

Arnott's

Famous

Biscuits

folks around them, and effective Sunday School work is going on.

The collection then became an important piece of the ritual of the evening. The objective in this respect had been announced as £150, and to the glory of God, the more effective witness of B.C.A., and the honour of those who were present and absent, the collection totalled £183. Needless to say there followed when the count was announced a rapturous Doxology.

The Rev. L. Daniels, of Wilcannia, then regaled the gathering with the story of his work, mostly by aeroplane in that far west country. It was a simple, unvarnished story, but behind it lay a record of intrepidity, devotion and service unrivalled in the annals of back-country service.

But the good things were not over, for there followed a whirlwind address by the Organizing Missioner, the Rev. S. J. Kirkby. In rapid review he surveyed the work of the Society during the ten years of its existence, and then put up challenge after challenge as to what might be done in the days ahead. His address literally bristled with telling facts, and scintillated with racy anecdote and persuasive appeal, and yet sobered with a deep serious spiritual undertone. He then threw on the screen an array of convincing films.

It was now well on to 10 p.m., but the interest and enthusiasm never waned. B.C.A. is certainly on the map and nowhere is the work more devotedly supported than in Sydney. Churchmen there realise, with Sir Philip Street, that the Society knows no boundary but those of the continent of Australia, and they are prayerfully anxious that the answer of the small boy to whom Sister Kathleen referred, may indeed be gloriously true. It appears that at one place a little boy was studying the letters "B.C.A." on the side of the vehicle. Out of curiosity the Sister asked him whether he knew what they meant. He thought awhile, and then exclaimed, "Best Church in Australia."

Two Old Boys of the King's School, Parramatta and prominent in Sydney University sports, Mr. N. K. Lampert, Rhodes Scholar for 1930, and Mr. R. B. Brown, have left for England, the former to Balliol College, Oxford, and the latter to Cambridge University.



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 Road,
Hawthorn East, Victoria.

Dear Boys and Girls,—

I think through "The Tiger Spirit" we have got to know a little more about those whom Christ included when He said, "Go ye into all the world and preach the gospel to every creature." We know that "Red and yellow, black and white all are precious in His sight." Jesus died for all the children of the world. I hope if any of you have a chance to do anything to help on missionary work you will eagerly do your part in this great work for Him.

We are now going to think about something quite different, and yet is it? We have just been thinking of love for our brothers and sisters in Christ's big family, and now we are going to think of our love for animals. When I say love for them I really mean kindness to them, for some people do not like animals and yet they are kind to them.

Perhaps some of you have pets which you would like to tell me about. I would just love to get letters from some of you. Two girls have written to me and I was so pleased to get their letters.

Now I am going to close with a little verse which I would like you to learn—

Great the hero's brave endurance,
Great the powers of the mind,
But in sight of God our Father,
Greater is it to be kind.

Your own loving

Aunt Mat

A Boy and a Kitten.

Charles Sayers is 10 years old, attends Dover St. School, Milwaukee, Wis., and he won first prize in the Humane Society's contest for the best letter describing an actual experience in giving first aid to an animal. In his letter Charles wrote—

"I went to Humboldt Park on a Saturday, and I saw a few boys standing by the pool with sticks. I went closer and saw they were poking something in the water, but it was near the shore. After a while they went away and I was curious to see what it was. It was something yellow and I reached out and brought it to the bank. It was a kitten about a month old, and it had a clothes peg and a small tin tied to its tail. There was some cement in the tin, and the tip of its tail was nearly off.

"I told a policeman, and he and I went to the boathouse and tried to get

the things off the tail. We soaked its tail and were careful not to hurt the kitten any more than we could help. We won at last and the policeman told me to take the kitten home if I wanted it, so I did.

"The kitten grew very big in a short time and was liked by everybody. I wouldn't part with her as she is my pet. When I read the papers, Susie, the cat, comes and lies across the paper too. I make her a bed and made a mattress by filling it with old pieces of material, and I also made a pillow for her.

"I love animals and couldn't bear to see any hurt. I always think the Lord looks down and punishes boys that hurt dumb animals, for they are better than some human beings.

"I was taught by my mother that when I see any animal being hurt I should tell a policeman. We put bread out in our yard for the birds to eat, because they have no pantry to go to like ours.

"This is my idea of being good to animals."—The National Humane Review.

The Complaint of a Chained Dog.

