yes," said the young Communist, "it would; and then you'd have a lot of down-trodden wage-slaves;—men working for just a bare existence; and that's what we are out to prevent."

"I think that in ninety-nine cases out of a hundred" said the other, "the Unions are strong enough to prevent that. But I admit that such a danger exists. Unhappily, in every country there are always men without character or energy, and they always go to the bottom, and need to be spoon-fed. Even under Communism the most active and energetic would somehow get ahead of the loafers. But, man, Communism and the competitive system don't exhaust the list. There is a third system in the field, which you haven't mentioned."

"What system is that?" asked the young Communist.

"Why the Christian religion," said the young man. "The faith and teaching of the Lord Jesus Christ. It has become clearer and clearer to me while we have been talking, that, without that, neither the competitive system nor yet Communism will bring peace and happiness to the world. But that with it, we might have peace and prosperity under either system."

"Christianity!" said the young lady, "but isn't that just what the Russian Communists are most afraid of? Don't they say that they must destroy Christianity or Christianity will destroy them?"

Then an older man interposed. "That's just their terrible mistake," said he, "although I have seen the statement supported even by bishops in Australia. Christianity is consistent with any form of honest Government. On the one hand it requires honest work from every man. 'If any man will not work, neither let him eat' (2 Thess. iii. 10); and on the other hand it says, 'Masters, give to your servants that which is just and equal; knowing that ye also have a Master in Heaven with Whom is no respect of persons' (Eph. vi. 9). Communism itself is not wicked. It is only the Atheistic Communism of Lenin and Stalin that will lead the world to ruin and to the final Judgment Seat of God. The professed aim of all Communism and Socialism is the greatest happiness of the greatest number, is it not?"

"That is so," said the young Communist.

"Well," said the old man, "that is just the point where all you Socialists and Communists go wrong. You all imagine that happiness can be manufactured by law; and that it depends

on outward circumstances. You think the rich must be happy and the poor unhappy. Whereas the facts are generally just the reverse. A poor man in England may bring up his family on 18/- or £1 a week; but his home is as happy, and his children stronger and healthier than those of the millionaire. It's only when the poor man begins to envy the rich that he becomes discontented and loses his happiness. Grades of prosperity will always exist as long as some men are cleverer and more industrious than others; but Christianity teaches faith in a Heavenly Father's over-ruling Providence; and makes a man contented with his lot; and there is no other happiness anywhere than contentment; just as the only unhappiness in the world is discontent. Christian love and Charity could convert a Communistic system into Paradise; and only Christianity can amend the evils of the competitive system. When Christian employers look on their wealth as a God-given trust; and take pains to know the families of the workers, become their friends, and seek to alleviate every case of distress; and when Christian workmen take their work as a God-given privilege, to be discharged faithfully, as to the Lord and not only to men, then will the golden age of peace and prosperity return to the world."

"Yes," said the young lady, "but how can it be brought about?"

"No one of us individually," said the old man, "can bring it about; but we can each individually aim at it, and we can each pray 'Thy Kingdom come; Thy will be done on earth as it is done in Heaven!'"

## St. Andrew's-tide.

## Missionary Intercession.

(From the Bishop of Salisbury, Eng.)

## TO EVERY CHURCHMAN.

My dear Friend,

"What wilt thou that I should do unto thee?" So spake our Lord to the blind man. In order that He may answer our prayers, He calls upon us to formulate our desires. What shall we ask at St. Andrew's-tide?

The answer is plain. For the extension and establishment of the Kingdom, the prime necessity is Missionaries. "How shall they hear without a preacher?" So every year we pray for an increase of personal agents.

But we have no right to expect a full answer to our prayers until we really try to secure the conditions in which alone the tender flower of missionary self-offering will flourish. In our gardens, as we all know, the choicest blooms require special conditions of soil and climate—of soil as the source of life, and of climate as the means to maturity. Even so in the Church, the harvest of consecrated life, of brave adventure, and of missionary zeal depend upon certain conditions; and if we desire more missionaries, we must go a step further back and pray for an environment throughout the Church favourable to their growth and development.

What are the features of that environment? First and above all there is that requirement which the Lord made of His Church before ever it was confronted with a hostile and bewildered world: "When the Son of Man cometh shall He find FAITH on the earth?" The world is very dark in these days. Economic distress, political unrest,

suspicion, fear, pride are hiding God from men's eyes; men are groping bewildered in the wilderness. Now, there is conviction enough in the Church to enlighten the prevailing darkness; but we must trim our lamps, we must see that the witness of our experience shines out over the troubled waters. In other words we must study our Faith afresh; we must view it in the light of all the difficulties, yes, and of all the fresh ideas, which modern progress has brought us; and we must test it all in prayer and in practical life.

This is what we are essaying in the "Way of Renewal" which has followed the Archbishop's Pastoral of 1929. The Clergy, thank God, are on the move all over England; and the laity will soon follow.

First, then, let us pray for an atmosphere of living Faith in the Church.

But with Faith there must be KNOWLEDGE. A Missionary Church must not only know God; it must be aware of the World and its needs. In the past there have been soul-stirring appeals, like the appeal of Livingstone, or the Martyrdom of Patten, or the stern and splendid example of Captain Allen Gardiner. But these have been individual appeals, and only a few individuals and groups have risen up in heroic response: there has been no general sense of missionary obligation. We shall never see an adequate supply of men and women until the missionary obligation is part of the very atmosphere of the whole Church.

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Canon J. S. C. Banerjee, of Allahabad, India, is to be consecrated Assistant Bishop of Lahore. His work will be chiefly among the village congregations of the Central Punjab.

The Right Rev. M. H. Maxwell Gumbleton, D.D., lately Bishop of Ballarat, Victoria, has been appointed Assistant Bishop in the Diocese of St. Edmundsbury and Ipswich, England.

The Rev. R. H. Pollard, rector of Lithgow, has been nominated to the rectory of St. Paul's, Wahroonga, both in the Diocese of Sydney.

Several C.M.S. missionaries labouring in East Africa, Canon and Mrs. Burns, Rev. O. Cordell, Miss K. Miller, and Miss N. Bullard, will reach Sydney at the end of November. They are coming on furlough.

Canon Cullwick, formerly well-known as Archdeacon of Melanesia, but who for many years past has served in the Diocese of Waiapu, has retired from the active ministry and will reside in Auckland.

The Rev. A. W. Tongue, M.A., formerly on the staff of the King's School, has taken a flat at Darlinghurst, Sydney. He has been absent from Australia, in England, some three years, and lately has acted as chaplain to English speaking communities in the South of Spain.

The Rev. J. W. and Mrs. Ferrier returned to Sydney by the P. & O. "Strathnaver," on November 12, after an extended visit to Ceylon, India, and Great Britain. Mr. Ferrier will leave for South India in the New Year, where he will undertake Chaplaincy Work.

An interesting wedding took place recently at St. Stephen's, Richmond, Melbourne, when the Rev. A. B. H. Riley, of the Adelaide C.M.S., was married to Miss G. Bennett, of Melbourne. Subsequently Mr. and Mrs. Riley left Adelaide by the P. & O.

steamer "Mongolia" for Yei, a C.M.S. Station in the Southern Sudan.

We notice, both with pleasure and interest, that Mr. George Conolly, son of the Rev. A. W. Conolly, rector of Gordon, N.S.W., was ordained deacon by the Bishop of Mombasa on October 11. Accompanied by his wife, a daughter of Canon and Mrs. Beghies, he returns to Sydney on furlough about the end of November.

Mr. A. T. Kay, Town Clerk of Blackheath, N.S.W., and a zealous Church Officer of the parish Church, has been appointed Town Clerk of Dundas, near Parramatta. Mr. Kay laid the foundations of his Christian witness at St. Bede's, Drummoyne, under the rectorship of the Rev. T. D. Reynolds, now serving in the Diocese of London.

We notice with interest in the September issue of the "Expository Times," a learned and illuminating study of Psalm LXXXIV., by the Bishop of Goulburn, the Right Rev. L. B. Radford, D.D. We commend the article, not only for the instruction of our readers, but as a sample of ministerial study much to be desired in all our clergy, though their lives are engrossed in a multitude of tasks.

The Rev. A. R. Holmes, Th.Schol., rector of Gosford, N.S.W., has received a cable intimating that he passed the Bachelor of Arts examination of the University of London. Mr. Holmes graduated with Honours in Philosophy, which embraced the following subjects: Logic and Metaphysics, Psychology, Ethics, Social Philosophy, and Comparative Ethics, History of Philosophy and Economics.

The Rev. F. J. and Mrs. Dillon, of St. Peter's, Richmond, N.S.W., were farewelled by 300 parishioners on October 21. The parish church presented Mr. Dillon with a wallet of notes, as also did the Church at Agnes Banks, while the Richmond Tennis Club gave him a leather suit case. Mrs. Dillon received a gold wristlet watch from the parishioners, together with an electric lamp from the Sunday School.

