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YOUNG RECORDERS.

Aims:

1. Write regularly to Aunt Mat.
2. Read the paper right through.
3. Interest the others at home.
4. Get a new subscriber.

"Nelmar," Riversdale-rd., Hawthorn, E3, Victoria,
May 22, 1930.

Dear Girls and Boys,

Did you learn the prayer I put in my last letter, and do you say it every night? I hope you do. Perhaps some of you sing this prayer in Sunday School. My class does sometimes.

Do you like singing hymns? Aunt Mat does. I wonder do you know any of those choruses like "Jesus loves the little children," and "Wide, wide as the ocean"? They're just lovely, I think.

Are you still reading the serial? Isn't Ramchander Dass brave? I don't think we'd be as brave, do you?

I hope you'll all write soon. There are a lot of questions to answer in this letter aren't there?

Good-bye till next issue.

Aunt Mat

The Tiger Spirit.

Summary.

Ramchander Dass, the head boy of an Indian Christian School, has been talking with a school-fellow about the terror caused in their village by a man-eating tiger, and he decided to try and kill the beast.

It seemed to the Head Boy, because of all this, that upon him rested a special responsibility for ridding the school, the village, the whole district, of the tiger. But how? Ramchander Dass was no marksman himself; and besides, so many hunters had failed with guns, as completely as the villagers had failed with their traps and spears and heavy sticks. This was certainly the hardest problem which the Head Boy of the Salmana Christian School had ever tried to solve.

As Ramchander Dass sat there desolately, he heard footsteps and a voice behind him. He jumped up hastily, as the Head Master came out on to the veranda, accompanied by another European, a tall, young man, with a brisk, decided manner.

Ramchander Dass was shocked to see how white and ill the Head looked; the brightness of fever shone in his eyes instead of the usual steady serenity, and he was hardly able to stand. Ramchander Dass, who was devoted to him, sprang forward and helped him into a low chair. He spoke with a kindly smile when he saw the boy.

"Ah, Ramchander Dass," the Head's voice was weak, but controlled, "you are just the fellow I wanted! He is quite an authority on the ways of this brute of a tiger, Mr. Cadman, and he will help you to discover the best place to lie in wait for him."

"Good!" The young Forest Officer spoke with cheerful confidence. "I promise you that, with ordinary luck, Mr. Tiger's number will be up to-night."

"That's pleasant hearing, eh, my boy?" the Head Master smiled again at Ramchander Dass. "The creature has been weighing on our minds very badly; it is ghastly to remember how many folk he has destroyed. If only I could get out after him!" (The Head was a noted shot.) "You realize, perhaps, Mr. Cadman, how serious the position is. My village folk are half paralysed with fear, and here I am, helpless, with no one else to rally them. We shall none of us know any peace till the Sher-ka-Khuda, as they call the brute, is dead."

The Forest Officer smiled rather patronizingly, and renewed his promises.

Although doubts still lurked in his mind, the gloom of Ramchander Dass was a good deal lightened. The Head, ill as he was, seemed more bent on the destruction of the tiger than curious about his divine power, and the young Englishman plainly did not believe that the big tiger was in any way a magic beast.

The boy willingly agreed to go with Mr. Cadman, then and there, to point out the man-eater's chief haunts, and begged too, that he might be allowed to sit up with the Forest Officer that night. Their way led into the fringe of the Jungle, and Ramchander Dass pointed out at no great distance from the village the ominous, unmistakable footprints, showing plainly and freshly near a great thicket of bamboo.

"He was there last night," the boy said. "It was here that he dragged the postman; you can see the traces clearly, sir. And—he may come back."

"And he may not," commented the other. "Well, let's hope he does; we'll be ready and waiting for him, my lad." The Forest Officer chuckled. "Here's a good tree for a machan (a rough platform built in a tree to afford the hunter a vantage point), and we'll tie up a goat to this other as bait. Best get all ready now, and we'll take up our places early. I can't afford to waste any time—I've just got the one night here. All the same, one night ought to be enough; this isn't the first tiger I've bagged by a very great many."

(To be continued.)

IN THE SUNDAY SCHOOL.

Teacher: "Why did St. Paul call the High Priest a white sepulchre?"

Scholar: "Because he was all very well to look at, but full of bones inside."

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Church News.

Editorial Notes.

Illustration.—Sir Philip Game.

Quiet Moments.—Close Up.

Leader.—The Gift of the Holy Spirit.

The Ascension.

The Bishop of Birmingham Stands Firm.

The Holy Communion—An Evangelical Statement.

The Wayfarer discusses Sermons—Useful or the Opposite.

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

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Editorial.

The Late Archbishop Lord Davidson.

THE world is poorer to-day by the death of a great man—and a great Christian, Lord Randall Thomas Davidson, formerly Archbishop of Canterbury and Primate of all England. Already the announcement of his death has evoked a spontaneous tribute of sorrow and deep sense of loss from every quarter of Christendom. In many ways he was a remarkable man. Sagacious and balanced in judgment, he brought unique gifts of sympathy, insight and unrivalled knowledge and experience to the fulfilment of his life's task. He was an ecclesiastical statesman of the first order, and it is common knowledge that he exercised a very notable influence in the affairs of State as well! His extraordinary store of knowledge was not only put to the highest use, but was at the disposal of others, so much so that the late Archbishop never presided at a Church gathering but he spoke with understanding and breadth of outlook, and with an almost uncanny marshalling of his facts. The latter days of his Primacy gave him no little disappointment on account of the Prayer Book controversy. Be that as it may, he will go down in history as one of the greatest of English Primates, but more than that, as a noble

Christian, lovable in his simplicity, conciliatory in his dealings, frank in his utterances—as one who had the highest esteem and confidence of the whole Christian world.

The Doctrine of Holy Communion.

ELSEWHERE in our columns we publish a careful and balanced statement by foremost leaders of Evangelicalism in England, regarding the Doctrine of Holy Communion. We commend the statement to the considered interest of our readers. In view of the attempts which have been and are being made to fasten on to this solemn service of our Lord's own appointing, ideas and teaching altogether foreign to its purpose, it is good to have so clear and unequivocal a statement. It cannot be too often stated that the Christian feeds by means of faith on our Lord in the Holy Communion. His presence is essentially spiritual. At the Sacred Feast we meet our Lord's gracious loving Person and in our hearts feed on Him. Our communion is real. He dwells in us and we in Him, and He in us does not depend on an externalised presence in the elements. In other words, the sacred elements remain bread and wine, and the reception of our Lord is, in the heart of the faithful believer.

The Church and Unemployment.

EVEN a slight survey of the Church's activities reveals on all sides a sympathetic and helpful interest in the unemployed. In parish after parish we hear of action being taken to give relief and find employment. This is as it should be—and is remedial. But bigger issues are involved. Work is not only a Divine law of life, it is a basic law of man's well-being. It is needed to strengthen moral fibre, to express and develop human character. Hence the Church of God is deeply and vitally concerned in this problem of the out-of-work. One thing Christian civilisation must find, somehow or another, a solution for this dread evil of unemployment. There is no fundamental reason why this cannot be done. It will need the engineering mind, and we think, international concert and scientific planning. Otherwise, the unemployed, besides degenerating, will become the political plaything of communist agitators. Only when Churches, governments, business men, industrial and labor leaders the world over really apply themselves to the problem, will unemployment disappear. Meantime it constitutes one of the most serious hardships which to-day is confronting the working man and his family.

The Governor of N.S.W.

WE join in extending a most cordial welcome to Sir Philip Game, the new Governor of the Mother State—not only for his own sake, but His Majesty the King's representative. New South Wales has been privileged in having had a long line of able and worthy Governors, and we doubt not that the new occupant of this important office will add lustre to the record. The citizens of the Mother State stand second to none in their loyalty to the Throne, and person of our King, and thus we feel that His Majesty has honoured them in sending as Governor, one who has had notable service in the King's Forces. Already Sir Philip Game's urbanity and kindness have won golden opinions, and we wish him and his good lady happy and profitable years in the State.

A Wise Censorship.

WE commend the Acting-Minister for Customs for prohibiting the entry into Australia of a certain novel, even though the book is the work of an Australian. The Minister tells us that the book came within the meaning of "blasphemous, indecent, obscene works or articles," and therefore its importation must be prohibited. Too long has the community been besmirched with a certain type of war novel, which has come into the country without let or hindrance. What our people need is not realism in this realm of literature, but idealism. Not only are there prurient minds about, but hosts of people are suffering from war neuroses and must be protected. Doubtless certain booksellers who calculated to reap good harvests out of the sale of this and similar volumes will be up in arms, stating that they are harassed in legitimate trade, but then these are vested interests. We have no desire to be reactionary and to "willy-nilly place certain literature in an Index," nevertheless minors and unsuspecting readers need protection, and it is the duty of those in authority to exercise whatever powers they possess. By the same token, we wish that similar restrictions on picture films were exercised more rigidly.

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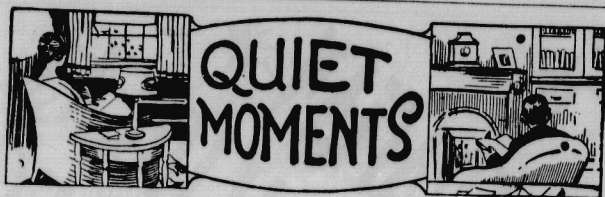
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Close Up.

THE secret of joy and grace and power in the Christian life is constant contact with the Master. The evangel or good news is the proclamation that He is available to save and to keep.

The word with which Jesus called men to discipleship is a common one, for He simply says, "Follow." Hidden away in that apparently simple command is an act that means revolution of soul. The physical following that it meant in those days led on to a following that was even more real and more vital, and the contact with the Master became an abiding presence.

Following along the roads of Galilee must have been a wonderful experience. Sometimes the Master would have two or three walking with Him and the others following behind. All would be eager not to miss whatever He had to impart. Sometimes it would be difficult to keep up. One can imagine how at times the vigour of His thought would be indicated in His stride. Suddenly He would step out and those who wanted His companionship would need to quicken their pace.

Quite early in our Christian life we must learn that He sets the pace. Maybe the ineffectiveness of our lives to-day is that we are failing to keep up; we have allowed Him to get away too far. We are following, but, like Peter, afar off. He is so far ahead that we miss the incentive to loyalty at all costs inspired by His look or His smile. We are allowing Him to keep so far ahead that we do not see His gaze, or the wistful look in His eyes or the particular direction in which He turns His head as the special problems of our age are viewed by Him.

And if we are out of "eye-shot" we are also out of earshot. If we are so far away that we cannot see the expression on His face it is certain that we are too far away to hear the sound of His voice and the quality of His tones. The Master as He passed along the road had illuminating comments to make on the things and people that He saw. And hidden within these apparently artless sayings about the commonplaces of life do we find His mind revealed, His teaching, His guidance? But He did not say His last word in the days of His flesh. He is still making His comment, and still on the commonplace. For most things become commonplace in time, and life is made up mainly of such. The joy of following closely is not only to get light on the daily path but also to lift the commonplace until it is shrouded in glory.

By following afar off we miss the spur of His companionship and His mind on our problems. 'Following' that is not close up is a poor sort of substitute for effective discipleship. It deceives us into thinking that the poor ineffective life we are living is the Christ life. It demonstrates to our fellows that the Christ life (for they imagine from our profession that it is a genuine thing) is a most unattractive one.

So let us quicken our pace and draw alongside. He knows what we are capable of and steadies His stride accordingly. As we draw alongside His gaze, the encouragement of His smile, and the gracious leading of His voice. If we choose the quiet time in the morning to catch up, we shall find Him waiting to welcome our companionship. So shall He reign in our hearts.

The Spirit Life.

A golden crowd surrounds me
Of angel faces bright.
I feel their gentle presence,
And all my world grows light.

Communion sweet comes to me,
No lonely road I tread.
With cords of unseen glory,
I know that I am led.

Too much our eyes are hidden,
Too much our hands are tied;
We fail to see The Presence,
To feel Him at our side.

With hearts waxed gross we oft-times
Are quite content to live;
We lose the glorious beauty,
The Spirit life doth give.

"M."

"The Breath of Almighty God."

Breathe on me, Breath of God,
Fill me with life anew.
That I may love what Thou dost love,
And do what Thou wouldst do.