Moping in the pleasant sun,
I ask, "What is it I have done
That I am kept a prisoner here,
Chained to my kennel through the year?
I do my duty night and day;
By warning wicked men away;
My master's house I closely guard,
While he sleeps safe—yet my reward
Is to be treated like a thief:—
To me no season bring relief.

They send the children out to play,
To stretch their little legs, they say;
But the poor dog—who thinks of him?
He longs to use each stiffening limb.
I hear the school boys howl and run—
How I could help them in their fun!
And when I now and then obtain
A half-hour's freedom from my chain
I am so nearly mad with joy,
I am as bad as any boy.

But if I had an hour each day
For healthful exercise and play,
I could be sober as a judge:—
Strange that my master still should grudge
The little trouble it would be
To give so great a boon to me.

'Tis true I often hear him say
I'm a good house-dog—but I pray
To have instead of empty praise
Freedom to brighten these long days.
How I do wish that he could be
For one whole week chained up like me:
Some pity then might reach his mind
If fellow feeling makes us kind.

Master! you know I am a true
And faithful servant still to you;
I earn my wages—pay them me—
They are not gold, but liberty.

How Not To Put It.

The secretary of a parish Missionary Union, writing to one of our Australian Church monthly missionary journals, remarks:—

"Hitherto hath the Lord helped us." Through the removal from the parish of several families we have lost quite a number of members who were box holders and subscribers."

The AUSTRALIAN CHURCH RECORD

For Church of England People
"CATHOLIC—APOSTOLIC
PROTESTANT & REFORMED"

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Rev. W. H. Irwin, M.A.

Illustration.—Church of St. Bede's, Drum-
moyne.

Leader.—The Church and Amusements.

Quiet Moments.—Walth Unfathomable.

Roadside Jottings.—Bad Times and the
Remedy for them.

The Ven. Archdeacon Royce Announces Re-
tirement.

"THE AUSTRALIAN CHURCH RECORD"

Editorial matter to be sent to The Editor,
Rev. S. H. Denman, St. Clement's Rectory,
Marrickville, N.S.W., or 242 Pitt Street,
Sydney.

Victoria.—Melbourne: Miss M. D. Vance,
Brookville Road, Toorak. Bendigo: Rev.
W. M. Madgwick, Eaglehawk.

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C. H. Rose, 11 Raymond Street.

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Editorial.

Our Gravest Need.

THE gravest need of the world and our land at this present time is a deep spiritual awakening towards God. Many earnest people are praying for Revival and longing for its coming. It is our only hope. We cannot but note, as we look around, that there is a deep undertone of need in the world. Conversions to God, in the soberest sense of that great word, are rare, at the best. We find ourselves encountered on all sides by a vast weight of ignorance about Divine truth, forgetfulness of God and His claims, and a profound unconsciousness of alike the mortal peril of sin and its tyranny and stain. Ministers and teachers of the Gospel have been too prone to deal rather with secondary than primary matters—not as watchful and resolute as might have been to make the Lord Jesus Christ Himself the perpetual centre and heart of their message. So these days of spiritual stagnation and famine of heart and life throughout the whole community—times that are perilous, both nationally and socially. There is only one antidote for this low tone into which we have fallen. We must bring God before the people of the land: first as the All Holy, Whom all men may well fear; secondly, as the All Loving, in Whom all men may have

faith. If this is done aright, conviction of sin by the Holy Spirit will come, and many, who are in darkness and doubt will come into a saving knowledge of the Saviour.

Australia's Finances.

TO the most superficially minded, Australia is in the position of extreme financial embarrassment. National utilities which were once a source of strength cannot now even pay their way. Customs revenues have fallen almost inconceivably below expectation, and to find revenue wherewith to pay interest on various Treasury bills and carry on a much governed community, we have become the most highly taxed people in the world. Certain unreasoning and unprincipled people advocate repudiation of our debts. This is of course unthinkable and impossible—but it certainly reveals a class in our community who only bring discredit upon our hitherto fair name. Then we have the huge army of Federal civil servants unwilling to shoulder their burden and a Government playing up to them. However, the inevitable is coming. They cannot roll back the tide. We Australians have been living in a Fool's Paradise of luxury and pride of person and sordid materialism—but the price is now going to be paid. That fallacious slogan, "the existing high standard of living," so ready in certain politicians' mouths, has got to go, for chickens come home to roost.