Miss K. Boydell, of the N.S.W. Branch of the C.M.S., left for Japan on November 14, after several months' furlough. She goes back to her station at her own charges, and therefore will be an honorary missionary of the Society. At the monthly meeting of the Branch Committee, on November 2, Miss Boydell was bidden God-speed. Her deputational work during furlough has been much blessed. She has touched many hearts by her searching and inspiring words.

Dr. and Mrs. Maybury, of the Melanesian Mission Hospital at Fuafofu, British Solomon Islands, was welcomed by the Women's Auxiliary of the A.B.M. in the Blue Tea Rooms, Sydney, on November 10. There was a large attendance, and Dr. Maybury gave a most interesting account of his work. Mrs. Maybury's health has not been at all satisfactory and their return to Melanesia is improbable. Miss Dr. Simson, of Melanesia, and the Rev. A. and Mrs. Mason, returning to the Mission from England, were also welcomed.

Writing with reference to the late Rev. W. M. Madgwick, the Bishop of Benigé states:—"I have never met a man who loved God's work more than he did. Even when long past the age when most have retired, he cheerfully toiled on with unabated zeal, not infrequently undertaking a Sunday's work which would have tired a much younger man. It must be nearly 30 years since I first met him—long before his Benigé days, and always he was the same, animated with the desire to work for God. All of us wish to convey to Mrs. Madgwick, Mrs. Drewett and all others who mourn his loss, our respectful sympathy."

The Governor of N.S.W., Sir Philip Game, has been visiting for the first time, the historic town of Bathurst. During his stay he

officially opened the All Saints' Cathedral Fete in the presence of a record attendance, and said that what was wanted more than everything else in Australia, and throughout the world, was confidence in themselves and in each other—confidence in the power of man, with the help of Providence, to work out his own salvation. Dr. Crotty, Bishop of Bathurst, in introducing the Governor, said that the Throne had never meant more to the British Commonwealth of nations than it did to-day, and it exercised a wholesome influence against the disintegrating forces now threatening the Empire.

In referring to his visit to N.S.W., the Rev. R. H. Owen, headmaster of Uppingham School, England, who left Sydney on November 7, by the "Orontes," states how deeply he has been impressed by Sydney's Great Public Schools. Time had only allowed him to visit the Sydney Church of England School, North Sydney, and The King's School, Parramatta. Fine work was being done in those two schools. He had also paid a visit to Sydney University, which deservedly held a high place among the universities of the Empire. "My first object wherever I have landed," said Mr. Owen, "has been to get into touch with our old boys, and it has given me great pleasure to renew my friendship with old pupils of Uppingham and old schoolfellows of Dulwich. School affection is a strong bond of union."

Mr. C. M. C. Shannon, a leading Sydney Churchman, has retired from the position of General Manager of the Australasian Bank of Commerce, following upon its amalgamation with the Bank of N.S.W. Mr. Shannon is an old Alumnus, Dulwich College, England, and since coming to Australia in January, 1914, for the post he has just relinquished, the Bank assets grew from over 6 millions to 15 millions odd. Mr. Shannon takes a large part in the Church and social work of the community. Among other positions, he is chairman of directors of the Clergy Provident Fund (Diocese of Sydney), a trustee of the Church of England Property Trust, a lay canon of St. Andrew's Cathedral. He is also chairman of the Council of the Royal Empire Society, a trustee of the Walter and Eliza Hall Trust, and a treasurer of the Navy League.

The Ven. Archdeacon Davies, B.D., Principal of Moore College, Sydney, has a very attractive article in the October issue of "Church Overseas." He states that, except in Victoria and South Australia, "accredited teachers of any denomination are given the right of entry into State schools during school hours for the purpose of giving specific denominational religious instruction to their own children." In secondary education the Church more than holds its own; it has great schools which take the leading place. "But the political activities of the Roman Catholic Church in Australia, and the predominance of the Irish element therein, have tended to accentuate the line of demarcation between Romanism and Anglicanism, and to make the Australian Anglican feel much more of a Protestant than his English counterpart."

## Hymns for Sundays and Holy Days.

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

## Hymnal Companion.

Nov. 22, Sunday next before Advent.—Morning: 10, 386(41), 289, 383. Evening: 95, 165, 90, 87.

Nov. 29, 1st S. in Advent.—Morning: 73, 64, 81, 68. Evening: 69(31), 79, 75, 37.

## A. &amp; M.

Nov. 22, Sunday next before Advent.—Morning: 627(569), 529, 633, 233. Evening: 288, 252, 683, 73.

Nov. 29, 1st S. in Advent.—Morning: 51, 53, 48, 268. Evening: 640(76), 204(191), 226, 362.

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"The last day is hidden, that every day may be regarded."—St. Augustine.

"The day shall declare it."—St. Paul.

#### DECREE.

4th—Thomas Carlyle born, 1795. Here was a layman who wished to take orders at one time, but fulfilled a ministry of preaching righteousness.

5th—Rome made Italian Capital in 1870. Irish Free State constituted, 1922.

6th—2nd Sunday in Advent. Coming by the Word. To how many does God come in the reading of the Bible? How the Bible of the Dust confirms the Scripture. The excavations in the Near East, make the Bible speak again. St. Nicholas, a bishop in Asia Minor. Patron Saint of Russia and of seamen. "N" in the Catechism answer is, by some, supposed to refer to Nicholas as the Patron Saint of Boys. He is also the alleged original of Santa Claus.

7th—End of South African War, 1902.

8th—Richard Baxter died, 1690. We are forgetting the heroes of the past. Falkland Naval Battle, 1914.

9th—Fall of Jerusalem before British Forces, 1917. Britain has a great trust and high privilege.

12th—Delhi made capital of India, 1911.

13th—3rd Sunday in Advent. Ember prayer to be said this week. This Sunday we think of God coming to His people through His Ministers. What a sacred office, and how much the clergy need the thought of their people that Christ may come through them.

Council of Trent, 1545. This was Rome's counterblast to the Reformation. It was by no means a General Council even of the Roman Church. But it served to undo much of the Reformation work.

14th—Duke of York born, 1895.

15th—House of Commons rejected the Revised Prayer Book, 1927 (first time).

16th—Ember Day, and Friday and Saturday following.

17th—Thursday, Next issue of this paper.



#### The Advent Hope.

THE Advent Season, with its clarion call to arousal, should be listened to by all who profess and call themselves Christians. The beginning of a new Church Year also should make us take ourselves seriously to task with a view to making our faith and witness a real and vital thing in the community to-day.

The call of the Baptist to "Repent, for the Kingdom of God is at hand," came at a time of "Crisis" in the history of the Jews. The young Prophet, with his stern message of Righteousness and Judgment to come, stirred the whole of the nation. They recognised the Reality of his message and brought forth fruits worthy of repentance.

Australia is passing through a crisis unprecedented in her history. It is a call for character. We believe men are beginning to see more clearly what is involved in the revelation of God's will for the life of men. The present is a crisis in which every man is being called upon to understand the true meaning of life and his responsibility to God and to the life of the community of which he is a part.

The world has never before, in so short a time, experienced such changes comparable with those that have occurred in the last ten years. The whole of our social fabric is undergoing change. Men are to-day being forced to think out again the true meaning of life and to realise that the welfare of each is dependent upon the conduct of others to a degree hitherto unknown. Life is interdependent. Men are being brought together industrially and socially by irresistible forces over which they have no control. They will either fall upon each other in deadly hatred, which will lead to disintegration and decay of society, or they will be bound together with ties of mutual respect and brotherly goodwill.

The outcome of the present crisis depends upon ONE THING only, the character of the men concerned in the crisis. Can Jesus Christ have the kind of men and women He wants to thrust out into the thick of life? If Christians are to be the "salt of the earth," then they must awaken from their apathy and get behind their Church in her witness for truth and righteousness.

The call is for Godly men, men of Christian character, men of thorough going sincerity in every walk of life. Men of goodwill towards all men, simply because they are men. Men who will recognise the fact that in every situation the chief factor is the MAN HIMSELF. If Christianity is to win through in these days of change and stress, it will only do so as those who profess it manifest the spirit of Him who loved men because they were human, irrespective of their wealth or poverty.

The judgment of God must begin at the House of God. The axe is at the root of the tree. We must judge ourselves in the Light of Him whose Spirit is that of mercy, truth and love. Every opportunity for a deeper fellowship must be used, new friendships must be formed, and adventures of prayer and service in common seized upon. It must be brought to the conscience of the whole Church of the need of common action in our common extremity and common duty. Faith in God needs to be re-born in all our hearts. Nothing is impossible to those who love our Lord in sincerity and truth. It is the aggressive Church that alone will smash all the anti-Christian forces in our Community. If the kingdoms of God and of His Christ," then there must be a revival of such a kind that the powers of earth shall be shaken.