Breathe on me, Breath of God,
Until my heart is pure;
Until with Thee I will one will
To do and to endure.

Breathe on me, Breath of God,
Till I am wholly Thine;
Until this earthly part of me
Glow with Thy fire divine.

Breathe on me, Breath of God,
So shall I never die,
But live with Thee the perfect life
Of Thine eternity. Amen.

Hymns for Sundays and Holy Days.

From the Hymnal Companion.

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

Suggestions and criticisms with regard to this list will be gladly received. Please address, "Hymns," A.C.R. Office, Bible House, 242 Pitt Street, Sydney.

June 1 (Sunday after Ascension Day).—389, 244, 421; 249, 306, 287(309), 25.

June 8 (Whit Sunday).—258, 254, 257(247); 255, 53, 261, 278.

June 15 (Trinity Sunday).—1, 263, 266; 39(44), 551(366), 577(49), 40(141).

June 22 (1st Sunday after Trinity).—360, 299, 277(7); 324, 159, 422, 20.

June 29 (2nd Sunday after Trinity).—12(371), 75, 424; 122(41), 151, 118, 37.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.—1 Corinthians i. 13.



Why Not a List of Good Women?

"Churchwoman" writes:—

May I be allowed to thank a "Mere Man" for his interest in the "Woman's Page."

The list (and what a list!) of women who were evil counsellors could have been much longer, I admit, but the fact remains, they were counsellors, and men, famous or infamous, as the case may be, acted upon the advice which they gave.

Why not a list of good women whose sane, common-sense advice sought and given, has helped to make the world a happier, brighter place to live in? I will mention but one. In the most stupendous event of the world's history, man had no part. In the preparation for the coming of the Redeemer there was God, and a woman. The courageous, unwavering steadfastness of the Mother of our Lord is still, and ever will be, a cause of joy and rejoicing to all peoples. Mothers' Day has come and gone, and the halo quickly disappeared in the steam of Monday's washing, but why, oh! why, are we becoming so morbid and sentimental about it? I read in the paper that there were thousands of cars at Rookwood on the Sunday. All honour to our beloved dead, but are we finding it easier to put flowers on the graves of those who are at rest, than to lift the burden a little from those who are with us now? Why not give Mother the price of that car ride and let her do just what she likes with it? If Mother has crossed the border, and her memory is fragrant, then find a lonely, poor old mother whose days are drear and drab, give her a little sunshine, and do it in the name of Him Who so tenderly cared for His own mother.

"School Teaching of Religion."

Rev. W. H. Irwin, St. Peter's College, Adelaide, writes:—

Would you permit me to make some comments upon the article "School Teaching of Religion" which appeared in your issue of May 8?

Your contributor is evidently persuaded that modern Biblical criticism, having been started by "an agnostic and profligate" and developed by "dull and unimaginative Germans," is a result of the inspiration of the Wicked One. This alleged unsavoury origin should doubtless make us careful in accepting critical conclusions, but the main question is not, "What characters had the original or later Higher Critics?" but "Are their arguments valid and their conclusions sound?" Depreciation of the characters of critics may have a boomerang effect upon the conservative position. A young man brought up to regard critics as your contributor does, may at length come into contact with men holding modern critical views, and to his surprise may find them as saintly as those who adhere to the old position. This discovery gives a severe jolt to his confidence in his previous instructors. (It should hardly be necessary to point out that those who receive as true the "assured results" of modern criticism are not bound to hold the tenets of rationalism or to deny the reality of a supernatural, i.e., divine, revelation.)

2. Your contributor believes that the critical theories "have been riddled through and through," yet "men of scholarship and sincerity" have "meekly surrendered their minds" to these theories. Now why? We can scarcely think that those who accept the critical conclusions—the great majority of Biblical scholars as far as one can judge—are all of them fools. Still less can we regard them all as knaves. The explanation of the apparent paradox may be that the arguments of the critics have more cogency than your contributor gives them credit for. He charges criticism generally with being "utterly blind to all that great conservative scholars have produced." That is not the impression left upon my mind from a slight acquaintance with the works of critical scholars who seem to me to take notice of the contentions of their opponents and reject these only after examination. Certainly Prof. McFadyen in his book "The Approach to the Old Testament," deals very faithfully with the Old Australian conservative scholars, the atheists, the bolsheviks, and the other disintegrating forces which are threatening our homes and our country to-day. Furthermore, it is opposed to the National Faith and your contributor commends, a disappoint-

ment so intense that it contributed to my giving up reluctantly the conservative position which I used to hold.

3. The critics have made many mistakes in the past. There can be little doubt that even the best of them are making many mistakes to-day. But like other scientific workers, they admit their mistakes and by further research strive for greater accuracy. Surely this ought to count in their favour as evidence of a desire for truth. SOME mistakes do not prove the critics wholly wrong, or that their efforts are not in general or right lines. They are not the only people who make mistakes. However, their fallibility should tend to make us cautious in accepting their conclusions.

4. I sadly admit that people no longer have the old belief in the Bible. Very many of them regard the Scriptures as "bust up." Schoolboys cannot escape the influence of general opinions. Now most Christians who accept the conclusions of modern criticisms do not think that the Bible is "bust up." It is criticism itself which enables them to retain their faith in the Bible as the Word of God. Further, they hold that the critics' way of looking at the Bible will help a boy to reject the popular disbelief and prize highly what does prove itself to be the Words of Life. The assumption is often made that the Higher Criticism is responsible for the present-day loss of faith in the Bible. This assumption is true, but it is not the whole truth. To one who believes, the critical standpoint to be the true one, this loss of faith appears to be the penalty now being paid for the old false theories about the nature of the Bible e.g., those of the Fundamentalists. True criticism destroys these theories, but does not destroy the Bible. A boy trained under fundamentalist influences will most likely be upset when he is made aware of the critical interpretation of the Bible. He may come to accept the critical point of view. But if his faith is founded in Christ, and not upon any special theory of Biblical inspiration, he will cling more closely to his Saviour. The experience of others shows that it takes more than the first chapters of Genesis or Jonah and the whale to separate us from the love of Christ.

5. The Bible consists of the messages of God to people at different stages of development, for God of old time spoke unto the fathers by divers portions and in divers manners. The messages on the face of them varied, as a comparison of the Book of Ecclesiastes with the Gospel of St. John plainly shows, for these two books are widely different. Criticism is an attempt, admittedly delicate and difficult and still only partially successful, to date the books of the Bible, to ascertain their origin and to portray the conditions of life prevailing when they were written. Can we hope to understand the Bible unless these things are done for us? Can we learn what God's messages are for us to-day, unless we discover how and why God spoke unto the fathers?

Sunday Football.

Rev. Leland Parsons, Hon. Sec., G.O.L.D., All Saints' Rectory, Austimner, writes:—

The following is an extract from the "Sydney Morning Herald," of May 15, 1930:—

"HARDEN, Wednesday.—The Chief Commissioner for Railways (Mr. Cleary) promised a deputation to-day that a railway motor would run on Sunday to country football grounds or other places of amusement. Mr. Cleary said he was not concerned as to whether Sunday football was right or wrong. His job was to make the railways pay."

The logic of this argument is unworthy of such a clever man as Mr. Cleary. To say the least of it, it is most trivial. Such complete abandonment to the principle of making the Railways pay at any price, opens the floodgates to all kinds of abuse. We can imagine for instance, the director of a brewery stating that "he was not concerned as to whether drunkenness was right or wrong." His job was to make the brewery pay." The reasoning is the same. (I need not dwell on the Scriptural teaching that no drunkard can enter the Kingdom of Heaven.) Just as the drunkard is reprehensible, not because he makes pleasure his end, but because he habitually chooses courses of action which involve to himself, his family, and to society at large an amount of pain far exceeding the pleasure which the momentary indulgence gives to himself. In the same way the man who encourages the desecration of the Lord's Day is reprehensible because he causes an amount of pain to a large number of people far exceeding the pleasure which the "sport" derives from Sunday games. Mr. Cleary's promise plays right into the hands of the communists, the atheists, the bolsheviks, and the other disintegrating forces which are threatening our homes and our country to-day. Furthermore, it is opposed to the National Faith and

(Continued on page 12.)

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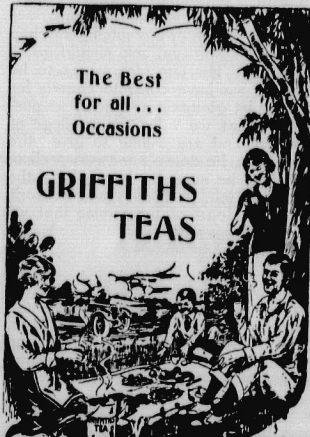
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Roadside Jottings.

(By The Wayfarer.)

SERMONS, USEFUL OR THE OPPOSITE.

"My dear," said the Rector's wife, as the family lingered over the tea, "I've been reading an article in the Journal, and it says that sermons are quite out-of-date in the present day,—that people go to church now-a-days for aesthetic reasons; they like the music, and enjoy the satisfying of their religious instincts, and the magnetism of a crowd, and like to meet their neighbours and to see and to be seen. But as for Preaching, it says that no one to-day takes sermons seriously. Parsons preach them, it says, as part of their routine; but only such men as Bishop Barnes and Dean Inge and Pat McCormick and Dick Sheppard ever say what they mean, or perhaps really mean what they say! All the rest talk pious platitudes; and, for all the effect they have, they might as well play mouth-organs. That isn't true, is it?"

"No," said the Rector; "I'm sure it is not. Thank God, I know facts that prove the contrary. It still pleases God, through the foolishness of preaching, to save them that believe. But all the same, I know there is a frightful amount of vapid, pointless preaching that never has any effect, because the preacher neither meant it, nor expected it, to have any effect. Another man's sermon, borrowed from a book, and lazily and badly abbreviated, or a sermon depending for its attractiveness on a catch-title; or a sermon dishonestly pretending to deal with every-day topics, where such topics are only meant for bait, and the preacher's aim is really more worthy than he pretends—all those must needs be spiritual failures. But the sermon that had its foundation in Prayer, and was composed with no lower object than to present Christ to the people for their acceptance, and for their growth in grace—such sermons never really fail."

"That may be, father," said their son, the young barrister; "but I know that if I pleaded in court with as little earnestness as our clergyman puts into his service, I should throw away all hope of ever taking silk. Why, his one desire seems to be to shorten the service. He shortens the Exhortation, he gives us one Lesson, one Psalm, or even half a Psalm, and he leaves out as many prayers as he decently can; he omits the commandments, giving us a little summary instead; and he finishes up with a ten-minute sermon, delivered as quickly as he can talk. I don't see why I, or any intelligent chap that wants spiritual help should go to hear him. His one idea seems to be that all we have come to church for is to be let go again as quickly as possible. That we value the privilege of worship, and are willing to give the time to it, he doesn't seem to realize; nor does he seem to know that the Word of God, in Psalms and Lessons is just the part of the service that we can least spare."

It was Sunday evening, and the Wayfarer was again in a little boarding-house—not this time in a bush village, but on the outskirts of a town; and half-a-dozen boarders were enjoying their tea and biscuits before going to bed.

"Been to church to-day, Mick?" somebody asked.

"Yes, sure," said Mick, "don't I always go to Mass and to Benediction? Of course Mass is the important thing, it would be a sin to miss it; but I go to Benediction, too, because I like to hear the sermon."

"What was the sermon about, Mick?" the other asked again.

"Sure, and wasn't it about the awful impiety of not going to Mass; and about the coming Elections, and that every mother's son of us is to vote for the men that will support the Church's rights; and, by St. Bridget! so we all will; and its voursell will know it when Election day comes. But what about yourself, you're a Protestant—where did you go?"

"Oh, I don't go to church," said the first, "I leave that kind of thing to the good people. I went to the Park and I heard a chap shouting away at the top of his voice—you could hear him all over the park—and he was just making mischief—telling the men that they are down-trodden wage slaves—that the workers ought to get all the profits because they are the only producers; and that the capitalists produce nothing, but they get all the profits; and saying that in Russia there are no capitalists, but the profits are all divided among the workers; and they all get their food free! All Tommy-rot, of course, at present; but, my word, how the men applauded; and I think a lot of it sinks into their minds; and may bear bad fruit some day. But where did you go, Bill?"