The Value of Synods.

WE agree with a correspondent who writes in this issue, in deprecating the caustic criticism, which we hear from time to time as to the questionable value of the Synod. It seems to be the attitude of a certain mind to decry anything and everything official. Reckless statements are made, either by the thoughtless and less far-seeing, or by those who are swallowed up in the pride of their own capacity to do things, and we are told, its no use depending on the Synod. Motions are submitted and passed, and then they are relegated to official pigeon-holes, and nothing comes of them; so we are told! The stranglehold of red tape gets to work, and the good move made in Synod to get the Church alive and doing something, is strangled in the birth, is the dictum of these people. Now it is statements and sentiments such as these which we unequivocally deprecate. Such cynical criticism only ends in failure. Our Synods are a noble gift in the Church's life and their use

is fraught with far-reaching beneficent results to the Church's work and witness.

British Government and Malta.

WE are glad to note that the British Government has adopted a firm attitude with regard to the Vatican and Malta. Rome is ever assertive. She must learn, however, that British citizens in their politics and national affairs are not going to submit to her tutelage and domination. The King is the constitutional authority within the British Realm and Dominions, not a foreign ecclesiastic. Latin races may submit with subservience to clerical dominance, but not so Britishers, nurtured in the freedom of the Gospel! All we demand is complete freedom to the electorate of the Colony of Malta, so that the citizens may exercise their political judgment in ways they deem best! And we ask that in this matter there should be no weakening. Rome is never idle. She seems to have the ear of the press. Her solidarity and power of boycott constitute a fearsome bogey to the timid. Hence the need of vigilance and action on the part of Reformed Christendom. Many priceless heritages are at stake! The trenchant statement of Mr. Isaac Foot M.P., in the London "Times" of recent date, relative to the Malta Crisis is all to the point:—

"I regret that I had not hitherto appreciated the finer shades of excommunication. I confess that I did not understand that the ecclesiastical levers controlling the resources of the grace of God could be manipulated with such delicate precision. It is undisputed that the Maltese elector who decided to vote for the Strickland party or the Labour party was to be deemed guilty of mortal sin, he was to be cut off from the sacraments, and any relenting priest who administered these religious consolations would, according to the Maltese bishops, 'draw down the wrath of the Divine Judge.' There is not much room for exaggeration here!" The British Government was wise in suspending for a time the political constitution of Malta.

Ridley Hall, Cambridge, has recently celebrated its jubilee. Founded in 1879, it was opened by Dr. Handley Moule, its subsequent Principals being Dr. Drury, Dr. Tait, and the present Head, the Rev. J. P. S. R. Gibson. No fewer than 1534 men have been trained at Ridley. Thirty of its members have become Bishops, and two of these Archbishops.

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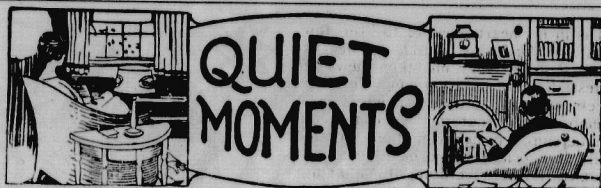
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Wealth Unfathomable.

SOME of us have a vague tradition that the Christian life is a victorious thing. We have read about it; we have sung about it. In the records of Christian experience in the New Testament and down through the centuries we have set out for us the fact that there are resources available for the follower of Christ that could never be exhausted, and that are available for the believer who cares to use them. In our hymnal collections we have a record of personal experience that makes us envious whenever we think about it. This tradition seems to persist in spite of the fact that much of our own experience may appear to contradict it. But suppose after all the tradition were true and that we have been missing what was ours all this time for the taking! Suppose that while we were finding the Christian life an irksome thing there was within our grasp that which could transform it into the joyous thing that some of the brethren seem to rejoice in!

St. Paul spoke of his message as a preaching of the unsearchable riches of Christ. This is a promise to those who can believe it, of wealth unfathomable. And if only we will act as though it were true we should find that it is true. We have been content to live so often on or near the surface and have refused to explore the hidden resources. We have passed by much that would help to an understanding of Christ and so have missed the riches He has to offer.