The Second Advent of Christ is a call, not to sit down and dream of an advent of catastrophic significance, and wring our hands in despair at the tasks that await us, but rather the coming of our Lord as a thief in the night, by that quiet penetration of His Spirit in the hearts and lives of men.

The Kingdom of God means the Reign of God over all men and creeds and peoples. How much then is to do, how comparatively few there are to do it.

Christianity will always be in the minority in the world, but we have behind us the omnipotence of God. The challenge is to the Church to be awake and on the march, for the day of victory is assured.

"Onward then, ye people,  
Join our happy throng;  
Blend with ours, your voices,  
In the triumph song."

God means all He says and will do all He has promised.

#### The Christian Ministry.

THERE is no doubt, that many amazing notions are being aired in these days with regard to the Christian Ministry. Sacerdotalism raises its hoary head in truculent ways and is bent on an all-in policy! We confess that it was with little patience that we read the other day where Dr. Goudge, Regius Professor of Divinity in the University of Oxford, stated that **it is nothing less than a disaster that "the first question put to those to be ordained to the diaconate in the Anglican Ordinal—Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministrations?"**

#### Theories of Ordination.

In the Report on the Lausanne Conference we read: "There are in non-episcopal bodies, two prevalent views as to the nature and significance of ordination. One of these approximates more or less closely to that with which we are familiar; and it was adopted by the Joint Conference at Lambeth in May, 1922, which agreed to say that in Ordination, together with the commission to minister, 'Divine grace is given through the Holy Spirit in response to prayer and faith for the fulfilment of the charge so committed.' But, side by side with this, an opinion is very widely current that Ordination is never more than the corporate recognition and commissioning of persons to whom the inward call of Christ has already made to be ministers." At a time like the present it is well that we all should have clear views as to the character of the Ministry that is exercised in our Church and avoid wrong ideals which have possession of many minds. When the Ministry is the subject of discussion and strong unhistorical and unscriptural statements are made on one side, it is only natural that men should run into the other extreme, and assert that the part the Church takes in ordaining men is purely formal. The reaction from superstition goes too far, and we must recognize that our Church definitely holds, without asserting any theory of transmission, that, in ordination, God, through the Holy Spirit, confers grace for the work of the ministry in response to the prayer and faith of the Church.

#### Need of Clear Views.

We certainly do not share in any way the opinion of Dr. Goudge that to require of men the conviction that they have been called by God to the Ministry is disastrous. No man can undertake the office of a Christian Minister without experience in his own heart, that he is doing what God wills. The responsibility is so great and the results so incalculable that a man who presents himself for ordination with the feeling "who is sufficient for these things," without knowing that "his sufficiency is of God" cannot be an able minister of the New Covenant. The call comes from God—the commissioning comes from the Body of Christ—the Church of God, and the gift which enables the man to perform his duty faithfully is of God, given at Ordination. There is no incompatibility between the two gifts—the gift of the inward call—the gift of the Spirit given at ordination. We hold that the Spirit of God works in the heart of the individual and in the Church as a whole. But both depend on the immediacy of the Spirit—it is not a mediated Spirit by any outward means. He is there by the grace of

God, and the witness of the Spirit is experienced by those who are the sons of God. The witness gives proof of its reality to men in different ways, but the result is the same. The man knows that God wills him to be a messenger of glad tidings, and this knowledge leads him to offer himself to the Spirit-dwelt Body, the Church, to be commissioned for the work of the Ministry.

#### Inward Call—Outward Act.

The Church, through its appointed ministers, acknowledges the inward call of the man, and by the outward act of ordination sets him apart. He needs grace for his work, and in response to the prayer and faith of the Church the Holy Spirit gives special grace for the special work to which the man is called. We can never forget that the ministry, as such, is not of man's creation, but of God's gift. "And God hath set in the Church, first Apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." "And He gave some, apostles; and some, pastors and teachers." These words of St. Paul prove that when our Lord chose the Twelve He gave the precedent, which He continued in the Church after His Ascension. We find St. Paul saying to the Ephesian elders at Miletus: "Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost has made you overseers, to feed the Church of God which He hath purchased with His own blood." And we remember that Titus was left by Paul in Crete to "ordain Presbyters in every city" as the apostle had appointed him. The candid reader of the New Testament can have no doubt as to the foundation of the Ministry of Divine authority, and that the Ministers of the Gospel are men who had been called to the work and had been given grace to discharge it faithfully. No ambassador is self-appointed. He is sent by those who have the right and power to send him; he is commissioned by the State and works within the limits of his authority. So it is with the Christian ministry. It is Divinely ordained to act as pastors of the flock of Christ, and all who engage in this duty must have that sense of loyalty to the Head of the Church and authority to discharge their office, which alone can fit them for the performance of their task.

#### The Church's Part.

The Church of England, in its Twenty-third Article, lays down the true position as to the calling for public ministration. "It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation, to call and send Ministers into the Lord's vineyard." Our Ordinal, in "The Form and Manner of Making of Deacons," commands the Bishop to say, with the laying-on of his hands, "Take thou authority"; in the Ordering of Priests, the Bishop says, when laying his hands on the candidate, "Receive the Holy Ghost" and the Archbishop, when a Bishop is consecrated, uses the same words. No one, who is desirous of acting in accordance with the teaching of the Church of England, can take upon himself the office of Bishop, Priest or Deacon without being

commissioned in this fashion, and believing that it implies a ratifying of the inward call and the gift of the Spirit. It is true that in the Making of Deacons no mention is made of the gift of the Holy Spirit, but when it is remembered that the authority is given by the representative of the Church indwelt by the Spirit, to the man who says he has been called by the Spirit, no one can doubt that he receives grace for his special work. In "the higher ministries" the prayer is offered for the gift of the Spirit, and the ordaining Bishop says, when hands are laid upon the candidate, "Receive the Holy Ghost." Evangelical Churchmen do not depreciate the Christian ministry. They insist on the two-fold call—the call to the individual and the call by the Church—and believe that God gives His grace to those who faithfully and humbly receive ordination. Spiritual qualification comes first, but this does not imply the reality of the gift when the qualification is present. To do so is to evacuate ordination of all it means in the New Testament as well as in the Formularies of our Church.

#### Australian College of Theology.

##### Class Lists for 1931.

Scholar in Theology (Th.Schol.).

Second Class.

Davies, William Herbert ... Carpenteria

Part I.

Harris, Arnold William ... Goulburn

Eggleston, Cecil F. ... Ballarat

Kadellie, Edward Gerald ... Adelaide

Alexander, Clarence Barton ... Sydney

Gair, Thomas Albert ... Melbourne

Passed in Single Subjects.

Old Testament.

Blake, Douglas ... Wangaratta

Boydew, William Edward ... Wangaratta

Duncombe, Victor C. G. ... Armadale

Harrington, Roy Vincent ... Armadale

Hunt, Henry Edward ... Brisbane

Church History.

Blake, Douglas ... Wangaratta

Boydew, William Edward ... Wangaratta

Dixon, Francis Charles ... Ballarat

Felton, Herbert Eric ... Sydney

Tymms, G. Gordon ... Melbourne

Comparative Study of Religion.

Burkitt, Walter Emra K. ... Newcastle

Hobart, H. Hampden ... Newcastle

Rothero, Clifford Roslyn ... Armadale

Tracy, Roy Dickson ... Armadale

Licentiate in Theology (Th.L.).

First Class.

McCray, Annie Vida, B.A. ... Brisbane

Second Class (in order of merit).

Betts, Henry Frederick, St. John's Coll.,

Gilbert, Godfrey, St. John's Coll., Grafton,

Marshall, Harold, St. John's Coll., New-

Evans, Ernest Wynne ... Melbourne

Mauder, Egbert Francis, St. Aidan's Coll.,

Dobb, Henry James, St. John's Coll., Bathurst,

Latta, Gilbert Charles, Ridley Coll., Melb.

Apsey, Gordon John, St. Aidan's Coll., Ballarat

Lowe, Raymond Horace, Moore Coll., Sydney

Vaughan, John Harrington, Moore Coll., Sydney

Cooper, Oscar William C., Moore Coll., Sydney

Fleming, Thomas Robert, Ridley Coll., Melbourne

Blades, Arthur Bromley, St. Barnabas' Coll., Adelaide

Burgess, Colin Ernest B., Moore Coll., Sydney

Dodson, Victor Sidney ... Bendigo

Duffy, Walter Charles, St. Aidan's Coll., Ballarat

Ellis, Howard William ... Bathurst

Fawell, Herbert Edmund, St. Aidan's Coll., Ballarat

Gardner, Albert Edward, Moore Coll., Sydney

Gason, John Vance ... Melbourne

Gill, Cecil Ernest G., M.B., Ch.M., New Guinea

Guest, Charles Ambrose, St. John's Coll., Newcastle

Johnson, Ronald Arthur ... Goulburn

Lawrence, Philip Sydney, B.A. ... Perth

Lee, Jack Henry ... Bendigo

Little, George James ... Perth

Mills, Harold James ... Armadale

Mullen, Robert Henry ... Bathurst

O'Hara, Reginald Herbert, St. John's Coll., Armadale

Palmer, Angus Elor, St. John's Coll., Wangaratta

Pegg, Charles William, St. Aidan's Coll., Ballarat

Rees, David James F., St. John's Coll., Ballarat

Roberts, Arthur Thomas ... Newcastle

Rush, Frank Walter, St. John's Coll., Newcastle

Sansom, Joseph Donald, Ridley Coll., Gippsland

Slaughter, Frederick E., Ridley Coll., Gippsland

Standen, Frederick George, Moore Coll., Sydney

Thornton, Hazel Victoria, Deaconess' House, Newtown, Sydney

Wood, William, St. John's Coll., Bathurst

Woodrow, Walter Eric, St. Columba's Hall, Wangaratta

(Ten failed.)