"Oh, they had a P.S.A. at our church, and I went there, and it wasn't bad. Rev. Mr. Snooks, he is funny, and there were some good songs and good music too; and as far as I could see, they got a rattling collection."

"But didn't they have any Religious Service?"

"Oh, yes. He read a chapter and talked a bit about it, but he didn't take too long. I like these P.S.A.s. They keep a lot of young people off the streets, and if you don't hear much good you don't hear any harm. Besides, I like to go somewhere on Sunday. You feel you've done your duty. But what about you, Miss Potts?"

"I went to St. Perpetua's," said that young lady, "where I always go."

"And what kind of a sermon did you have there?"

"I'm sure I couldn't tell you; about martyrs, I think, because it was St. Enid's Day. But at St. Perpetua's you always feel that you are in church; there are the candles and the incense, and the processions, and such a lot of nice little boys in the choir, and there's a good organ, and Father Smith preaches so beautifully."

"But you don't know what he preached about!"

"No," she said, "I'm afraid I didn't take much notice. But that doesn't matter, for Father Smith always says you shouldn't go to church to hear a sermon—you go to worship. What I did notice was that Mrs. Sikes wore the same old dress that she has worn for six months. I think if people can't go to church properly dressed, they shouldn't go at all."

"What about you, Brown?"

"I went," said Brown, "where I always go."

"And what kind of a sermon did you get?"

"I couldn't well tell you," said Brown. "It was about lost opportunities, about redeeming the time; and it made me realize what a lot of opportunities I've lost. Please God, I must do better in the future. At the end of

the sermon he asked for Decision for Christ, and I noticed that three or four stayed behind."

"I think it's time to go to bed," said someone; and they all went.

"Sermons no good!" said the Wayfarer to himself. "I've certainly heard to-night of some that were not; but I've also heard of three that reached their mark. What a terrible responsibility it must be to preach a sermon that reaches no mark!"

Benefits of the Reformation.

OUR ENGLISH PRAYER BOOK.

(By Mr. Arthur Exley.)

PART II.

THE first Prayer Book was revised in 1552 by Archbishop Cranmer and a Council of Bishops, and in connection with this revision an Act of Uniformity for public worship received the consent of Parliament. The principal changes made were, that the Sentences, Exhortation, Confession and Absolution were placed at the commencement of Morning and Evening Prayer, and the Litany was ordered to be read on Sundays. The words "commonly called the Mass" were omitted from the title of the Service for Holy Communion, and the Ten Commandments as in Tyndall's Translation were inserted from the twentieth chapter of Exodus. The name of the Virgin, the Sign of the Cross in the Prayer of Consecration, and the mixing of water with the wine were all omitted, and in administering the elements, the second clause of the present sentences was alone recited. The Fast and Festivals as arranged in the Calendar now in use were inserted. During the reign of Mary Tudor, the return of the Court to Romanism led to the disuse of this and all other Service Books of the Reformation, and the Services were again conducted in Latin.

When Elizabeth ascended the throne the Second Book of Edward VI. was restored, but the vestments to be retained were those set forth in the first Prayer Book. Some important alterations were made. The Table of Lessons was settled, and in the Communion Service, the presentation sentences were inserted in their present form, and the prayers for the Sovereign and the Clergy were added. At a Conference held at Hampton Court in the reign of James I., some alterations were advised, but received no legislative sanction. In 1661, a conference was called between the Divines of the Church of England and the Presbyterian Church of Scotland for the purpose of arranging for uniformity of worship, but the conference was not successful. The result of that conference was the Prayer Book of 1692—the form of prayer at present in use. The Authorized Version of the Bible was adopted in all cases except the Psalms, the Ten Commandments, and the Sentences in the Communion Service. For these, Tyndall's Version were retained. Morning and Evening Prayers were separated, and the last five prayers were added. The Occasional Prayers were separated from the Litany. To the influence of the Scottish Divines, the Prayer Book is indebted for the Prayer for the High Court of Parliament, the beautiful and comprehensive Prayer for All Sorts and Conditions of Men, and for the eloquent phraseology of the General Thanksgiving. The General Confession in the Service of Holy Communion was directed to be said by the people as well as the minister. Although changes in the Prayer Book were proposed in 1689 and again in 1927, these have not received the consent of the High Court of Parliament, and the Prayer Book of 1692 is still the only Authorized Prayer Book of the Church of England.

In the present Prayer Book are to be found prayers suitable for all occasions, set forth in devout, simple but eloquent language.

The Book of Common Prayer is one of the most treasured possessions of the great commonwealth of England, and that the treasure is jealously guarded was instanced by the many massed meetings throughout the realm held to protest against certain changes proposed to be made in its phraseology and doctrine. It is a book which, as its preface says, may be well accepted and approved by all sober, peaceable, and conscientious sons of the Church of England.

Mr. L. C. Robson, M.A., Head Master of the Church of England Grammar School for Boys, North Sydney, has left for England on holiday. He hopes to spend some time in Oxford, his old University.



The Clergy Provident Fund, Diocese of Sydney, has just received a bequest of £500 from the estate of Sir Fairlie Cunningham, Bart., who died recently at Vaucluse, N.S.W.

Canon Langford Smith, who has been holidaying in New Zealand and the Blue Mountains, is to be welcomed home in St. Andrew's, Summer Hill, Sydney, on July 1st.

Miss Paister, lately Head of Deaconess House, Sydney, is now able to sit up after her severe operation. She is grateful to her many friends who have made enquiries at the Scottish Hospital, where she is a patient.

A handsome bronze Hymn Board has been dedicated in All Saints' Church, Sassafras, Victoria, as a memorial to the late Mr. Ernest Wood, first organist of St. Paul's Cathedral, Melbourne.

The Rev. P. St. Michael Podmore, M.A., D.Sc., F.Z.S., has been much in demand in Sydney for courses of sermons on Christianity and Science. He has engagements every Sunday until November next.

Rev. C. H. S. Matthews, sometime Principal of the Brotherhood of the Good Shepherd, Dubbo, N.S.W., who has been a vicar in London since his return to England, has been appointed to Marlborough College, England.

The Rev. P. W. Stephenson has been in Sydney on the work of the Church Missionary Society. Besides committee work, he took part in the St. John's, Parramatta, missionary mission and preached in several parish churches.

Recently A.B.M. in Victoria lost another staunch friend and a liberal and regular subscriber in the passing of Dr. Fleetwood, of Warramboul. His interest in the missionary work of the Church was deep and long sustained.

Mr. James Williams, who retired last week from the position of verger at St. Andrew's Cathedral, Sydney, which he has occupied for 22 years, was farewelled on Friday, May 23rd, by the Cathedral Chapter and Choir.

Rev. W. H. Boake has been appointed by the A.B.M. as Travelling Anglican Chaplain to Ocean Island, in the interests of the white residents there, and Rev. R. W. Laurie to the Forrest River Mission, where he will represent the Australian Board of Missions.

Canon Davies, formerly of Toowoomba, Diocese of Brisbane, and who since retirement has been living at Leura on the Blue Mountains, is seriously ill in hospital at Leura. Quite recently he was made a Queensland representative on the Australian Board of Missions.

Mr. B. C. Corlette, Headmaster of Tudor House School, Moss Vale, N.S.W., and an Alderman in the local Municipal Council, has sailed for Great Britain, holiday bent. The Rev. C. P. Brown, Rector of Mittagong, will take charge of the School during the Headmaster's absence.

The death of Mr. J. Barre Johnstone removes the oldest member of St. Andrew's Cathedral Chapter. He was possessed of a genial spirit and had a ripe knowledge of Church history and teaching. For many years he was a synodman and member of the Standing Committee.

The Right Rev. J. R. Harner, D.D., has resigned the Bishopric of Rochester, England, owing to advancing years and infirmity. Dr. Harner was Bishop of Adelaide from 1895 to 1905, where his memory is still revered. He was a gracious personality and ever strove for a diocese at peace.

Mr. A. B. S. White, on "Old Boy," has presented to the Church of England Grammar School, North Sydney, the sum of £1000, for the purpose of founding a scholarship to be awarded to the best all-round boy in the School in or about his last school year. The Council has gratefully accepted the generous gift.

The Rev. Canon Edward Glanville Cranswick, father of the Bishop of Gippsland, who has been in ill health for some time, commemorated the 50th anniversary of his ordination by the Archbishop of York, on Friday, May 23rd, when many of his friends called upon him at his home in Sydney and offered congratulations.

Miss Bakewell, a missionary of the Church Missionary Society, England, is at present on a visit to Sydney, where she is spending her furlough. Miss Bakewell is a widely-travelled missionary—she has been in Palestine and Canada, and for twenty years her life has been spent among the Chinese at Lim Chau, South China, where she has done valuable work. She is anxious to secure another Australian helper in place of Miss Nellie Smith, who passed to higher service last year.

The death of the Rev. Herbert J. Rose removes a clergyman who exercised in his own way a remarkable ministry for 44 years as Rector of St. Anne's Church, Homebush, Sydney. He had a profound influence on his flock. There was nothing soft and easy-going in his contacts, and yet to-day hundreds of men in leading walks in life thank God for the influence and teaching of H. J. Rose.

For a number of years he was Senior Chaplain in the Military Forces. His quick and incisive way made him a man of mark. The beautiful church at Homebush is a tribute to his work and leadership. Mr. Rose was an authority on Palestine, which he had twice visited. In 1887 Mr. Rose married Harriet Ethel, youngest daughter of the Rev. Charles Priddey, of Liverpool. He is survived by Mrs. Rose, Messrs. Bernard and Lionel Rose, Mrs. Hastings Deering, and Mrs. G. O. Norton. His three sons served with distinction in the war, and Harold, the second son, died at Gallipoli.

Miss F. Mitchell, a missionary of the Church Missionary Society, London, is expected in Sydney on June 10, and she will spend about six weeks here before proceeding to New Zealand. Miss Mitchell spent some years in Canada, during the war, and later did work among the Red Indians of North-west America. At the invitation of the Bishop of Argentina, she spent three years in missionary work in Brazil, Chili, and Peru. Miss Mitchell was for some time in Egypt, with her brother-in-law, the late Rev. Temple Gairdner, a missionary of the C.M.S. At present Miss Mitchell is stationed at Bengal, India, in connection with the C.M.S., and is taking furlough in Australia and New Zealand. She is a brilliant speaker, and during her stay in Sydney will deliver a number of lectures dealing with her experiences in various parts of the world. Miss Mitchell is a member of the Victoria League.

The Dean of Melbourne moved the following minute, which was recorded at the last meeting of the Melbourne University College of Divinity, referring to the former President, the late Bishop Armstrong: "The members of the Melbourne College of Divinity desire to place on record in the minutes of the College their sense of grievous loss in the death of their President, Bishop Thomas Henry Armstrong. In the Anglican Communion he will be remembered as a constructive leader in his diocese of Wangaratta, and in the whole Province of Victoria. The Cathedral Church and St. Columba's Hall, which he founded, bear witness to his ideals of worship and of training for the work of the ministry. The Melbourne College of Divinity was to his mind an invaluable stimulus to the pursuit of theological learning. As President of the Council, his impressive personality, and his gentle strength, his unflinching tact and courteous fairness endeared him to all who took counsel together with him." The new President of the Melbourne College of Divinity is the Rev. Principal Griffith, and the Rev. Dr. A. Law was elected the Vice-President of the College.

Question and Answer.

FASTING COMMUNION.

In answer to the questions of the Rev. E. Walker (R.D. of Wollongong) in the last issue, we reply, quoting in each case the question first.

Q.: When did Christ and the Apostles practise fasting Communion?

A.: There is no trace of such. In 1 Cor. xi. 25, we read, "When He had supped." Certainly there would be no fasting there. See also Acts xx. 7, where an evening celebration is recorded—certainly there was no fasting there.

Q.: "Where does the Church of England authorize it?"

A.: The Church does not authorize it. Surely, too, there is significance in the fact that though in the Rubric before Adult Baptism fasting is advocated, yet there is no such mention in any of the Rubrics of the Holy Communion Office.

Q.: "What authority have many of our clergy for teaching that it is a sin to partake of the Lord's Supper after a meal?"