Why should there not be a change now? There are many crises in life. The great crisis in spiritual things is when the soul first makes its conscious decision to follow the Lord. Such a crisis to many means a complete reversal of practice. To others it comes as a climax of a period of spiritual growth. To all it is a milestone in the process of understanding the truth that lies in the assertion that the Christian life is a victorious thing. But there are other crises in a normal Christian life. If we have missed the wealth hitherto, why should not to-day be a crisis, one of the subsidiary crises to the big fundamental crisis? Such a crisis will mean that we shall go back to the point where we had that first glowing experience and ask Him why we have missed so much that others seem to have received. And we shall find it is because we have not kept the rules. The central rule is constant companionship. We cannot walk the Christian road alone. This companionship means compatibility of spirit. So nothing that is incompatible with Him must remain in our lives. This surrender to our Saviour and Master and Friend of all that part of life that has hitherto been held back will bring us into the region where we shall experience those riches that we are promised can never be exhausted. It will lead us to worship with a new emphasis, to hearing His voice in our souls and to giving Him the opportunity He desires with our lives.

It is such a pity to miss the fulness of Life in Christ just because we do not go deep enough. "About forty years ago in an oasis in North Africa

there was a tradition among the natives there that a sheet of water lay beneath the arid sands on which they lived. The people only knew of it as a tradition. They found a miserable livelihood by scrapping up the scanty produce resulting from the winter rains. To that oasis came a young French officer with experience of artesian wells, to investigate the tradition. He found that the legend was truer than the natives imagined, and soon there was poured out a constant stream of water for irrigation. The desert oasis was turned into a beautiful garden and a half-starved people found ample means of supplies."

Let us be no longer content to accept the tradition of the riches of Christ on the word of others. The experience is our birthright, the right that comes to us with the new birth.

According to Matthew.

SOMETIMES on opening a modern book the first sight that meets the eye is a portrait of the author. The writers of the four Gospels take an opposite course to this. They are careful to suppress themselves. They desire to present to their readers a portrait, not of themselves, but of Another. It is upon the One of whom they write that they wish every eye to be turned.

Of the writer of the first Gospel our information is the most meagre of all. His name is recorded, it is true, in each of the four lists of the Apostles. And in the list given by Matthew himself there are these descriptive words added, "the publican." Now if we turn to the fifth chapter of St. Luke we have an account of the call to discipleship of a publican who is there named Levi. Comparing that account with the account given in the ninth chapter of St. Matthew of the call to discipleship of "a man called Matthew sitting at the place of toll," we conclude that the two accounts refer to the same person and that person was the writer of the first Gospel. If this be so, then two facts emerge concerning Matthew: (1) He was a publican; (2) He belonged to the tribe of Levi.

That suggests the question, "how did a Levite become a publican?" We know that by so doing he deliberately cut himself off from the fellowship of his Church. There was doubtless much in the Church of his day to repel. The twenty-third chapter of his own gospel is not only an evidence of this, but may suggest that these things had an influence in Matthew's own life. But of course the inconsistency of churchpeople was no proper reason for Matthew leaving the Church. And probably the deep, real cause of his so doing was the worldliness of his own heart. Is there not a hint of this in the words of St. Luke (v. 29), "he forsook all, and rose up and followed him." Matthew was evidently making money at the receipt of toll.

How did he come to write his gospel and in its present form? There are two directing influences in his selection of materials. The standpoint of those to whom he is writing, and his own spiritual experience. Matthew is a Levite.

It is in his heart to write to "the Jew first." Orthodox church people of that day had very mistaken views of Messiah and His Kingdom. In their view what the country needed was temporal and material succour and leadership. Better conditions politically and socially would have been welcomed. A better life morally and spiritually? No time for that. A moral and spiritual leader? Get out. Who talks like that? Put in the boot. Matthew's task then is to show the spiritual nature of the kingdom foretold in the Old Testament and how wonderfully that promise is fulfilled in Jesus. The expression, "Kingdom of heaven" occurs no less than thirty-three times. Is this not intended to draw the mind of his readers up to the heavenly and spiritual character of Christ's kingdom. Isaiah drew a picture of Messiah for the men of his time. (See Matthew xii. 18-21.) But is not this a very likeness of Jesus—when Jesus is rightly perceived? The self-deceived pharisee had in his mind a caricature from which he could not rid himself. The publicans and the harlots, blinded as they were by worldliness and sin, yet had clearer eyes than the pharisees.

At the receipt of toll Matthew often had his pen in his hand. We are thankful for this. It made it easy for him to write down notes of Christ's teaching such as we find grouped together in places in this gospel.