Passed the First Half of the Examination.

(In order of merit.)

II. P. \*Sharwood, Alexander L., M.A., St. Francis' Coll., Brisbane

II. P. Lambert, Laurence Taplin, Moore Coll., Sydney

II. P. Redshaw, Horace George, St. Francis' Coll., N. Queensland

I. Daish, John Donald S., Christ Coll., Tasmania

II. P. Armstrong, John, St. Francis' Coll., Goulburn

II. P. \*Looker, George Gilham, B.A., Moore Coll., Sydney

II. P. \*Whereat, Charles Ronald, St. Barnabas' Coll., Adelaide

II. P. Seymour, Philip, St. Barnabas' Coll., Perth

II. McKie, John David, B.A., Melbourne

II. P. \*Taylor, William Thomas, St. Barnabas' Coll., Adelaide

II. P. \*Ironsides, Alan Leonard, Moore Coll., Sydney

II. P. \*Earp, George Thorold, B.A., Moore Coll., Sydney

II. P. \*Gray, William Christopher, St. Barnabas' Coll., Adelaide

II. Davies, Herbert ... Melbourne

I. Ussher, Clifford Edward ... Bathurst

I. P. Clougher, Sergius Frederick, Christ Coll., Tasmania

I. Shaxte, Edwin Douglas ... Bendigo

I. Sims, Charles Albert ... Riverina

II. P. Lloyd, Ronald, Davis, Ridley Coll., Melbourne

II. P. \*McDonald, Brian, St. Aidan's Coll., Ballarat

I. P. Cooper, Edward James, St. John's Coll., Bathurst

II. P. Harper, Jack Reah, Ridley Coll., (unattached)

II. P. O'Brien, Ronald Arthur, Moore Coll., Sydney

II. P. Dunbar, William Don C., St. Francis' Coll., Bunbury

I. P. \*Tassell, Horace F. P., St. Columba's Hall, Wangaratta

II. Begbie, A. E. S., Moore Coll., Sydney

II. Luders, K. William, Moore Coll., Sydney

I. Langdon, Lewis Samuel ... Bendigo

II. Beyer, Thomas David, Ridley Coll., Gippsland

The Following Candidates were Held Over.

II. Waterman, James R., Queen's Coll., Melbourne

I. P. Dau, Frederick John, St. Columba's Hall, Wangaratta

I. Smith, Herbert Reginald, B.Sc., Moore Coll., Sydney

I. Weiss, Carl Robert A., St. John's Coll., (unattached)

II. McWilliams, George Benjamin, Ridley Coll., Melbourne

II. Tyler, Walter William A., Bendigo

II. Saunders, Kenley Frederick, Sydney

I. Cranswick, Richard Bruce, Christ Coll., Tasmania

II. P. Smith, George Frederick D., Moore Coll., Sydney

(Twenty-nine failed.)

\* One extra subject.

P. Indicates that the Candidate has satisfied the Examiner in Philosophy.

By order of the Delegates,

JOHN FORSTER,

Registrar.

Booloominbah, Armadale,

20th November, 1931.





## NEW SOUTH WALES.

## Diocese of Sydney.

## CATHEDRAL SITE.

The question of the removal of St. Andrew's Cathedral has been brought to light again by the Government. The press states that the State Cabinet has decided that representatives of the Government should confer with the St. Andrew's Cathedral authorities on the proposal to transfer the Cathedral to the old Mint site.

The Premier (Mr. Lang) said that the object of the conference was to bring the agreement up to date, so that it could be ratified by Parliament and by the Church authorities.

The Minister for Labour (Mr. Baddeley), the Chief Secretary (Mr. Gosling), and the Minister for Justice (Mr. McKell) were deputed by the Cabinet to attend the conference.

## ST. LUKE'S HOSPITAL.

According to the twelfth annual report of the directors of St. Luke's Hospital, Darlinghurst, the work of the institution, despite serious financial handicaps, has been carried on successfully. The hospital has acquired its own stock of radium. The building loan has been considerably reduced, the amount now being £28,500. A loss of £2074 has been sustained on the working account, but the net surplus on the donations and subscriptions account amounts to £1617. Admissions to the hospital numbered 1277.

"The unusual circumstances of the past 12 months," the directors state, "have caused a considerable lowering of the subscriptions and donations received as compared with previous years, but results have largely exceeded what could have been reasonably expected."

## DAY OF CHRISTIAN WITNESS.

Wednesday, November 25, the Day of Christian Witness in Sydney, was well observed. Central Churches in both city and suburbs were crowded. In the demonstration at St. Thomas', North Sydney, 22 various congregations gathered after converging processions through the streets, upwards of 5000 joining in. Gladesville, Dulwich Hill, Randwick, Darling Point, Marrickville, witnessed fine united gatherings, while the Cathedral, Pitt Street Congregational, the Scots' Church, St. James', and Christ Church had notable services. Earnest appeals were made by various ministers and much prayer and zealous interest were revealed. Altogether the effort was worthwhile and much good has resulted.

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the living Church. The 'glorious church' is not dependent upon either of these things. It is a Church that is alive to the reality of Christ. The 'glorious church' will be alive to the needs and claims of men, it will be hopeful, it will have spirit and daring."

## SUNDAY SCHOOL TEACHERS' ASSOCIATION.

Rural Deanery of Parramatta.

The 77th Quarterly Conference of the above Association was held at St. Mary's, Guildford, on the afternoon and evening of Saturday, 14th November. Eight clergy and about 170 teachers and officers were present, representing 29 schools.

The social period of the afternoon was given over to tennis and cricket, and a visit to the Truant School and Pipe Head Waterworks, kindly arranged by the rector of the parish, the Rev. J. Poole.

After returning, a special service was held in the church, the Revs. J. Poole and W. R. Brown officiating. The rector gave an instructive address on "Lesson Preparation."

Tea followed, which was served by the Parish Schools, and greatly enjoyed by the visitors.

The Conference commenced at 7 p.m., the rector extending a hearty welcome to all. The Rural Dean and President of the Association, the Rev. S. M. Johnstone, M.A., then occupied the chair, and outlined a proposal to establish a College in the Rural Deanery for the purpose of training teachers for the Th.A. (Associate in Theology) Certificate. The Conference was unanimous in welcoming the proposal.

The Rev. F. W. Tugwell, B.A., rector of Holy Trinity, Dulwich Hill, then addressed the teachers on "The Social Side of Sunday School Life." The address was greatly appreciated by all present.

## VICTORIA.

## Diocese of Melbourne.

## CATHEDRAL SPIRES.

## Archbishop's Appeal.

The total cost of the three Cathedral spires, together with foundation strengthening, was estimated at £105,000. The work is nearly finished now, and by various economies the original estimate has been reduced to £92,000, of which £87,500 will have been spent by the end of this year, leaving £4,500 for the completion next year. The Archbishop writes to his diocese:

"We have still to raise £4,500. For this sum I appeal to all churchpeople throughout the city and diocese. We cannot leave incomplete the Mother Church, which has come to play a very important part in our diocesan life. It will be one of the largest and finest of our Cathedrals in the Dominions, and we want to share with our predecessors the privilege of making this great Church worthy of our Anglican heritage. If we are loyal to our Church, here is an opportunity to show our loyalty. We appeal also to Christians of other denominations.

The Cathedral, with its three spires, will be one of our most beautiful buildings. The view of it from the St. Kilda Road recalls the Cathedral at Litchfield, which is one of the memorable sights of England. We believe that Melbourne will be proud of this Cathedral in its finished state."

## THE ARCHBISHOP'S LETTER.

## Cathedral Gift.

The Archbishop writes:—

"The Cathedral has also received a beautiful gift in the form of a processional cross, which Mrs. Snodgrass has presented to us in memory of her husband, the late Canon Snodgrass. It is an important addition to our treasures, and will help us to emphasise the beauty of worship. Mrs. Snodgrass has also by her generosity enabled us to reface the east end of the south aisle so that it may be used as a place of meditation and prayer. We hope to have a suitable table there, and chairs, with books on various subjects, so that people may come in, especially during the luncheon hour, and strengthen their faith by what they read."