A.: There is no authority for such from either the teaching of our Lord or from the primitive Church.

The Church's attitude towards such is surely rightly stated in the closing words of a resolution passed by the Upper House of the Convocation of Canterbury, May 5th, 1893, on this subject: "That regard being had to the practice of the Apostolic Church in this matter, to teach that it is a sin to communicate otherwise than fasting, is contrary to the teaching and spirit of the Church of England."

Q.: I believe that I am quite right in celebrating the Holy Communion at any hour of the day or night and that any Christian man or woman may partake of it either before or after a meal. If I am wrong, I should be grateful if you will kindly tell me what law of Christ or of the Church of England I transgress?

A.: This statement requires careful thought.

(a) With regard to the administering to Church of England people, the question of time or fasting (when such should receive) is not, to our mind, the important question, it is the spirit in which the communicants come that is important. See last answer of Catechism.

(b) With regard to the administration of the Holy Communion to ANY Christian man or woman. This raises another question. The domestic rule of our Church is Confirmation—where such can be obtained—before Holy Communion. With regard to those who are members of other branches of the Christian Church, and who have been in the habit of receiving the Lord's Supper in their own Church, we believe that under SPECIAL circumstances such may be received as honoured guests.

Q.: Where is the Scriptural and Anglican authority for the "irreducible minimum" demanded by the Anglo-Catholics, viz., (1) Mass every Sunday, (2) Confession to a priest at least once a year; (3) Fasting Communion.

A.: There is no warranty either in Holy Scripture or in our Prayer for "Mass" at all. Our Reformers turned the Mass into Holy Communion. The late Bishop Stubbs, of Oxford, said that the Mass signifies that form of celebration "which is proper to the Roman Unreformed Church of the West." Such teaching connotes that the Holy Communion or Mass, as the Roman Church and Anglo-Catholics call it, is not only a Sacrament, but also a propitiatory sacrifice offered by the priest for the living and dead. This is anti-Scriptural and anti-Anglican.

(2) Confession, Auricular—which is liable to so much abuse—is nowhere made compulsory in our Church. We have our "General Confession" to Almighty God.

(3) The question of Fasting Communion has been dealt with.

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"And I will pray the Father and He shall give you another Comforter that He may abide with you for ever."—St. John xiv. 16.

JUNE.

8th—Whitsunday. The day of the Spirit outpoured on the waiting disciples who had tarried according to the Lord's command and promise. Mark also the collect for the day that we should pray for a "right judgment in all things."

9th—Whit Monday.

11th—St. Barnabas' Day. One of the very few who in the Scriptures is designated a "good man." Ember Day.

13th—Ember Day.

14th—Ember Day.

15th—Trinity Sunday. One of the distinctive doctrines of the Faith. Collections for Home Mission Society, Diocese of Sydney.

19th—Next issue of this paper.



The Gift of the Holy Spirit.

ON Sunday next we celebrate the gift of the Holy Spirit to the infant Church gathered together with one accord in one place—there in Jerusalem! In one sense this meeting was the birthday of the Christian Church, for the Spirit filled all present and the great work began of preaching the Gospel to the crowds, gathered in the city for the great Pentecost Feast—"devout men from every nation under heaven." Those who heard it were Jews, who, on their return to their distant homes, would blaze abroad the fact that the little apostolic band had become possessed of a new life and had astonished everyone by their speech and Spirit-filled personality. One notable fact about this gift of the Spirit is that this new life continues to this day. By the power of the indwelling Spirit, the servants of God are inspired to self-surrender to their Risen Lord, to rich service for the advance of His Kingdom, and to that growth in grace which shows forth His power and love.

The Spirit bears witness with our spirit. We are Sons of God and can cry, "Abba, Father!" It means that life from God lives in us through the Spirit, transforming all our activities and making us new men in Christ Jesus. We cannot but note how that small body of plain men and women was transformed out of all recognition. The fruit of their ministry was seen at once: "Then they that received Peter's word were baptized"; and there were added unto them in that day about three thousand souls. Peter received such a baptism of power, that all fear was gone from him, and with uncompromising testimony he proclaimed the message of salvation and bade his hearers: "Save yourselves from this crooked generation." The call was heard and the Church to-day stands in lineal descent from the Church at Pentecost, not by virtue of any mechanical mode of so-called sacerdotal transmission or succession, but simply by virtue of the Spirit's operation in the hearts of believers. The Church of

Christ relies on the Spirit for its life, trusts to the one Saviour for its salvation, and has the love of the one God and Father as its sustaining power. For us, therefore, Whitsunday is a day of days, and our Risen Lord, through His Spirit, makes us one with and in Him.

We need through the Spirit to-day a closer sense of fellowship. Surely this was a note of Apostolic Christianity! The onrush of the secularistic Spirit through the world and the dehumanising influence of scientific materialism challenge the Christian Church. Only a united Christendom will have a compelling power and influence amongst men. We are divided often by secondary reasons that will not bear the light of even a cursory examination. The result is that the witness and influence of the Christian forces are vitiated. However, the unity must be a real unity, built four square on Scriptural truth. The Lambeth Appeal truly says: "God wills fellowship," and only through the fellowship—the communion of the Holy Ghost—can we attain this fellowship. With regard to unity, some significant facts reveal themselves. Within the last year or two, Presbyterians, Methodists and Congregationalists have united in Canada. In Scotland, the two great sections of Presbyterianism have come together, while the three sections of Methodism in Great Britain have agreed to union at an early date. Add to this the yearning for Church Union in South India, Persia and elsewhere—and we cannot but feel that the Divine Spirit is at work. Within a week or two Lambeth will be meeting, and we make bold to say that the Reunion of the Churches will have a paramount place in the discussions. We know that a certain school in our Church has been hardening with an unbending rigidity on certain unscriptural dogmas, and will do all in its power to prevent a unity other than of its own kind. We know that because of them there has been a certain cooling off in the desire for union between the Episcopal and non-Episcopal Churches. Nevertheless we believe that the Spirit of God is moving on the face of the waters, and that in His own time His purposes will be fulfilled. No reasonable man can look out on the world to-day and not have a longing for Christian unity and the fulfilment of the Divine will that we all should be one. There may be many folds, but the unity of the one flock should be shown to the world. Man cannot hasten this union. He may retard it by his own notions. It is strange how some minds become obsessed with certain ideas, which have no authoritative sanction either in Holy Writ or in our formularies. There is a sort of self-hypnotism which grips tightly so-called "Catholic" conceptions and nothing seems to deter them in their hold. Of one thing we are sure, true unity can only be attained by the working of the Divine Spirit, leading the followers of the Saviour to a deeper sense of Truth, and to that oneness of belief in Him and His salvation which can alone secure the permanency of union and the free working of the Spirit. What we need to-day is the Divine perspective, that which distinguishes between man-made notions and concepts and those primary beliefs which illumination of the Divine Spirit gives through His Word. We want the vision that understands what is permanent and that which is transitory. We need to cast aside the excrescences that obscure central Truth and learn that in Christ dwells all Truth which must be followed with self-denying devotion.

There can be no real Spirit-filled unity unless there is union in Truth and Love. We cannot barter Truth for the sake of organised Union—we dare not sacrifice Love in order that we may have one organisation in the sight of the world. Every body of Christians included in the Church of Christ must preserve the faith of the Gospels and love the brethren. This can only be done when we see, beneath the differences that separate us, the truth as it is in Jesus, and are drawn together by the communion of the one Spirit.

Of one thing we are sure. It is this: If we are to make our Whitsunday a real time of blessing, we cannot do better than live in the spirit of abandoning self-seeking, and of striving for the triumph of that love which seeketh not its own. It is well to be ambitious, not for self, but for Christ; it is well to seek to advance, not for our own glory, but for the spread of the Kingdom. It is wrong to seek for pre-eminence that places self or a caste between man and His Saviour. The Spirit is as ready to-day as He ever was to renew in heart and life and to transform our selfishness into the unselfishness of our Saviour. If we commit ourselves to Him He will do for us what we cannot do for ourselves, guide us into all truth and give us Himself. Let us never forget that it is the will of God that we should be helped, empowered and consecrated by the Spirit, but the experience depends on the surrender of our wills to that of the Spirit Who dwells in us.

The Holy Communion.

An Evangelical Statement of Eucharistic Doctrine.

English Evangelical leaders have issued the following statement:—

I.

The most comfortable sacrament of the Body and Blood of Christ our Saviour, commonly called The Supper of the Lord, is the divinely instituted witness to the Church and the World of the fact that the Sacrifice and Death of our Lord Jesus Christ, the only-begotten Son of God, upon the Cross, is the central fact of our Faith. It was ordained "for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby." In the words of our Liturgy "to the end that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort." The connection of this great sacrament is with the Atoning Death and Sacrifice of our Lord, and not with the Incarnation except in the more mediate sense that the Incarnation was a necessary prelude to the Atonement—the Son of God became Man in order that He might in His death make purification of Sins.

II.

The Remembrance or Perpetual Memory (the purpose of the sacrament) is God-given and Manward. The Atoning Sacrifice was God-provided and is complete for ever, having been effected once for all through the Eternal Spirit; and it is therefore impossible for it to be re-presented to the Father or even ceremonially pleaded before.

Him, much less re-offered; inasmuch as the Son, having offered one sacrifice of sins for ever, is now seated with the Father on the throne, and no dividing of the Substance of the Godhead is to be conceived. But by the command and provision of the Eternal Son as often as we eat the bread and drink the cup we do proclaim—preach—the Lord's death till He come. The Godward action in the sacrament is (after prayer and almsgiving and praise) entirely and exclusively a thanksgiving to God for His unspeakable gift of His Son, and a self-devotion of ourselves, our souls and bodies in grateful living sacrifice to Father, Son and Holy Spirit. But the memory—the calling to remembrance—is for man; first subjectively in the quickening of our own memories as we join in the symbolism prescribed by our Master; and secondly, objectively as we proclaim to one another, to the Church and to the World, that there is none other salvation but through the Crucified Redeemer.

III.

The holy and divine Presence in the Sacrament is the presence of the whole Godhead, indivisible and inseparable. We may not think of a separated presence of the flesh or manhood of the Blessed Son inasmuch as no re-separation of the Manhood taken into God is possible: nor can we think of a severed presence of the Second Person of the adorable Trinity, whether conceived of in His divinity or in His glorified manhood or both together, apart or divided from the Father and the Spirit. And this divine presence (of the whole Godhead) is purely and entirely spiritual, effected or ministered or manifested by and through the Holy Spirit in the hearts of the faithful (i.e. those that have a lively faith) and is not to be thought of or defined as in, with, or under the form of the bread and wine. So then we do not use or admit the term Real Presence, which term or phrase has always been associated with a presence in some manner localised in connection with the bread and wine as a result of consecration apart from the faith of the worthy Communicants.

IV.

That which the Lord hath commanded to be received in the sacrament of the Lord's Supper is Bread and Wine, which together are the outward part or sign. The inward part or thing signified is the Body and Blood of Christ which are verily and indeed taken and received by the faithful (i.e. those that have a lively faith) in the Lord's Supper: but the Body of Christ is given, taken and eaten, in the Supper, only after a heavenly and spiritual manner, and the means whereby it is received and eaten in the Supper is faith. Those that lack a lively faith are in no wise partakers of Christ. The Sacramental Bread and Wine remain after consecration in their very natural substances and the substance of each is not changed into the substance of Christ's Body and Blood whether as a consequence of the recital of Christ's words, or by reason of the invocation upon them of the Holy Spirit, or otherwise. The bread remains bread and the wine remains wine, but hallowed to solemn use as the designated signs and symbols of the body and blood broken and shed upon the Cross for us men and for our salvation. The action of our Blessed Lord in the night that He was betrayed differs from the action of His disciples entrusted with the duty to do as He did, as anticipation differs from retrospection; but not otherwise; and no such disciples can

or do effect more than the Lord did, nor can their recital of His words mean other than His words meant the night before His body was broken and His blood outpoured.

V.