And when we remember all that this man must have passed through first in going to the receipt of toll and then in leaving it we can understand how natural it was for him to see the vital importance of such sayings as "No man can serve two masters," "seek ye first the kingdom of God and his righteousness." For this, too, we thank God.

Rev. Canon E. H. B. Claydon

Whose Death in Sydney has been announced.

FOLLOWING upon a long illness, the Rev. Canon E. H. B. Claydon passed to Higher Service on Thursday, August 28. He was held in affectionate regard by a large circle of churchpeople, having served the church in various important capacities for a period of 37 years. At the time of his death he was living in retirement at Hunter's Hill, Sydney, and it was from the parish church of All Saints, that the funeral moved to the Northern Suburbs Cemetery for the interment.

Canon Claydon was born at Cambridge, England, 67 years ago. Coming to Sydney at an early age, he came under the influence of the late Canon Morton, and happily on his ordination in 1893, he was appointed curate at St. Luke's, Burwood, under the rectorship of Canon Morton. From Burwood Canon Claydon became rector of Springwood, and after four years in that then large mountain parish, he went to All Souls, Leichhardt, where he remained six years, finally serving 18 years as rector of the old parish of St. Luke's, Concord, where he first began his ministry, retiring on account of ill-health in 1927.

In 1910 Canon Claydon was appointed by the Archbishop as one of his chaplains, and in the following year became clerical secretary of the Sydney Diocesan Synod. He was appointed a Canon of St. Andrew's Cathedral in 1918. For 20 years he was honorary clerical secretary of the Church Missionary Society of Australia and Tasmania, and from 1917 until 1926 he was clerical secretary of the Provincial Synod.

Canon Claydon was an ideal parish clergyman—sympathetic, devoted, with a deep sense of the value and importance of his ministerial duties. He was ever at his post and went to no end of pains to make his work and services in the church and school efficient. Who can forget his lantern services and lectures and the thoroughness with which he applied himself to making an effective ministry. He was consistently in and out amongst his people, helpful and kindly to a degree.



However, in some ways, his greatest contribution to the work of the Kingdom of God was made to the Church Missionary Society and its work overseas. His two sons and two daughters serving in India are a wonderful testimony to his and Mrs. Claydon's faithfulness to the cause of missions overseas. The Canon gave unstintingly of his time and energy to the work of C.M.S., not only acting above mentioned as Hon. Clerical Secretary for many years, but as Candidate Secretary. Herein he took a deep interest in all candidates for the work, testing their fitness and guiding them and finally, with prayerful interest, watching their service abroad. He exercised a strong influence in the councils of the Society, ever concerned to see that her spiritual standards and evangelical witness were faithfully maintained.

His memory will live in countless lives, as that of a gracious Christian gentleman, one devotedly given to the service of his Master both at home and abroad.

Mrs. Claydon and five sons and six daughters survive, and to them we extend our deepest sympathy.

The Ven. Archdeacon Boyce Announces His Retirement.

THE remarkable and almost unequalled active ministry of the G.O.M. of the Church, the Ven. Archdeacon Boyce, is about to close. The Archdeacon has announced his approaching resignation to the Bishop Coadjutor and Administrator of Sydney Diocese in the following terms:—

Dear Lord Bishop,—I write to give you three months' notice that I shall resign this parish at the end of next November. I am 86 years of age, and through weakness cannot do the work of this parish satisfactorily. I write with sorrow. I refrain from saying more. I thank God for your and the many other warm friendships that I have made, and believe that through our dear Lord they will be enduring.

With respectful and warm regards, I am, etc.,

F. B. BOYCE.

Archdeacon Boyce has been a resident of Australia for 77 years, for 62 of which he has been a member of the Anglican ministry. Born at Tiverton (Devon) on April 6, 1844, he came to Sydney with his parents in 1853, and he had to survive a shipwreck before reaching the end of the voyage. The ship on which the party travelled, the Earl of Charlemont, went on the rocks at Barwon Heads, near the entrance to Port Phillip.

He was educated at St. James' Grammar School, and at a private school kept by Mr. James Keane, at Cleveland House, in the parish of Redfern. For eight years afterwards he served in the Union Bank, Pitt and Hunter Streets, Sydney, and then resigned to enter the ministry.