## GAMBLING AND BETTING.

Further, His Grace states:—

November 3 was Cup Day, when thousands of people attended the races, and some hundreds of our Church people held Sunday School picnics. The fascination of betting, at a time of financial restriction like the present, makes us remember what an insidious evil it is. Our wealth is not a possession

sion with which we can do what we like. It belongs to God, who has given it to us in trust, and we must spend wisely all that we have to spend. We cannot take part of what God has lent to us and dedicate it irrationally to mere chance. I believe that as individuals and as Church people we ought to make a vigorous stand against this social evil. If we are asked to take part in a sweepstake in our shops or our offices, if we are asked to play for money at bridge, or if we are tempted to have a raffle at a Church bazaar, our answer should be simple and clear, "I do not bet."

## MOORHOUSE LECTURES.

The analysis of Dr. Micklem's Moorhouse Lectures is as follows:—"The Religion of the Incarnation."

The Doctrine of Christ in Relation to Man as given in the Prophets.

The Doctrine of Christ, with special emphasis on the truth and implications of the Doctrine of the Incarnation.

The Doctrine of the Church, as the extension of the Incarnation, and the visible embodiment of Christ's Presence and redemptive activity on earth.

The Ethical and Social Implications of the Doctrine of Christ and the Church, with special reference to modern conditions.

Worship, in the wide sense of that conscious response to God which redeemed humanity is called to make a response which finds articulate voice in the Church and especially in the Eucharistic Offering of the Church.

Our Heritage. The extent to which the Anglican Church has sought to express in its order, life and worship, those fundamental truths of the religion of the Incarnation to which the earlier lectures will have pointed.

## EVANGELISTIC CAMPAIGN, 1932.

Many parishes in the Diocese have made arrangements for missionaries in the May, 1932, Evangelistic Campaign. A part of the preparation the Bishop of Gipsland has agreed to lecture on "How to Conduct a Mission," on December 9 and 10. This will be of benefit to those of the clergy who are to undertake missions.

## C.M.S. SUMMER SCHOOL.

The 22nd C.M.S. Summer School will be held at Osborne House, Geelong, from January 9 to 16. The situation is a most attractive one on the northern shore of Corio Bay, set in spacious grounds, with facilities for bathing and tennis. Recreation, including trips to various places of local interest, will be participated in during the afternoons, and the sociability of the School will be enhanced by all members being accommodated in the main building and those grouped round it.

The mornings will be devoted to the deepening of intellectual and spiritual life, by prayer, Bible study and instruction. The Rev. D. J. Knox, of Chatsworth, Sydney, will take the Bible Readings, while the Bishop of Bendigo, who is Chairman of the Summer School, will base his addresses upon the study book "The Clash of World Forces," by Basil Matthews. No more suitable book could be chosen as a guide to a right understanding of the world situation to-day.

Missionaries from Africa, India, China, and North Australia will give the evening addresses, while the Rev. E. Schweitzer will deliver the closing meditations each day.

## REDUCTIONS IN SALARIES.

Faced with a reduction of income from Church properties, and with the added burden that some Church schools are not yet firmly established, the Anglican Diocesan Council recently considered a number of economies. Archbishop Head took the lead and reduced his salary from £2000 to £1600 a year. Other clerical and lay officials of the diocese have agreed to reductions in salary.

## ST. JOHN'S, CAMBERWELL.

On Wednesday evening last, 50 young people were confirmed in St. John's Church, Camberwell, in the presence of a very large congregation. The vicar, the Rev. Roscoe Wilson, B.A., presented the candidates. The hymns of praise were led by an excellent choir, and the addresses by the Archbishop, both before and after the solemn rite, were deeply impressive and spoken with evident feeling by a true father in God who realised the full responsibility of linking up so promising a group of youths and maidens in the spiritual fellowship of members of the Church.

The searching appeal and wise counsel of the Archbishop to the confirmands regarding their duty in watching and guarding the spending of their time in Christian service and in attendance at divine service on the

Sabbath day, was arresting and forceful, and exerted a deep influence on all those present.

After the solemn laying-on of hands, His Grace invited all the parents and relatives to remain in order to come forward and receive his blessing with the member of the family who had just been confirmed. A most touching evidence of family union was manifested. As each candidate gave his or her name to the Archbishop, a word of cheer was spoken and the parents stepped forward to receive a very warm hand-shake and a tender message of helpful advice.

His Grace emphasised the necessity for family prayer, and opened a way to the hearts of both parents and child by his simple, personal touch in uniting members of families in the bonds of Christian fellowship.

The many tender incidents throughout the service will long remain to strengthen and encourage all those who were privileged to be present.

## Diocese of Wangaratta.

## THE BISHOP'S LETTER.

## Liberty and Regulation.

Christ tells us quite plainly how we can be free. First, we must understand the conditions in which we have to live. The more a farmer knows about the requirements of his crop, the climate of his district, and the needs of his market, the more freely he will advance to his goal, a profitable harvest. "Ye shall know the truth, and the truth will make you free." Christ was not, of course, thinking about the training of farmers, but about the wider and deeper truths of our life, and especially that underlying everything else are the laws of God. The principle is the same throughout. The laws of Nature and the laws which regulate men's minds and instincts are all of them given from God. It is because they are regular that they can be known, and thus we can foresee what is to be expected, and live freely and successfully. But, secondly, we must have a regulated inner life. A man who "does what he likes" from moment to moment is not free. He becomes the slave of his passions. "Whoever commits sin is the bond servant of sin." Pleasure, anger, pride, sensuality, get the mastery over us, "so that we cannot do the thing that we would." It is only when a man has a high ideal and a strong and steady purpose that he becomes master of his passions, and that is what Christ can give us. "If the Son shall make you free, you will be really free." It is only by regulation that we can get liberty. Outwardly, we must know the regular conditions which God has laid upon His world, and inwardly we must be self-disciplined by the power of God's Holy Spirit.

## Diocese of Gippsland.

## WELFARE OF YOUTH.

## C. of E. Fellowship.

The Diocese has sent forth to all parishes the Aims and Purposes of the Church Fellowship for Youth.

Aim.—To link all Church Youth, whether members of affiliated organisations or not, in one larger Church Loyalty and Fellowship, on the Christ-centred, four-square basis of activities.

Organisation.—A Church of England Fellowship Branch in a Parish is organised in Groups—for boys and for girls, for juniors and seniors.

Each Parochial Branch is self-governing in accordance with the ideals and aims of the Fellowship.

Each Parochial Branch is controlled by a C.E.F. Council consisting of two sections—(1) The Incumbent and the Leader of each boys' organisation and of each girls' group, as ex-officio members, together with two men appointed by the Vestry and two youth representatives from each affiliated boys' organisation and from each girls' group.

(2) The Incumbent and the Leader of each affiliated girls' organisation and of each girls' group as ex-officio members, together with two ladies appointed by the Vestry and two youth representatives from each affiliated girls' organisation and from each girls' group.

The C.E.F. Council may meet as one body to control the activities of the whole Branch or each section of it may meet independently to control the activities of the boys' and girls' groups respectively. The members of the C.E.F. Councils are elected annually in the month of February by the bodies which each respectively represents. In the month of February the C.E.F. Council shall elect two representatives to the Deanery Council.

Functions of the C.E.F. Council.—The Incumbent shall be the President of the

C.E.F. Council and of each section thereof, and each section shall elect a Vice-President to preside in the Incumbent's absence. Each section shall elect two members to be the Secretary and Treasurer respectively, who, when necessary, shall act as joint Secretaries and joint Treasurers of the C.E.F. Council. Once each quarter there shall be a meeting of the C.E.F. Council at which a report shall be presented by the Secretary and the treasurer of each section. When efforts are held in the interest of the Branch as a whole, the C.E.F. Council shall decide the proportion in which the proceeds shall be applied to the activities of each section.

The C.E.F. Council may—

(1) Encourage regular attendance at Church by the members of its Branch, arrange for the regular corporate communions of its members, plan for Bible Classes and Bible Study and Missionary Groups, an organised young people's Church, prayer circles, communion preparation, and other religious activities.

(2) Organise regular meetings to plan the development of the four-fold basis of the C.E.F., which shall vary in frequency according to the needs and opportunities of each parish.

(3) Organise recreations, competitive games and social activities for the members of its Branch, and also in co-operation with other Branches.

## SOUTH AUSTRALIA.

## Diocese of Adelaide.

## C.M.S. 21st. BIRTHDAY CELEBRATIONS.

In connection with the Birthday Celebrations, a Conference of C.M.S. workers was held in St. Luke's Hall, on Wednesday evening, 11th November, the Federal Secretary, Rev. P. W. Stephenson, occupying the chair. The subject of the Conference was "How to advance the work of the Branch," and each of the several organizations had appointed a representative, who spoke on behalf of its members. There was much interesting discussion, and many helpful thoughts were submitted, and will be acted upon as opportunity offers.