The essential and indispensable acts in the sacrament are the actual eating of the bread and the actual drinking of the wine. Without this, whatever is done, there is no sacrament. No one who does not eat the bread and drink of the cup has any part or lot in the sacrament. Therefore all the service rightly centres round the actual administration of the consecrated bread and wine, and in our liturgy it is the communion of the people and not the communion of the minister upon which the main stress is laid, and for which the precise form is provided. This is the only end and purpose of the consecration; and the one cannot be separated from the other. Neither the presence of devout persons during the prayer of consecration (and after) without actually partaking of the bread and wine; nor the communicating at a later occasion of the bread and wine to devout persons who were absent during the prayer of consecration, is a fulfilment of the Divine institution or a compliance with the liturgical requirements of our Church. Nor is there any lawful purpose to which the consecrated elements may be put outside the reverent execution of the Liturgy of this Sacrament.

The Ascension.

Dean Inge has reproached the Church for believing in a physical Ascension into a material Heaven above us, which is contrary to physical fact.

The teaching of the New Testament and our Church implies something very different. We believe when our Lord ascended He passed out of this physical limited world, into the free boundless atmosphere of the heavenly, spiritual life which is unfettered of earth and illuminated by the glory and the presence of God.

The Ascension ranks among the great certainties of our Christian Faith. Our Lord's Ascension was no mysterious vanishing away we know not how. At such a time, from such a place, He quitted the ground, mounted the air, climbed the visible sky, in glorious symbol of His return in the state of glory for His Church. It was Christ's Coronation Day. "We see Jesus, crowned with glory and honour."

What message goes the Ascension bring to us to-day? Surely it is to set our affection on things above, not on things on the earth. All around us is sin and selfishness. The ethic of self-interest and the winning of material comfort has too long been the ideal of life for so many. The downward pressure of material things is apt to blind us to the reality of the unseen spiritual world.

The Ascension assures us that man can ascend to the heavenly life, by choosing the best things, things that are pure and lovely. Man's heart was made for God and for Heaven.

The Ascended, Glorified Christ is calling to His Church to "lift up our hearts" and realise that Christ is reigning upon His Throne, high above all the confusion and struggles of our earthly life. He holds the world in the hollow of His hand. He is guiding and controlling His Church and working out His purposes in the world.

Our Lord Jesus Christ is not a Carpenter now. He is our Advocate, our High Priest passed into the heavens, our Intercessor and Friend.

The proof of His Ascension is not to be found in men and women gazing up into heaven, but in giving of themselves to the task of preparing the world for His return.

In the morning fix thy good purpose; and at night examine thyself what thou hast done, how thou hast behaved thyself in word, deed and thought; for in these perhaps thou hast oftentimes offended both God and thy neighbour.—Thomas à Kempis.



VICE AIR MARSHAL SIR PHILIP GAME, G.B.E., K.C.B., who has just entered upon his office as Governor of N.S.W.

Ourselves.

OWING to the pressure of parochial responsibilities and the many demands of wider church life made upon his time, the Rev. Dr. Law has been compelled very reluctantly to relinquish his work as Editor of the "Australian Church Record." The editorship will now be centered in Sydney, and all communications, both business and editorial, will need to be sent to our headquarters, 242 Pitt St., Sydney. It goes without saying that the "Church Record" and Evangelical Churchmanship owe a tremendous debt to Dr. Law. He has given ungrudgingly of his time. His work has been of the best, while his readiness to meet urgent situations and to give wise leadership have been altogether invaluable. We extend to him our sincere thanks and bid him God-speed in the work of his great and important parish.

Miss Amy Johnson.

Heroine of the Air.

WE join the chorus of praises and congratulations which are going up on account of Miss Amy Johnson's really wonderful flight from England to Australia. It has been a remarkable performance—and all alone! Not only is it a tribute to the grit and determination of the lady flier, but it shows that the same spirit of venture and devotion which marked Britain's women colonisers in earlier days is not dead. However, it is not just the achievement, rather has it been the will to achieve which is so notable. Even if the flight had not been successful, the venture would have stood to the English girl's credit. Bravo! we exclaim to her and similar women of pluck and intrepidity!

JAPANESE AND THEIR CHILDREN.

The Japanese are very exacting about the education of their children, and take much trouble to teach them about the gods, seeking to instil a feeling of reverence for supernatural powers. In some cases, fathers will have marked on the ceiling of a room the four cardinal points of the compass. They will then make their children face first the north, then the south, and so on, at the same time encouraging them to make some good resolve for the day—such as, "To-day I will obey my parents," or, "I will be more loyal to the Emperor," etc. The idea of patriotism is very early inculcated.



NEW SOUTH WALES.

C.M.S. League of Youth, N.S.W.

SYDNEY.

Welcome to the Governor.

The Standing Committee of the Diocese of Sydney, together with members of St. Andrew's Cathedral Chapter, were in full force at Government House, Sydney, on Thursday, May 29, when the Administrator of the Diocese, the Right Rev. the Bishop Coadjutor, presented an address of welcome to His Excellency Sir Philip Game, in the name of the Diocese in particular and the Church of England in general.

Chatswood.

A Convention for the deepening of the spiritual life will be held at St. Paul's Church on Monday, June 9th. Sessions 11.15 a.m. and 2.15 and 4.15 p.m. The Rev. D. J. Knox issues an invitation to all to come.

Church of England Men's Society.

The Provincial Council of the C.E.M.S., New South Wales, met on May 27, and the lay secretary reported progress from all the branches throughout the State.

The election of officers for the year was made:—The Rev. A. Conolly, Chairman; Dr. T. McDouall, Vice-Chairman; Mr. H. C. Byrne, Hon. Lay Secretary; Rev. Pitt Owen, Hon. Clerical Secretary. The Council was composed of representatives from many of the suburban branches of the Sydney Diocese.

A programme of work for the year was left to a sub-committee, with the Rev. W. F. Pyke as convener, to draw up and report.

The C.E.M.S., by its prayer and witness, is steadily winning its way within the Church and should have the enthusiastic support of loyal Churchmen.

Holy Trinity, Miller's Point, Sydney.

A Great Public School Helps.

The Church of England Grammar School, North Sydney, has started a Boys' Club at Holy Trinity Parish, Miller's Point. The parish is a needy one, and is hard by some of Sydney's largest docks. The Rector of the parish, the Rev. C. W. Clarke, says that the influence of the Grammar School boys is already marked, and is particularly noticeable by the attitude of the boys in the street. Indeed, the atmosphere of the place in this respect is changed, and I attribute it largely to the influence of the School. The lads are impressed with the manly sportsmen who are interested enough to come to them once a week and are showing signs of finding their ideal and example in these young men.

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E. Walker, Rural Dean, was held in St. Michael's Hall, Wollongong. Church people from centres as far apart as Nowra and Helensburgh were represented in the attendance; the object of the gathering being the Extension of the Church, both at home and on the foreign mission fields.

Proceedings began at 5.30 p.m. with a tea, at which every seat was occupied. At 7 p.m. a lantern lecture was given by the Rev. R. B. Robinson in the parish church, the subject being impressions of ancient towns in England, Palestine, India and Africa. The Church was packed to overflowing, crowds being unable to enter.

The main meeting commenced at 8 p.m., the chairman being the Hon. Mr. Justice Harvey, who in his speech said that the Church Festival of the South Coast was well known throughout the country-side. The enthusiasm of to-night's meeting indicated the state of Church life in the district, but churchmanship was not of much value unless it had a practical effect in our lives. His Honor made an eloquent appeal for unselfishness, which, he pointed out, is the foundation of our home life. Each individual should seek to live for the benefit of humanity as a whole. This was the message Christ taught. He called it the "Gospel of Love." A modern definition would be the "Gospel of sympathetic co-operation." The idea of getting one's rights must be got rid of: we must overlook our "rights" and remember our duties. Kindness and helping on others is the greatest source of joy in life. This is the truth which we must cultivate and spread abroad in New South Wales and Australia.

The acceptance by C.M.S. for work abroad of one of the members of the Council of the League, Miss Nancy Walsh, has given great satisfaction to the members of the League.

The chairman commented on the appropriateness of the annual meeting coinciding with the Anzac Day season, and envisaging the opportunities in front of the League, rejoiced to find the same spirit of youth in the League as was manifested in the men of Anzac. He called on the League to remember that the way of service was the way of sacrifice.

The Rev. Lloyd Dunstan, secretary of the Y.P.C.U., followed, and in a short time gave a resume of the opportunities offering in various parts of the world. He spoke of Africa, the growing country, which had a special call on the youth. On all sides there was a thirst for truth, and calls for the satisfaction of that thirst, which demanded more young life being offered in the effort to meet the claims of the African. He took us to Africa, India, Persia, and Japan in rapid survey, and appealed for consideration of the claims of these countries.

Rev. W. J. Siddons, the last speaker, appealed for judgment in youth—respect for tradition tempered with adventurous pursuit after Truth. Over-emphasis of either old or new was a danger to be avoided. Youth stood on the threshold, with the experience of its elders behind it and the open vista of fresh revelation before it. He wished the League God-speed in its journey.

A feature of the meeting was the singing of special music by the League Choir. Prior to the general meeting the Council for the ensuing year was elected.

South Coast Church Festival.

On Monday, May 26, the annual South Coast Church Festival, organised by the Rev.

Renovated and Enlarged Organs.

During the month two organs have been renovated and enlarged.

At Holy Trinity, Miller's Point, the organ has been renovated at a cost of about £130, and its reopening was marked by a special musical service on Monday evening, May 19, when the Rev. Leicester Johnson, of St. Peter's, Neutral Bay, gave an organ recital, and four choristers from St. Andrew's Cathedral, together with other soloists, provided vocal items in support of the parish choir. The rector, Rev. C. W. Clarke, conducted the service.

At St. Michael's, Wollongong, the organ has been renovated and enlarged, as a memorial to the late Charles Throsby Smith, who gave the ground upon which the Church now stands. The dedication service was held on Tuesday night, May 27, when the Rev. T. Terry gave an address, and the rector (Rev. E. Walker, R.D.) dedicated the enlarged instrument. Mr. J. Henri, of St. Paul's, Chatswood, gave an organ recital and choristers from St. Andrew's Cathedral supported the parish choir in special music.

VICTORIA.

BENDIGO.

The Rev. A. Gamble, who recently resigned the parish of Sandy Bay, Hobart, has been appointed as locum tenens at Mooroonpa for six months in the absence of the Rev. M. O. Davies, who has gone to St. George's, Hobart, in a similar capacity.

We learn that the Rev. G. D. Frewin is still very ill. Mr. Frewin was at Kyabram and Rochester in the Bendigo Diocese until his forced retirement. We extend our sympathy to him and Mrs. Frewin in their trial.

The Rev. H. G. Matthews has gone to Woodend as locum tenens while the rector, Canon Poulton, is making the trip to England as the Bishop of Bendigo's Chaplain.

The Rev. J. H. Ikin, B.D., who recently underwent a serious operation to his head has left for Boston for further treatment, accompanied by his wife.

Mrs. Runtig has presented a large framed photo of her late husband, Rev. George Runtig, to the church at Milloo, where he was rector until his death.

At the same church, Mrs. Brereton and family have presented a brass lectern in memory of Gladman.

CIPPSLAND.

At St. Paul's Cathedral, Sale, Mrs. Briggs and family have placed a vergers' stall in memory of Mr. Briggs, who was honorary vergers for some years.

QUEENSLAND.

BRISBANE.

Synod Arrangements.

The Diocesan Synod begins on Tuesday, June 17, in the Synod Hall. One slight alteration has been made in the arrangements. For the past few years the Home Mission rally has been held on the Monday evening preceding the opening of Synod, but this year it will be held on the evening of the opening day. It is felt that, as Synod will have no canonical legislation to consider this year, the Tuesday evening can be spared for the rally, and this will enable country members of Synod, some of whom cannot reach Brisbane before Tuesday afternoon, to take part in this great annual gathering of church people from all parts of the diocese. The speakers at the rally will include the Bishop Coadjutor, the Premier of Queensland (Mr. A. E. Moore), and the Archbishop of Brisbane (Ven. H. H. Dixon).

General.

A flagstaff has been erected at St. Andrew's Church, South Brisbane, as a parish memorial to the late Colonel R. A. Moore. The Right Rev. the Bishop Coadjutor conducted a short service on Sunday, May 25, and dedicated the flag, in the presence of the assembled children of the Sunday School and of members of the congregation.