On the 14th November the Celebrations concluded with a Young People's Demonstration, held in Trinity Hall. Members of the C.M.S. League of Youth and their friends were the guests at tea of the General Committee, and were welcomed by the President of the Branch. In replying to the welcome, Miss J. Fernan (President of the League) congratulated the Branch upon having "Come of Age," and told how members of the League were realising more and more, what a privilege it was to be linked up with so great a Missionary Society.

Community Singing followed, after which the Federal Secretary kept his audience interested, telling of his personal experiences on

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The next part of the programme was in the hands of the League, and reflected much to their credit, for, with so many of their members engaged with important examinations, those responsible found their patience and perseverance severely tested. In the preparation and production of a Missionary Play "The Lantern." The result, however, was most satisfactory, and they are to be congratulated. The definite results of their efforts in this direction have still to be manifested, for the Play was a call to all to continue in prayer, individually and collectively, helping together by prayer those in heathen lands.

This gathering also took the form of a farewell to the Rev. and Mrs. H. T. Wright, who are returning to Uganda—Mrs. Wright was the first missionary to be sent out by the South Australian Branch. In his farewell address, Mr. Wright said, "We have been with you for many months, and it is not easy to say good-bye, while we have been here we have been inspired by the love and service of the C.M.S. friends in Adelaide, and we are glad to know that there is a body of people given over to God's service, who are anxious to see His Kingdom come. We shall take with us glad memories of what we have seen here, particularly the work of the League of Youth, and we know that you are all going to keep alight the 'Lantern of Prayer.'"

### Diocese of Tasmania.

#### DIOCESAN COUNCIL NOTES.

Bequest.—Information was received from the Executors of the estate of the late Miss E. Hall, advising a bequest of £500 to the parish of Evandale, under very specific conditions.

St. Luke's, Longley.—A letter was received from the rector of Kingston, advising the total destruction by fire of St. Luke's Church at Longley, on the 8th October. The Secretary advised that the amount of the insurance had been received from the Company, but that the building was very much under-insured, the sum received not being sufficient to replace the Church.

#### CLERICAL MOVEMENTS.

It is regretted that the Rev. R. C. Brown has met with a serious accident by a tree falling upon him.

Rev. W. Hooker, who has been in hospital for some time, is improving in health.

Rev. L. Wall has returned to duty after sick leave.

Rev. S. Baker, of Chatswood, Sydney, has been relieving in the Oatlands parish.

### The C.M.S. in Victoria.

STEADY progress has been maintained in the work of the C.M.S., and there is much for which to praise God when one considers the difficult times. As regards finance, apart from two items, legacies, and an annuity, the other income of the Society is slightly in advance of the corresponding period for last year, while the expenditure has dropped a little. However, this does not mean that C.M.S. affairs are in a flourishing condition. Rather the reverse, because, for some years past, the Raven Bequest has been drawn upon to meet a deficit of some thousands of pounds at the end of the year. In view of the strenuous days ahead and no Raven Bequest to fall back upon, we realise that stringent economies need to be effected and a forward campaign inaugurated.

The visit of the English Delegation has provided us with abundant material and many ideas to be wrought out in such a campaign next year, which, if based upon prayer and the knowledge of the needs and urgency of the work, will, we trust, with the blessing of God, lead to whole-hearted sacrificial effort and a resultant activity commensurate with the need.

A number of missionaries have been passing through Melbourne recently, some on their way to the field, and others on their furloughs. A large party of missionaries went forth early in November for India, including Miss Stella Setford, who is taking the place of Sister Constance Nicholson (now Mrs. Oates) at the Kanaghat Hospital, Bengal. The Rev. C. H. Nash was also on this vessel, paying a visit with his daughter to India. He has a special commission in connection with the Poona Mission near Bombay, and is taking out with him a party of recruits for that work.

On Monday, 23rd November, a large party of African missionaries, including the Rev. Canon and Mrs. Burns, and the Rev. O. T.

Cordell, arrived by the "Maloja" and received a hearty welcome ere they passed on to Sydney. Here is where the new Fellowship Room is proving a real boon, for it is an ideal place for missionaries coming and going. A happy and profitable time is forecast for the forthcoming Summer School, which is to be held again at Osborne House from January 9 to 16, under the Chairmanship of the Bishop of Bendigo. The Committee has been making full arrangements, and have drastically reduced costs so that many who would otherwise be deterred by the fees may be induced to attend. The total cost for the whole period will be 25/-.

We are fortunate in having the Rev. D. J. Knox, of Sydney, who is being brought over specially to give a series of Bible readings.

### The late Miss Wright.

The sad news of the death, at Richmond, England, of Miss Wright, Sister of His Grace the Archbishop of Sydney, has reached Sydney. Her several years of residence in Sydney will be very happily remembered. The late Miss Wright made a host of friends in Sydney Diocese. She was a gracious personality, and ever showed the kindest interest in the work of the Church and the doings of the rectories. Always ready and obliging, she made herself available to speak at various meetings, concerning the Mothers' Union and the Ladies' Home Mission Union. However, she had set her love on the Girls' Friendly Society, and in Sydney proved a leader of the first order, and did much to make the Sydney G.F.S. the live Society that it is! After her return to England she continued to show the deepest interest in the Diocese, and was in frequent correspondence with many old friends. It was her unbounded delight to welcome Sydney Churchpeople visiting England, and she was always unfailing in her interest. She leaves behind the memory of a charming and altogether helpful personality.

#### CONVERTS IN THE MISSION FIELD.

When we look upon the Christian world today, we are reminded that the Roman Church is the largest of the Churches, and in nominal number far exceeds the adherents of the Protestant Churches. Roman Catholic Missions are far older than those of the Protestant Churches—the Missions of the Orthodox Churches are few and comparatively unimportant. In 1925 the Roman Catholic Church claimed to have 13,000,000 attached to its Missions, and at that date there were 8,500,000 attached to Protestant Missions, which were rapidly growing in strength, and the increase per annum has been greater since then. The C.M.S. Annual Report, for the first time, records over one million adherents of its Missions, and this figure is practically the same as the number of Priests, Monks, and Nuns in the Roman Catholic Church. We believe that the number of adherents of Protestant Missions today much more closely approximates those of the Roman Catholic Church than was the case five years ago. We quote always statistics with reserve, for we know how different methods of enumeration are and how largely the personal equation enters into all local religious returns. But it may roughly be held that the "personal equation" is equalised when comparisons of large numbers are made. The call to home and foreign Evangelisation today is the most pressing duty of all those that are laid upon English Churchmen. Are they alive to their privileges and responsibilities?

"Christ is the end, for Christ was the beginning;  
Christ the beginning, for the end is Christ."

### The Mission Zone Fund

## ONE RED LETTER DAY

This coming CHRISTMAS for the CHILDREN of the SLUM AREAS of our City.

Reader! Send a Donation, and have the joy of giving joy to the less fortunate.

ARCHDEACON CHARLTON, Gen. Sec.  
F. P. J. GRAY, Hon. Treasurer.

Diocesan Church House,  
George Street, Sydney.



#### THE MINISTRY OF MUSIC.

Robert G. Moon, Organist and Choir-master, St. Anne's, Ryde, writes:—

Excuse me taking up my pen again on the above subject, but I feel that "Singer," in your issue of the 5th inst., has raised a very interesting point, in asking the question "how can it be avoided?" with reference to the matter of the congregation being left "high and dry" after joining heartily in singing a portion of a hymn.

I well remember on one occasion during a visit to another diocese, when I was in the congregation at a certain Cathedral suffering the same disability, both in Psalms and Hymns, for great liberties were being taken with the "time" as well as the "expression." "Singer" says it seems to be constantly happening with highly trained choirs. Yes, undoubtedly, for the simple reason that I am afraid so often it is the case, that the choir are led unconsciously to think that they are there to "do" the singing and the congregation does not count. What I have always striven to accomplish is a happy medium between the two extreme points, and it certainly CAN be done, but it requires a spirit of give and take on behalf of those who have charge of the music.

Highly trained choirs are more likely to go to extremes in every part of the service because of their particular attention to details. In "special" parts, such as Anthems and "Services," where the choir has it all to themselves, but when it comes to Psalms and Hymns the congregation must be thought of, and an avoidance of "extremes" in expression and time must certainly be observed if a congregational service is to be aimed at, and I take it that it is in a truly Evangelical service; for if owing to the peculiarities of the rendering of the service by clergy organist and choir the congregation are deterred from joining in, a very great wrong has been committed, for many a soul is prevented from giving vocal expression to its desires and has to remain mute and cold; which must surely have a very detrimental effect on the person concerned.

We must never forget that music is the handmaid of religion, that is, it is there to assist and help, not to crush and stifle. To sing with true devotion in one's heart is a delightful music to listen to; at the same time, one cannot help saying far better the joyous expression of a soul even if it is against a "soft" mark of expression in the music, than the petrified silence of a crowd because they are silenced into submission by a frigid artistry that leads them nowhere, certainly not to God.

I am sorry I cannot enlighten "Singer" as to the suitability or otherwise of Lady Carberry's Hymn Book, as I do not know it, but I would like to say in this connection, a very great deal depends on the choice of tunes as to whether you have congregational singing or not. I have known of clergy who want a certain hymn or psalm, and they have it, and it does not matter to them whether it has a singable tune or not, and who would almost have a "blue fit" if the tune of some other hymn or psalm were substituted, totally disregarding the effect on the congregation, who want to sing. This is an interesting subject, and perhaps some other brother will oblige in a later edition in reply.

Apologising for the length of this letter. (The parishes of St. Bede's, Drummoyne; St. Paul's, Chatswood; St. Stephen's, Willoughby; St. Mark's, Northbridge, use Lady Carberry's Hymn Book. Hence "Singer" may inquire of those parishes.—Editor.)

#### THE MINISTRY OF MUSIC.

"Chorister" writes:—

It is pleasing to me, as a chorister of a suburban church for over 30 years, to read the letters in "The Australian Church Record" under the above heading.

In answer to "Singer" in your last issue, I would like to suggest a method that I am sure would brighten up congregational singing. Let the choir sing the first verse of a hymn, then the congregation the second and the choir and congregation the third, the congregation the fourth, and the last verse the choir and congregation in unison. Let some rector give this a trial, and if it is a success with hymns, then the Psalms

and Canticles could be sung the same way. If the congregation are invited to sing, I am certain they would do so. The Praises in the House of God are just as important as the Prayers.

#### HOURS OF CHURCH SERVICE.

"Australian" writes:—

"Church-goer's" suggestion to fix the hour of morning prayer on Sundays at 10.30 would be welcomed, I believe, by most people in this country. I would suggest that the matter be brought forward in Synod in the form of a resolution and perhaps a general change could be made, at least throughout our Diocese.

#### MELBOURNE CHURCHES.

Chas. M. Boughton writes:—

The letter from "Teneo Liturgium" in your issue of 5th November, drawing attention to the fact the Book of Common Prayer is being totally ignored in some Churches around Melbourne, and rectors are compiling their own prayer books, and having them used by their congregations, makes us again wonder if our Bishops have any power left to control or are they what Mr. Roman Catholic friend called them when speaking on the subject of discipline, "mere figure-heads without genuine authority."

Your correspondent, in a kindly way, says that these clergy need a gentle reminder re the charges given to them at the induction. What is the use of a "gentle reminder?" This "gentle" treatment has been misapplied for years, but the cancer is still spreading in the Church of England. Should not a stronger treatment be tried, a surgical knife be used? If makes one sigh for another Janet Geddes, the Edinburgh apple woman, who threw her stool at the Dean who tried to introduce some of Archbishop Laud's pagan ritual into Scotland.

Some may argue that these are not Christ-like suggestions. In all reverence I beg to differ. In meditating on the gentleness of Jesus, we are apt to forget that He was also the "strong Son of God," who hesitated not to call the scribes and pharisees "hypocrites," "whited sepulchres," also uttered strong remarks about the vestments of the time (see Matt. 23). Again, it was no gentle action on His part when He went to the trouble of making a scourge and flogged the desecrating intruders out of God's House, how they would write under that last? On a later occasion He repeated the dose by throwing them out and knocking over their tables and chairs.

If our Bishops do not care to take such stern measures to cleanse our Church, how about forming a Church of England "New Guard?" Aye and a "Home Guard," too?

### Hymns for Sundays and Holy Days.

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

#### Hymnal Companion.

Dec. 6, 2nd S. in Advent.—Morning: 109, 389, 66, 308. Evening: 74, 78, 80\*, 28.

Dec. 13, 3rd S. in Advent.—Morning: 117, 568, 233, 81. Evening: 147, 73, 553, 31.

Dec. 20, 4th S. in Advent.—Morning: 68, 64, 73, 80\*. Evening: 69(31), 79, 81, 66.

Dec. 25, Christmas Day.—Morning: 84, 87, 91(366), 83(113). Evening: 137(115), 136, 90, 86.

\*Tune: Alford, A. & M., 222.

#### A. & M.

Dec. 6, 2nd S. in Advent.—Morning: 4, 50, 46, 217. Evening: 52, 205, 222, 21.

Dec. 13, 3rd S. in Advent.—Morning: 3, 640(76), 242, 226. Evening: 231, 51, 302, 28.

Dec. 20, 4th S. in Advent.—Morning: 268, 53, 51, 373. Evening: 204(191), 203, 222, 205.

Dec. 25, Christmas Day.—Morning: 61, 60, 482(179), 62. Evening: 528(76), 172, 300, 59.

### The Home Mission Society and Mission Zone Fund

(DIOCESE OF SYDNEY.)

Collections in Aid of the Society, will be made in All Churches during the Advent Season.

ARCHDEACON W. A. CHARLTON,  
General Secretary.



The Speaker's Bible.—The Gospel according to St. John, Vol. 1, chapters 1-12. Edited by Rev. E. Hastings, M.A., published by Speaker's Bible Office, Aberdeen, Scotland. Our copy from Angus & Robertson Ltd. Price 16/-.

We give a cordial welcome to this new volume on St. John's Gospel in this series from the Speaker's Bible Office. There is a fine introduction, with a balanced statement as to authorship, historicity, plan and purpose of the Gospel, and the place of the Cross in its contents. The sermons then follow and these are replete with guidance, allusion, exhortation, lessons culled from the finest preachers of to-day and yesterday. No critical point is missed, and yet there is with it all a fine evangelical and spiritual note ever dominant. The Incarnation, the question of miracles, the doctrine of grace, the parabolic content and message, sacramental teaching, the place of Christ and God's gift of love in Him, are dealt with lucidly and inspiringly. The volume contains a mass of well arranged and helpful matter for sermons and addresses. Sunday School teachers, busy clergymen, and devout lay folk will find this a book fascinating and illuminating to a degree. It is most inspiring. It will make a very happy Christmas present.

The Task of Happiness, by C. A. Allington, D.D., Headmaster of Eton, Chaplain to the King. Published by the Student Christian Movement Press. Price 4/9. Our copy from Angus & Robertson.

Here we have a friendly discussion on some of the secrets of happiness and unhappiness in home and family life, including problems connected with the bringing up of children. The chapters are headed with felicitous titles—such as Fears and Fallacies, the Problem of God and of goodness, the master and the mistress, while there is a fine sequence on children, their education, their amusement, education in matters of sex, their young life, and the choice of life's work. In a chatty, informal and educative way, the author surveys all the aspects that go to make up real and enduring happiness. It is a healthy, wonderful book, and is calculated to inspire and give zest to one another's living. It is a splendid book to give at Christmas.

### Formative Power of Bible.

The striking volume of Occasional Addresses, 1893-1916, by the late Lord Asquith, includes the speech on "The English Bible" which he delivered at the commemoration of the 300th anniversary of the Authorized Version of the Bible at the Albert Hall, March 29th, 1911. Those who were present will recollect how that great gathering reached its high-water mark of enthusiasm when Mr. Asquith declared: "The circulation of the Bible in English was, in my judgment, in a far truer sense than the legislation of Henry or Elizabeth, the moving force of the Reformation. It delivered our people from a yoke to which they will never again submit. It opened to one and all, small and great, poor and rich, learned and ignorant, the treasure house of the Divine wisdom. It gave to each, in the daily round of labour and care, as well as in the supreme and testing moments of life, an equal and unstinted share in the teachings which inspire, the consolations which soothe, the faith which can move mountains, the hope which endures to the end.

### "WHOSOEVER WILL MAY COME"

is written over the doors of the Mission Hospitals of the Bush Church Aid Society in the Far Out-Back.

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Weary }  
Famished } We dare not turn them  
Anxious } away.

The Best of Christian Service } are always available  
The Finest of Nursing } in Christ's Name  
Skill } for the suffering.

Will you help us in this big work for God and His Church?

Donations are earnestly asked.

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Rev. S. J. Kirkby,  
Organizing Missioner, B.C.A.,  
St. Andrew's Cathedral,  
George Street, Sydney.

Or by—  
Rev. V. S. W. Mitchell,  
Victorian Secretary,  
St. Paul's Cathedral,  
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lines.



"Australian Church Record,"  
Diocesan Church House,  
Sydney, Dec. 5, 1931.

Dear Boys and Girls,

I am sure that you are beginning to think very much of Christmas and what it will mean to you. Well, there are many joys clustering around the happy time and I trust that you have your full share. But don't forget whose birthday it celebrates; and be sure and give joy to someone else. Have you thought what a wonderful event it was that Jesus was born, not in a home, but in what the New Testament calls an inn—a place where the shepherds who looked after their cattle were huddled together. He was the most wonderful little Babe that was ever born into this world. He was God's gift of love to us. I wonder what we have done for Him to show Him how grateful we are for all that He has done for us?