At St. Andrew's South Brisbane, the 47th anniversary of the opening and consecration of the church was observed on Sunday, June 1, when special festal services were held. Bishop Batty was the preacher at 11 a.m., and the Venerable the Archdeacon of Brisbane at the evening service.

The Rev. E. Lawton, who was to have taken up duty as assistant curate to the rector of St. Andrew's, South Brisbane, has been forbidden by his doctor to undertake any work necessitating the use of his eyes for 12 months. Mr. Lawton will probably return to New Zealand.

Diocesan Children's Crusade.

The great rally in connection with the Children's Crusade has been arranged to take place in the City Hall on Whitsunday, June 8, at 3 p.m., when all metropolitan Sunday Schools will co-operate to make it an occasion of splendid witness of the work of the Church among the children. The service will be broadcast by 4QG, and a feature will be the singing by the children without accompaniment of a number of well-known hymns. The Administrator of the Diocese (Bishop Batty) will preside, and the address will be given by Canon Garland, while the service will be conducted by the Director of Religious Education, the Rev. M. de B. Griffith.

The Bishop of Salisbury (Dr. Donaldson), on learning recently of this Children's Crusade launched in his old diocese of Brisbane, expressed the greatest interest in the arrangements, and in an encouraging message he expressed the hope that the crusade will be fully blessed.

C.M.S. in Adelaide.

The Annual Demonstration.

This year's C.M.S. annual demonstration held in Adelaide Town Hall, has proved most successful. The attendance far exceeded any previous demonstration, and members of the Women's Missionary Council had a very busy time, preparing for and attending

to the wants of the 400 odd people who were at tea.

The public meeting, at which there were about 1200 people, was presided over by the Rt. Rev. Dr. Thomas, Bishop of Adelaide, who very heartily welcomed the speakers for the evening, remarking that it was seldom we were privileged to have so many Church dignitaries on the platform at the same time.

The chief speaker of the evening was the Most Rev. Dr. F. W. Head, Archbishop of Melbourne, who gave an extremely interesting and historic survey of the progress of Christianity, and the justification for missionary work. His Grace showed how the old non-Christian religions are crumbling up because of the influence of western ideas; old beliefs are not holding the people, especially the younger generation. Whereas some years ago it might have been said that the alternative put before these people by missionary societies was, "either your old religions or Christianity," it is now no longer so, old conditions are passing away, and the alternative is, are they going to accept Christianity, or something else which is worse? Sometimes the alternative is Bolshevism, which we see in China, or it may be Agnosticism, as in India, or Materialism, in Japan. Western civilisation is permeating every corner of the globe. Is that civilisation going to bring only the material gain the western world has to offer, or is it going to bring the Christianity, which has grown up with it? In the spreading of Christianity throughout the world, Great Britain has been called upon to play a leading part. To-day the British Empire is more in touch with the non-Christian world than any other power or race in the world, and through, ever since we have been working all the non-Christian world is appealing for Christ as never before, and it is for the missionary societies to answer that Call. I believe that the great purpose God is giving to us is to fulfil His last command to His people—"Go, preach, and teach the nations, bringing them into the Church of Jesus Christ."

The Bishop of Tasmania, Rt. Rev. Dr. Hay, asked—"What is at the back of all our Church activity and our missionary work?" The answer is summed up in a few words, showing the Divine purpose—that the kingdoms of this world might become the kingdoms of our Lord and His Christ.

The Rt. Rev. Dr. Moves, Bishop of Armidale, chose for his subject "Conditions at the Home Base." To-day, as we look out upon the world, there does not seem to be very much light coming in the world of religion, and we are feeling as if we are in something of a tunnel, and in a very thick darkness, but we shall carry on because we have the Living Christ, and He must prevail. The great foe of our Christianity is what is called secularism; a horrible word, but only meaning that as a people we live for time instead of for eternity; living for the moment, without much thought of the meaning of the morrow. And the influence of materialism is felt everywhere in the mission field as well as the home base. We need in our home and church life to-day a new consecration, a new idea of prayer, a talking over of experiences, and a turning to God. Before God can use us we must let the Gospel become real to us, to sanctify and hallow our own personal life, in the personal prayer of every day, and the wider prayer of our Church worship.

Prayers were offered by the Rt. Rev. Dr. Baker, Bishop of Bendigo; and Scripture, Matt. 13, read by the Rt. Rev. Dr. James, Bishop of St. Arnaud.

NEW ZEALAND.

WAIAPU.

(From our own correspondent.)

A. E. Turner Williams, of Havelock North, passed away quietly in his sleep at the age of 61 at Bishops Court, Napier, his brother's residence.

The late Mr. Williams was much beloved and respected by a large number of relations and friends, and rightly so, for his was a very winning nature, and his all-round ability made him much sought after by his Church and various civil bodies. He was a Civil Engineer of some note in the old country for many years, his duties taking him to perform important functions far afield.

During the war he and his good wife did yeoman's service in various directions. After the war he took up his residence at Tara-dale, 5½ miles from Napier, where he assisted the then vicar, Canon Clarke, in all church work. He was people's warden, synodman, and lay reader, and became a most kind personal friend to the vicar and his family.

Later on he moved with his family to Havelock North, where he continued his

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(By the Rev. A. Law, Th.Schol., D.D.)

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The Parish Bookstall Society is a private venture. Profits are given to various Church of England causes. Since 1917, 280,000 copies have been printed, and £250 spent. HALF PRICE for cash orders of over 12/ worth.

Archdeacon Hamilton, Gippsland, wrote:—"I consider the Confirmation Booklet 'From Baptism to Communion' (Ed.) the best thing published. I have used it for years. It is so thorough and covers all the ground."

The Rev. Canon H. T. Langley, M.A., of St. Mary's, Caulfield, Melbourne, desires to express to clergy and laity his impressions of this new publication. He writes:—

"The clergy have long needed a book of this kind. It has come to some of us in answer to a felt need in our parish work."

"Our Wedding Day" is a chaste little book of 50 pages, exquisitely printed. The subject of marriage needs plain speech, combined with the utmost reverence. This is characteristic of the eleven chapters. "I can imagine only feelings of gratitude from those 'about to take the holy estate of matrimony' upon them, for the wise counsels and advice."

"Clergy can obtain this book at such a reasonable cost, that they may use it freely as a Gift at Weddings. Also they will find it a fount of suggestions for those 'fatherly' talks which any true pastor gives to his people entering on matrimony, and passages might well be taken from this book for the address."

It is suggested that the Bride and Bridegroom use the copy, which can then be suitably inscribed. The smaller editions contain useful detail regarding the conduct at weddings, and may be lent to make the service more hearty and congregational."

The Rev. A. R. Ebbs, of Manly, N.S.W., having ordered several times, writes:—

"I am delighted with Doctor Law's booklets, 'In the Valley of the Shadow,' words of comfort in sorrow for the bereaved, and 'Our Wedding Day.' I consider that the whole Church is indebted to him for their publication. I am using them freely. Those who have received them have expressed their deep appreciation of their contents. I gladly commend them for use by my brother clergy throughout Australia."

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"It has taught me much that I did not know before. I wish every member of the Church of England could read it."—A Churchman in New South Wales writing to a friend.

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church work. He became Lay Canon of the Chapter and acted successfully as organist of the Diocesan Fund. He was also a member of the Harbour Board, Pension Board, and other important positions.

He will be greatly missed, and it will be very difficult to fill his place. Mr. Williams was a grandson of the late William Williams, first Bishop of Waiapu, a son of the late W. Leonard Williams, second Bishop of Waiapu, and a brother of our present Bishop, Herbert Williams. Very great sympathy is felt for Mrs. Turner Williams and her family.

The Melbourne Girls' Bible Class Union.

Every Eastertide the Union organises Fellowship and Study Camps for the girls of our Church over 13 years of age. This Easter over 200 young girls attended the four Camps, which were held at Queenscliffe, Sassafras, Kalista and Frankston. These camps will always stand out as an oasis along life's journey, for there many meet their Saviour face to face for the first time.

Over fifty attended the Frankston one. Just which part was the best it is hard to say, as every day revealed a fresh vision of our Master's love towards us. From Camp-Mother's (Miss D. V. Britten) opening message, "Take Courage, Rest upon a Loving God," there fell a peace upon our Camp which was rejoiced in throughout the whole five days.

Our study-circle hour proved all too short, the book selected being "Paul in His New World." The Seasonal messages were powerfully given to us through two of our Leaders, the Ven. Archdeacon of Melbourne, and a Dialogue and Pageant, compiled by Camp-Mother, from 1 Cor. 13, vv. 4 to 7, and practical stories. Mrs. Hutchinson (C.I.M.) gave us a short visit and we remember with joy her bed-time chat and also Mrs. Stephenson—from India—who thrilled our hearts, yet made us feel a little ashamed, as we heard of Christian Indians rising and calling for "Three Cheers for the King," and their cry was "Victory to the Lord Jesus."

We felt very proud of our young campers who this year stood upon the platform or took the chair at our meetings for the first time.

"Us girls must have our fun," and we did not fall short either, as Camp-Mother continually popped surprises upon us. There being cream cake for supper one night, then a picnic on the beach on Saturday afternoon, where a friend gave us the use of her lovely bathing-box (fitted with a shower too). Monday afternoon a joyous game of Basket Ball—the fact of only one post did not mar the game one iota. At tea time we all march down to the Cafe for our meal in various original fancy dresses. Then last of all came the greatest surprise—A Camp Fire—was to be held in lieu of the usual "midnight" supper.

Yet another surprise awaited us, while Camp-Mother summarised the addresses she said, "Have you noticed, dear Campers, that each speaker has revealed or shown you in different ways—the great LOVE there is in Heaven for each one of you. This was not prearranged; all the speakers independently picked their own subject." "It is, girls, a direct answer to my prayers, it was the subject I desired and God has granted my petitions." Our hearts thrilled as each address was again recalled to our memory and showed that even the soloist at the huge public service in the Picture Theatre on Easter Evening gave us the same message in his solo, "There is a Love Embracing All." We were having a happy and peaceful time together, but we had to return to daily duty. "How can you carry it away with you?" we were asked, and the problem was beautifully solved for us through the words "Turn Thy Face Upon Jesus." "Stand still and contemplate Him"—as you do your earthly friends.

From this memorable meeting we joined around the Camp-fire where refreshments were dispensed and each heart joined in the singing as never before, and we departed to rest with a strong desire to be true disciples of our Master and the glorious feeling that during this Camp our Spiritual Life had indeed been greatly strengthened through the theme of Fellowship and Love.

TRUE SERVICE.

Service implies self-giving. There is a service which is just self-satisfaction, pleasing to the taste for doing and meddling, and there is service which is exactly measured to its pay. True service implies giving, the surrender of time or taste, the subjection of self to others, the gift which is neither noticed nor returned.—Canon Barnett.

For the Women.

(Contributions, especially from Women, will be welcomed by the Editor for this column. Please address: "Editor," "A.C.R.," care of "A.C.R.," Office, "Bible House," 242 Pitt Street, Sydney.]

"A perfect Woman, nobly planned
To warn, to advise and to command;
And yet a Spirit too, and bright,
With something of an Angel light."

HOW TO HANDLE A HUSBAND.

(By A Wife.)

"**FEED** the brute!" was the brief advice given to a bride on the eve of her wedding day. Well, no doubt this is worth a trial.

But let me confess at once, that the handling of a husband is a matter so complex and uncertain that it is impossible to dispose of it in the above concise sentence.

Who is best fitted to undertake the task? For a task it certainly is.

The sweetheart—the bride-elect—has no difficulty whatever in deciding that she is fully competent to handle the husband whom she has chosen. To handle him aright, in every emergency, through fair weather or foul, while life shall last.

"His own people do not understand Bob. But I do." This is her proud, young boast. With unconscious arrogance, and in all the charm of girlish grace, she is confident—that she is able to fathom all the vagaries, of at least one masculine mind.

In his "Taming of the Shrew," Shakespeare tells us how, in his opinion, a wife should be managed. But even Shakespeare, in all his wisdom, has left untouched the problem of how to handle a husband. We may take it that the job was beyond his descriptive powers.