Now I have a little treat for you this week—a Christmas story.

### A Story of the Christ Child.

Two little children, a boy and girl, lived on a farm in Brittany, with their father and mother, not far from the sea and from the great forest. Their parents had to work very hard day by day for they were very poor. They had a little flock of sheep which the children used to drive to the edge of the forest to feed, and when evening came on they would bring the sheep back again and shut them up safely in the field.

One day—and it was Christmas Eve—their mother said to them as they started out: "There will be fog, so wrap yourselves up warm," and she gave them some chestnuts which she had roasted by the fire. So the children hurried along, and as they walked they began to think and talk of the Christ Child, and they decided when they got to the forest that they would make a cradle for the Christ Child. And when they got to the forest they found a large hole in an oak tree, and made a cradle with dry grass and red bracken, and they made it all neat and soft inside, and they put round it bramble leaves from the hedges and small berries. Then they lit their fire, and sat down to warm themselves. Soon the fog came, and the sunshine was all gone, and the sheep came huddling in closer to the fire. The fog wrapped them all round like a thick, white blanket; and all was still; not a sound was heard but the dripping of the dew from the trees. Then they heard a rustling sound, and a wolf appeared, and seized one of the little sheep and ran away with it. The children cried, for they were so sad for the poor little sheep. Presently there was a rustling again. This time it was a little child, dressed all in white, with golden hair; and he was so cold. "Poor little one," said Mary, "come to the fire and get warm." And she rubbed his little hands to warm them, and then she led him to the little cradle, and laid him there, and her brother took off his coat and covered

him, and the little one nestled down in the soft, warm bed, while the children crouched down over the fire again.

Presently John lifted his head and saw a light; it seemed to come from the oak tree, and when they looked they saw that the little child was looking up and smiling, and he stretched out his little hands, and they lifted him out of the cradle, and the child said to them, "Come." And they followed him into the forest. It seemed to them that the long, prickly briars swept aside, and that the thorn trees made a path for them in the forest. And they came to a stable and the door stood wide open, and they saw a manger, and in the manger a cradle; and they followed the little child inside. Shepherds were there with their sheep, there seemed to be so many, and one was their own little lost sheep. "That is our lost sheep," the children said to the little child, and the child smiled, and the light that shone there in the manger was so bright that they were dazzled, and had to close their eyes; and when they opened them again they were in the forest, and close beside them was their own little sheep. The mist had all cleared away, so they gathered the flock together and went home, and told mother their story. "It was the Christ Child," she said. "For He remembers all shepherds for the sake of the shepherds that came to Bethlehem."

And not only shepherds, but He remembers all those who love Him and seek to serve Him. Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." You can come into touch with the Lord Jesus through those whom you touch and influence day by day. A kind word, a cheery smile, a sacrificial gift may cause eyes to sparkle, and faces to shine, and it will add a thrill of pleasure to the happiness that you will enjoy at this glad and happy season.

### QUITE SIMPLE.

Pupil (to learned Professor): "What causes laughter?"

Professor: "My boy, a laugh is a peculiar contortion of the human countenance, voluntary or involuntary, superinduced by a concatenation of external circumstances, seen or heard, of a ridiculous, ludicrous, jocose, mirthful, funny, facetious, or fanciful nature, and accompanied by a cackle, chortle, cachinnation, giggle, gurgle, guffaw, or roar."

### JUMBLED BIBLICAL VERSES.

1. Odg si evol.
2. Deessbl era eht uep ni earth.
3. Blea ot evsa.
4. Eh ttah lievbeeth no eM hhat levaestnig elif.
5. I ma eth glithi fo eth rldwo.
6. Eatreg evol haht on mna naht isht, thta a nam yal wnod ish file rof ish ienfrds.

A Paper for Church of England People

# THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

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A Link Sundered.—Bishop of Bendigo.

Bishop of Birmingham and His Attackers.

Leader.—A Christmas Challenge.

Quiet Moments.—The Blessed Hope.

The Christmas Festival.—Archdeacon Storr.

The Meaning of the Passing Year.

St. Andrew's Cathedral Site.

### "THE AUSTRALIAN CHURCH RECORD"

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

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

### The Time-honoured Wish!

We take this opportunity of  
conveying to our readers the  
time-honoured wish of a Holy  
and Happy Christmastide and  
a New Year fraught with the  
perpetual blessing of God.

### EDITORIAL.

#### The Time Honoured Wish!

WE take the liberty of once again extending to our friends and readers the time honoured wish of "A happy Christmas and a bright New Year." We do this in no perfunctory way. First because of all the Christmastide season and message mean, but also because we could never have carried on had not our many friends stood by us in what has been admittedly a difficult year. There is something altogether inspiring to the Christian conscience in the witness of the old but never dying truths and facts of the Divine Revelation. The love of God as manifested in the gift of His Son to be the Saviour of the World, and the love of the Son in coming in our nature and thus entering upon His work of Redemption, such is the Revelation! And it is around these great central truths, there gather as

the real outcome of them, all that is tender, pure and good in the human relationship of man to man at this holy season.

The songs of men and of angels will as it were, once more unite in grateful praise of God's unspeakable love to "lost mankind." And "the manger of Bethlehem will be thought of with a flood of feeling deeper and fuller than the liveliest imagination can conjure round mighty monuments of ancient kings." The best and most joyful of all "glad tidings" ever heard in this world will again wake an echo in innumerable souls who in most cases, if not in all, would not part with those tidings for all the most jubilant strains which have not the Christian message for their subject. It is an old, old message, but we fervently hope that with old, old meaning it will dawn upon many a hearth and home in our land to-day with that infinitude of blessing God has in Christ for all. If we as a Churchpaper can in any way (and we believe we can) be used in transmitting that message to the people of this fair land, we shall be amply rewarded. It cannot, however, be done without the generous and prayerful co-operation of Evangelical Churchmen, and this we earnestly and confidently ask.

#### Next Saturday's Decision.

SATURDAY next will be a momentous day for the Australian Commonwealth! What this people need, are trusted men in our Federal Parliament, not hucksters who parley the best terms they can get. It is essential that the Treasury benches be occupied by men of the highest integrity, men of sound judgment, not experimenters with hair-brained schemes—men who dally with catch-cries such as credit notes, fiduciary system, scaling down price levels, currency, and so on. This hour in Australia's history is too heavy with serious portents for other than tried, sober parliamentarians, to be in power; and we fervently pray that the highest national interests alone will move the voters on election day! The return to the government of this nation of men actuated by fear of nobody and with favour to none, so long as they do what is right and honest in the interests of the whole, will be Australia's best Christmas box. Given parliamentarians and a government of sound financial integrity, it will be found that industry will revive and business recover. Relief of unemployment will then naturally follow. Electors need to keep in mind that no more fatal blow could be struck at reviving confidence than political interference with the Commonwealth Bank and the cur-

rency. Grave financial and economic problems face the nation, and these can only be resolutely grappled with by men of standing, men of honest purpose, men whose record is altogether untarnished. May God guide voters aright and teach Australian legislators that righteousness alone exalts a nation.

#### A Tall Order!

WITH the heartiest goodwill we wish the Church Press in Australia every prosperity. We say this without exception. However, there is one contemporary which considers itself the "only pebble on the beach." At present it is busy circularising clergy and laity, soliciting donations, so that an accumulated deficit might be liquidated. It is even receiving, in certain quarters, episcopal and other official support. To us, however, it appears exceedingly cool for its Chairman of Directors to send broadcast to all and sundry a circular letter couched as follows:—

"It is hardly necessary to draw your attention to the increasingly valuable place which the 'Church Standard' is filling in the life of the Church throughout the Commonwealth. It serves as probably the sole means of communication between the widely scattered Dioceses and is practically the only forum, except the Synods, for the discussion of present day problems vital to the welfare of the Church, such as the Constitution, re-union, etc. It is also the one medium through which the voice of the whole Australian Church can speak regarding such matters as, e.g., the proposed desecration of Holy Week in 1932. Episcopal pronouncements which are not of news value to the ordinary press receive wide publicity through the columns of the Church's only weekly newspaper."

There is nothing like having a conceit of oneself, especially in this modern world, when self-expression seems to have run wild. But for the leader of that Church paper to state that it is "probably the sole means of communication throughout the Commonwealth," "the only forum . . . for the discussion of present day problems vital to the welfare of the Church," and so on, is a piece of pure assumption. This paper, which poses as a comprehensive Anglican journal, really stands for one set of principles. It ever tries to set the tone of the Church, and all the while, we venture to think, is the mouthpiece of Anglo-Catholicism. We, as a straightout Evangelical Church Journal, take strong exception to the words quoted and trust that the clergy and laity will read them with the eyes wide open and just for what they are worth.