But here is a wife, who for half a century has trodden the matrimonial pathway. Let us hear what she has to say upon the subject.

Surely, if ripened experience is of any practical value, the hard nut shall be cracked for us, here and now.

Alas! we are not enlightened.

"Handle a husband!" exclaims the veteran. "I have not yet learnt how to do so."

"Each day brought its own, full quota of work," she tells us, "and I was too busy with all the other haimies to bother much about handling a husband." The word "other" in her explanation is significant, but even this does not elucidate matters very much.

"Women are kittle-cattle." We catch the murmured remark as it drops from a husband's lips. But we know very well, and we sometimes retort, that "men are contrary-wise."

We are all aware of, and we all lament, the glaring inconsistencies which our husbands display. Yet strangely enough, perhaps, we won't allow anyone else to deplore these same faults and failings.

Our closest friend may not presume so far, and yet retain our friendship.

We may chat pleasantly, over a cup of tea, upon the best way—or the most probable—or the proven way—of handling hubby. But deep down in our hearts we know quite well that husbands and wives are alike in, at least, one very important particular—both are human.

During courtship, the wings and the halo of each other are visible to the eyes of the prospective bride and bridegroom alike. But these disappear in due course. Husband and wife come down to solid earth; and each recognises the very human qualities of the other. The whilom sweetheart discovers that her perfect plan for handling a husband is fallible after all. The busy mother, whose every hour is over-crowded, finds herself with more than enough to do, tending her "other children," and so has no time even to consider the remote idea of managing her husband.

Is there then, no known way of tackling this difficult subject? No safe chart by which to steer the matrimonial ship clear of the rocks of disaster? No quick and easily-learned method for the correct handling of a husband?

To the first and second query the answer is emphatically "Yes."

To the third and last, the reply, with equal emphasis, is "No!" For the recipe for handling a husband cannot be passed from:

one to another; any more than a formula for a kindred subject, "Managing a wife."

Hard knocks of daily experience, wisdom gleaned from years and often through suffering; eyes that have learnt to view life as a whole, and are able to discern the later years with their sober hues; as well as the gaily-tinted beginnings of marriage; these comprise part of the knowledge and intuition necessary for the safe handling of a husband; or for the wise management of a wife.

And, strange though it may seem, it is yet perfectly true, that the wisdom thus garnered cannot be passed on.

However desirous we may be of teaching others, or of learning ourselves, still in this particular science each one of us must individually find his or her own pathway through the straight and narrow gate of personal experience.

Yet this experience, wisely drawn upon for all future necessary occasions, will not fail to bring us to safe anchorage within the desired haven, where we shall continue to happily solve the problem of "How to handle a husband."

The Bishop of Birmingham Stands Firm.

THE refusal of the Bishop of Birmingham to induct an Anglo-Catholic nominee to the charge of a parish in his diocese has produced some curious and contradictory effects. On the matter of doctrine and Church practice we are with the Bishop. But the amazing thing is to see the Bishop of Truro, a notable leader of this advanced school, adopting the erstwhile policy of halting a brother bishop before a lay court of law because of his failure to induct. Further in a day when hosts of Anglo-Catholic writers are deluging the bishops with books and pamphlets giving guidance in view of Lambeth, that episcopacy is of the very essence of the Church, the Bishop of Birmingham must have no authority in his own diocese in a particular respect. The upshot is that the Bishop might have to go to gaol. However the Bishop replies in this strong and illuminating way:—

"When I became Bishop of Birmingham in 1924, I knew that the most serious of the problems before me was how to end ecclesiastical disorder in the diocese. The erroneous sacramental teaching of the Roman Church was so thoroughly accepted by a small but vocal section of the clergy that I was actually rebuked for referring to the errors of Latin sacramentalism in my Enthronement Address. The disunion within the Church weakened its moral authority in Birmingham; the prevalence of false sacramental teaching alienated thoughtful and educated people. Obviously sound Anglican teaching was needed; and, gradually, illegal services copied from Roman Catholicism had to be made to cease."

"To provide sound teaching was easy, in part because the strength of the liberal and Evangelical movements in the Church at large has grown steadily during recent years. To get a general obedience to the Prayer Book was a harder matter."

The Reservation Issue.

"I went slowly. I did not, even after a year's delay, ask that the practice of reservation should cease altogether, because it was not then known how far reservation 'for the sick only' might be sanctioned by the Church and Parliament. But in November, 1925, I demanded that public reservation of the consecrated elements of Holy Communion should cease and that also such Roman usages as Benediction, Adoration and Procession of the Host should be brought to an end. Most of the clergy showed friendly loyalty; but some fifteen churches refused my request and formed the so-called 'rebel' group. What was I to do with them? The incumbents concerned were undoubtedly acting illegally, in defiance of the solemn Declaration of Assent which each had taken before being admitted to his living. Each had sworn canonical obedience to his Bishop, in all things lawful and honest, and was consequently false to his oath. And, as I could have taken legal action against each. At the cost in every case of a very considerable sum I could have had the incumbent removed from his living. In the struggle his lawyers might, and probably would, have so arranged matters that he went to prison for contempt of Court. Such proceedings, to say the least, would have been unedifying. But, apart from the lesser considerations, I could not bring myself to quell religious disorder and enforce moral obligations by 'going to law.' So I resolved both to give no countenance to the so-called 'rebel' churches and also to refuse to institute new vicars, when vacancies occurred, unless I had an understanding from the men presented to me

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"I confess that I did not expect that a responsible body of Anglo-Catholic patronage trustees, including a Diocesan Bishop, would abandon the old High Church doctrine of the spiritual independence of the Church, and appeal to the lay Courts. Such action aims, in fact, at forcing me to allow reservation at St. Aidan's although Parliament, by a vote popular within and without the Church, refused to legalise reservation both in 1927 and again in 1928."

"In answer to overtures which have reached me, I have said that reservation at St. Aidan's must cease. If the Patronage Trustees or their Presentee are willing to assure me that reservation shall cease, I will proceed to institute at once. Failing such an understanding, whatever the consequences, I must continue to refuse institution."

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CLERGYMAN recommends refined lady (widow), for position, preferably in a C. of E. Children's Home, experienced in nursing and sewing. Apply "Thalassa," c/o "Church Record," 242 Pitt Street, City.

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Parish Bookstall Society.

(By the Rev. A. Law, Th.Schol., D.D.)

Obtainable at the Diocesan Book Depot, St. Paul's Cathedral, Melbourne, and "The Australian Church Record" Office, Sydney.

The Parish Bookstall Society is a private venture. Profits are given to various Church of England causes. Since 1917, 280,000 copies have been printed, and £250 spent. HALF PRICE for cash orders of over 12 copies.

Archdeacon Hamilton, Gippsland, writes:—"I consider the Confirmation Booklet 'From Baptism to Communion' (No. 1) the best thing published. I have used it for years. It is so thorough and covers all the ground."

The Rev. Canon H. T. Langley, M.A., of St. Mary's, Caulfield, Melbourne, desires to express to clergy and laity his appreciation of this new publication. He writes:—

"The clergy have long needed a book of this kind. It has come to me in its answer to a felt need in our parish work."

"Our Wedding Day" is a chaste little book of 60 pages, exquisitely printed. The subject of marriage needs plain speech, combined with the utmost reverence. This is characteristic of the eleven chapters.

"I can imagine only feelings of gratitude from those about to take the holy estate of matrimony" upon them, for the wise counsels and advice.

"Clergy can obtain this book at such a reasonable cost, that they may use it freely as a Gift at Weddings. Also they will find it a source of suggestions for those 'fatherly' talks which any true pastor gives to his people entering on matrimony, and passages might well be taken from this book for the address."

It is suggested that the Bride and Bridegroom use the copy, which can then be suitably inscribed. The smaller editions contain useful detail regarding the conduct at weddings, and may be lent to make the service more hearty and congregational."

The Rev. A. R. Ebbs, of Manly, N.S.W., having ordered several times, writes:—

"I am delighted with Doctor Law's booklets, 'In the Valley of the Shadow,' words of comfort in sorrow for the bereaved, and 'Our Wedding Day.' I consider that the whole Church is indebted to him for their publication. I am using them freely. Those who have received them have expressed their deep appreciation of their contents. I gladly commend them for use by my brother clergy throughout Australia."

IN THE VALLEY OF THE SHADOW.

Words of Comfort in Sorrow.

Form of Memorials of one departed. Short letter of sympathy for signatories. The Burial Service. Words of Comfort: Hope. In Preparation. The Next World. Foundation of Joy. Illustrated, with Antique Cover, 2/6.

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Attractively published, with a number of very interesting and exceedingly helpful diagrams. An astonishingly clear and lucid account, and we heartily recommend it to everyone as a splendid text book."—Ridley College.

"An excellent summary, concise and clear. . . . popularly written. This little book should be in the hands of all thoughtful Christians."—Church Record, 1924.

"It has taught me much that I did not know before. I wish every member of the Church of England could read it."—A Churchman in New South Wales writing to a Friend.

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church work. He became Lay Canon on the Chapter and acted successfully as organiser of the Diocesan Fund. He was also a member of the Harbour Board, Pension Board, and other important positions.

He will be greatly missed, and it will be very difficult to fill his place. Mr. Williams was a grandson of the late William Williams, first Bishop of Waiapu, a son of the late W. Leonard Williams, second Bishop of Waiapu, and a brother of our present Bishop, Herbert Williams. Very great sympathy is felt for Mrs. Turner Williams and her family.

The Melbourne Girls' Bible Class Union.

Every Easter the Union organises Fellowship and Study Camps for the girls of our Church over 13 years of age. This Easter over 200 young girls attended the four Camps, which were held at Queenscliffe, Sassafra, Kalista and Frankston. These camps will always stand out as an oasis along life's journey, for there many meet their Saviour face to face for the first time.

Over fifty attended the Frankston one. Just which part was the best it is hard to say, as every day revealed a fresh vision of our Master's love towards us. From Camp-Mother's (Miss D. V. Britten) opening message, "Take Courage, Rest upon a Loving God," there fell a peace upon our Camp which was rejoiced in throughout the whole five days.

Our study-circle hour proved all too short, the book selected being "Paul in His New World." The Seasonal messages were powerfully given to us through two of our Leaders, the Ven. Archdeacon of Melbourne, and Dialogue and Pageant, compiled by Camp-Mother, from 1 Cor. 13, vv. 4 to 7, and practical stories. Mrs. Hutchinson (C.I.M.) gave us a short visit and we remember with joy her bed-time chat and also Mrs. Stephenson—born in India—who thrilled our hearts, yet made us feel a little ashamed, as we heard of Christian Indians rising and calling for "Three Cheers for the King," and their cry was "Victory to the Lord Jesus."

We felt very proud of our young campers who this year stood upon the platform or took the chair at our meetings for the first time.

"Us girls must have our fun," and we did not fall short either, as Camp-Mother continually popped surprises upon us. There being cream cake for supper one night, then a picnic on the beach on Saturday afternoon, where a friend gave us the use of her huge bathing-box (fitted with a shower). On Monday afternoon a joyous game of Basket Ball—the fact of only one post did not mar the game one iota. At tea time we all march down to the Cafe for our meal in various original fancy dresses. Then last of all came the greatest surprise—A Camp Fire—was to be held in lieu of the usual "mid-night" supper.

Yet another surprise awaited us, while Camp-Mother summarised the addresses she said, "Have you noticed, dear Campers, that in each speaker has revealed or shown you in different ways—the great LOVE there is in Heaven for each one of you. This was not prearranged; all the speakers independently picked their own subject." "It is, girls, a direct answer to my prayers, it was the subject I desired and God has granted my petitions." Our hearts thrilled as each address again recalled to our memory and shown that even the soloist at the huge public service in the Picture Theatre on Easter Evening gave us the same message in his solo, "There is a Love Embracing All." We were having a happy and peaceful time together, but we had to return to daily duty. "How can you carry it away with you?" we were asked, and the problem was beautifully solved for us through the words, "Turn Thy Face Upon Jesus." "Stand still, and contemplate Him"—as you do your earthly friends.

From this memorable meeting we joined around the Camp-fire where refreshments were dispensed and each heart joined in the singing as never before, and we departed to rest with a strong desire to be truer disciples of our Master and the glorious feeling that during this Camp our Spiritual Life had indeed been greatly strengthened through the theme of Fellowship and Love.

TRUE SERVICE.

Service implies self-giving. There is a service which is just self-satisfaction, pleasing to the taste for doing and meddling, and there is service which is exactly measured to its pay. True service implies giving, the surrender of time or taste, the subjection of self to others, the gift which is neither noticed nor returned.—Canon Barnett.

For the Women.

(Contributions, especially from Women, will be welcomed by the Editor for this column. Please address: "Editor," "A.C.R.," care of "A.C.R.," Office, "Bible House," 242 Pitt Street, Sydney.)

"A perfect Woman, nobly planned
To warn, to advise and to command;
And yet a Spirit too, and bright,
With something of an Angel light."

HOW TO HANDLE A HUSBAND.

(By A Wife.)

"FEED the brute!" was the brief advice given to a bride on the eve of her wedding day. Well, no doubt this is worth a trial.

But let me confess at once, that the handling of a husband is a matter so complex and uncertain that it is impossible to dispose of it in the above concise sentence.

Who is best fitted to undertake the task? For a task it certainly is.

The sweetheart—the bride-elect—has no difficulty whatever in deciding that she is fully competent to handle the husband whom she has chosen. To handle him aright, in every emergency, through fair weather or foul, while life shall last.

"His own people do not understand Bob. But I do." This is her proud, young boast. With unconscious arrogance, and in all the charm of girlish grace, she is confident—even after the briefest acquaintanceship—that she is able to fathom all the vagaries, of at least one masculine mind.

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Alas! we are not enlightened. "Handle a husband!" exclaims the veteran. "I have not yet learnt how to do so."

"Each day brought its own, full quota of work," she tells us, "and I was too busy with all the other bairnies to bother much about handling a husband." The word "other" in her explanation is significant; but even this does not elucidate matters very much.

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The Bush Church Aid Society appeals to "Record" readers. Gifts may be sent to Rev. S. J. Kirkby, Organizing Missioner, St. Andrew's Cathedral, George St., Sydney, or to the Victorian B.C.A. Office, St. Paul's Cathedral, Melbourne.

WANTED for Parish of Junee, N.S.W., Goulburn Diocese—An Assistant Priest, £250 per annum and transport; Deacon, £225 per annum and transport. Apply: Rev. H. Staples, Th.L., Rectory.

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Letters to the Editor.

(Continued from page 3.)

Traditions of the British Empire. Again, it counteracts the good work which many of our Municipal and Shire Councils are endeavouring to do in regard to the suppression of Sunday sport. It is entirely contrary to the teachings of the Christian Church. For instance, the Roman Catholic Bishop of Bathurst has declared that "Sunday football is becoming intolerable in parts of the Western Districts." Finally, it is opposed to the principles and spirit of the Word of God.

When Mr. Cleary says he is not concerned as to whether Sunday football is right or wrong, but that his only concern is to make the Railways pay, one is reminded of the words, "What shall it profit a man if he gain the whole world and lose his own soul. Or what shall a man give in exchange for his soul?" The point is, "Will the N.S.W. Government Railways give its soul in exchange for revenue?" The Word of God, which endureth for ever, declares, "Them that honour Me I will honour," and conversely, "Them that dishonour Me I will dishonour." We would appeal to Mr. Cleary to sit down and count the cost, in regard to the dishonour of Australia, his promise would entail. I have not mentioned the fact that if the promise is carried into effect, Mr. Cleary will be instrumental in encouraging thousands of citizens to become law-breakers. (See Police Offences Act, section 63.) We earnestly appeal to those who value the sanctity of the Lord's Day to write letters of protest to Mr. Cleary, the Minister for Railways, and the local Member of Parliament.



YOUNG RECORDERS.

Aims:

1. Write regularly to Aunt Mat.
2. Read the paper right through.
3. Interest the others at home.
4. Get a new subscriber.

"Nelmar," Riversdale Rd., Hawthorn, E3, Victoria, June 5, 1930.

Dear Sigir dan Soby,—

Isn't hist a yunfn retlet? I nowder fi uyo nca dare it. I ohpe you lwil raed all het restle chihw I teriw to uoy, as recafyull as oyu rea eidgarn itsh one seubace I veba msoc ryve rsnegtintie hings of letl oyu dna oyu ithng sims mtch.

Teh xent meit I rewit I hsall eltl yuo who ot layp a lare ldnai mega os eb resu to klooo tuo ofr ti, nowt you?

You evre ingov,

Aunt Mat

P.S.—I wonder how many of you can read this letter! Do you know Aunt Mat's pen is so bad that it won't spell the words properly? Will you write out what you think I would have said if my pen had been a good one, and send your solution to me?

The Tiger Spirit.

Summary of Previous Chapters.

Ramchandar Dass, the head boy of an Indian Christian School, is trying with the help of a Forest Officer, to trap and kill a man-eating tiger.

A native bed, or charpoy, was hoisted up into the chosen tree by the Forest Officer's servants, to serve as a machan from which to fire, and Ramchandar Dass took up his position there, beside the young Englishman, some time before dusk that evening.

Even whilst it was still daylight, the boy's heart beat fast with excitement, but that excitement grew minute by minute, as night fell. Mr. Cadman sat there, tense and watchful, listening intently for the first sounds of the tiger's coming. Ramchandar Dass needed no warning to keep silent; he crouched breathlessly beside the Englishman, his keen ears listening for the faintest rustle from the undergrowth, the least warning.

It seemed hours while they waited for darkness; then they waited on until the moon rose, which made the jungle partly light again.

The goat, tethered to the tree a few yards away, moved restlessly and sometimes bleated faintly. From the village came the throb-throb of tom-toms, and now and then a distant sound of chanting. Ramchandar Dass frowned as he heard it. He knew what it meant; the people were carrying out heathen rites to propitiate the tiger-

spirit—the terrible creature which might, even now, be lurking close at hand in the darkness of the jungle. . . .

And suddenly, without warning, the thing for which they were waiting, happened. There was a mighty crashing in the bamboo thicket, a swoop of a great arched yellowish body, and a terrified bleat from the goat.

Ramchandar Dass gave a little gasp. There, on the back of the tethered animal, was a huge, cat-like shape, one paw on the goat's neck, the other beneath the jaw. The neck cracked, and the unfortunate goat fell in a huddled heap—just as Mr. Cadman fired twice in rapid succession.

There was a hideous snarl from the tiger, and Ramchandar Dass saw the great head raised, the eyes glaring with green phosphorescent light. Then, with one shattering roar, he was gone—gone, with a single great bound, back into the cover of the jungle.



The Forest Officer gave an exclamation of fierce disgust.

"Missed—missed entirely!" he cried. "I should not have thought it possible, at that range—it almost makes me think that the brute is bewitched."

Ramchandar Dass did not answer. He felt too desperately disappointed for words, too thoroughly certain that the villagers would be more convinced than ever that the big tiger was indeed a magic creature—a forest god.

For the remainder of the night, the pair remained in the machan, faintly hoping that the tiger might return to its kill. But there was no sign of the brute; and at daybreak, they returned to the Mission in gloomy silence, only to be met with bad news. The tiger had tried to seize another victim, a girl from one of the huts on the edge of the jungle; he had mauled her severely, but had been driven off by the sudden arrival of several armed police sepoy.

(To be continued.)

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Lambeth Conference—Subjects for Discussion.

Missionary Mission.—St. John's, Parramatta.

Overseas News.—Interesting Sidelights.

Quiet Moments.—God's Surprises.

Some Women and a Contrast.—Rev. S. J. Kirkby.

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

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Editorial.

C.M.S. Annual Medical Appeal.

THE Church Missionary Society is now making its annual appeal on behalf of its world-wide Medical Missions, dispensaries and welfare clinics. We trust that there will be a generous response. "God had an only Son, and He was a missionary and a physician." It was in this terse and telling way that David Livingstone explained his intention of giving his life to the service of God and Africa. Not only that, he revealed his grasp of the vital relationship between the Gospel and the art of healing. Medical missions are a living and vital part of the Church's message to mankind. The Gospel of healing manifests Christ as the perfect Way of love, and the Revealer of truth; it also enables Him row, whether in the ward of a hospital in India or at a baby welfare centre in Africa, or in a dispensary in China, to bring new life to the bodies of men, women and children as surely as once He did in the courtyards of Capernaum or by the pool of Siloam. It is still true now as then that through His servants "the power of the Lord is present for healing." This healing for the whole man can never be fully given unless it is given in the Spirit of Christ, and as well for the soul as for the body. This is what Christ's missionary servants are doing in every land. Moved

with His compassion they have gone forth, and now ask the generous and whole-hearted support of God's people here in the homeland. It needs to be remembered that the power to go forward depends upon the response of the Christian Church.

Malta and Papal Intrigues.

IT is an age-long story the intermingling of Roman priests with the politics of a country. Malta is the present-day scene of action and once again this great politico-religious institution is using the confessional as its line of action. The Papal See is not backward in using every avenue in the furtherance of its designs to reduce any and every nation to subservience. And the amazing thing is, that whilst the Romanist is pressing his claims in season and out of season, the Protestant is dubbed a fanatic and a bigot if he ventilates his position and asserts his rights. We trust that the British Government will hold firm to the rights of Britain's subjects in Malta. We as a nation, stand and have always stood for civil liberty in the State. At this time of the day we don't want ecclesiastical intrigue. As the London "Times" says: "It is not permissible that a foreign influence shall dictate who is or is not to be the head of a British dependency. Let us put a little backbone into our transactions with Rome. She is making a rather bold bid for power and support in the world to-day—rather too bold!"

Evangelical Progress.

THE Dean of St. Paul's, London, in a leading article in the "Church of England Newspaper," sums up in confident language the results of recent Evangelical conferences in Great Britain. He has in mind Dr. Barnes' stand as Bishop of Birmingham, and the demonstrations of sympathy which he is receiving from all sides, as he seeks to maintain the law of Church and Realm.

"We believe," says Dr. Inge, "that those who would drive us out of the National Church have greatly overestimated their strength. We are confident that we can maintain our position. It is because we understand each other better that we can now trust each other. We find common ground in what for both of us is the one thing needful—personal religion based on communion with the glorified and indwelling Christ, the gift of the Holy Spirit promised unconditionally to all who truly seek it. We believe that our blessed Lord gave His life to bring to an end that kind of religion which some

are trying to restore in His name, and we intend to stand or fall together in defence of the liberty wherewith Christ has made us free."

The Dean notes with satisfaction that all the four evangelical colleges are full to overflowing, and that Ripon Hall is also flourishing. "There is a new life stirring among those who treasure our heritage as a Reformed branch of the Holy Catholic Church, and who hope that the Church of England may again be, as it ought to be, the Church of the English people."

Evangelicals have no cause for despondency. Their leadership in constructive policies for Re-union in South India and Persia, their output of balanced and scriptural literature, their up-to-date and adventurous leadership in missionary enterprise betoken the guidance of the Holy Spirit and give, if we may be permitted to say, immediate assurance of the presence with them and compelling power of the Almighty.

Women in the Vanguard.

THE remarkable achievement of the lone flier, Miss Amy Johnson, has meant another step in the upward and onward march of woman into the realms of national and international influence. It is extraordinary how our womenfolk, during the last decade or two, have leaped into the forefront of every-day and many-sided achievement. It only seems the other day that they were behind the scenes, wielding as they have always done, their untold and silent family influence. But now they are out in the world of big things winning honours and gaining powers of leadership undreamt of by our fathers. Truly the emancipation of women is having far-reaching effect. The altered status of woman wrought in this generation, has been, we venture to state, of incalculable good to mankind as a whole. That it is destined to gain still greater powers and influences we have not the slightest doubt. It is too late in the day to allow the idea of "feminism" to loom up as a sort of ogre, frightening mere man off the scene. Indeed, there are a hundred and one urgent social and national problems presenting impelling cries to us for attack and solution and only women can adequately meet these. Human welfare is too precious to leave only in man's hands and anything that can help by the efforts of brave and adventurous womanhood ought to be warmly welcomed. Pluck and resolution have been evidenced in Miss Johnson's great flight, and these characteristics on the part of women, with the blessing of God, will yet do great things for our land.