Having completed his course at Moore Theological College, the Archdeacon was ordained in 1868, and was at once placed in charge of the parish of St. George's Plains, near Bathurst, subsequently taking charge of the then huge parish of Molong.

The year 1874 saw the Archdeacon organising the work of the Church in the far-west of the State along the Darling River. This work occasioned long journeys on horseback and much loneliness. It was during this period he laid the foundation-stone of the church at Bourke, then about 300 miles from any Protestant church, and made arrangements for the appointment of a clergyman by securing the promise of stipends for two, besides collecting more than £1000 for church purposes. In riding through the bush from Brewarrina to Cobar he camped at Byrock, 40 miles from any dwelling place, with his aboriginal guide as his sole companion.

Archdeacon Boyce's next parish was Orange, where he remained for six years, and built 16 churches. A tour of Europe and the United States followed, and on his return he was appointed to the charge of Pyrmont. In 1884 he was given the rectorship of St. Paul's, Redfern. Six years later he was elected canon of St. Andrew's Cathedral. He was appointed the first Archdeacon in West Sydney in 1909.

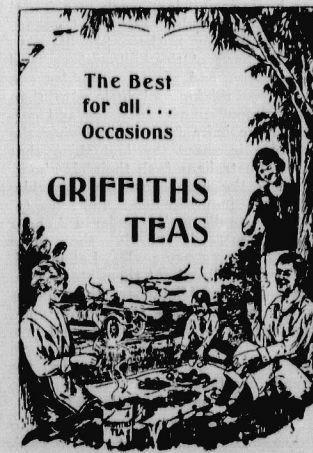
The Archdeacon's great work on behalf of social amelioration is well-known. His work during almost 40 years for temperance reform, his initiation and ardent advocacy of old-age pensions, the establishment of Empire Day, his propaganda for slum clearances, all stand to his credit, and have won him hosts of friends and admirers. When the time comes for him to lay down his many active duties, not least his work with his pen, championing all sorts of needy causes, he will have no more devoted well-wishers than the readers of the "Australian Church Record." Truly the Archdeacon is a wonderful man, with an extraordinary amount of Christian and humanitarian work to his credit. We wish him long and honourable retirement.

Dr. Henson and the Reformation.

Preaching at St. Peter's, Bishop Auckland, on Matt. xvi. 15-20, Dr. Hensley Henson, the Bishop of Durham, said that nearly 400 years had passed since our forefathers broke away from the dominion of the Pope, and that there was not the smallest probability that we should go back on the position then adopted. Nothing had happened since the Reformation to make us doubt the rightfulness of the decision which Church and State in England then deliberately adopted, and very much had happened to confirm the conviction that the exorbitant and ever-expanding claims of the Papacy, which since 1870 had gone to the length of official infallibility, were inconsistent both with the truth of history and the teaching of the New Testament.

The Best
 for all ...
 Occasions

GRIFFITHS
 TEAS



Roadside Jottings.

(By The Wayfarer.)

Bad Times and the Remedy for Them.

IT was a sad little community that the Wayfarer encountered when, after his next trip, he again entered the little boarding house.

"Hard times, Mr. Wayfarer," exclaimed one. "We've been reading about them for a long time; but now they've come home to us. Here are Brown and Smith been dismissed a fortnight ago from their jobs. Fewer orders coming in, the boss says, and extra taxation, higher expenses, and he must reduce his staff."

"What are Brown and Jones going to do, then," asked the Wayfarer. "They will look for other work, of course, but meantime—can they live on their savings?"

"They might for a time," said the other, "for they are both careful, saving men; but, of course, they don't want to have to realize on their little investments; and so far they've heard of nothing else. The boss himself is cut up about it. He's in none too good a position. He took them into his office and showed them how badly business has fallen off. He would have kept them on at lower wages, even at a bit of loss to himself; and they would gladly have worked for a while at lower wages until business improves. But, of course, its against the law either to give or to take less than award rates; and the boss might be heavily fined for doing it."

"And not much chance of fresh work, I am afraid," said the Wayfarer.

"No," said the other, "they say there are over a hundred men out of work in this little town alone; I believe the Shire Council applied to the Government for a grant for Relief work, but they didn't get it. Say, Mr. Wayfarer, you travel everywhere and see a lot. Tell us what's the reason for all this trouble. A year ago everything was going prosperously. Now there's distress everywhere."

"Aye," interposed the old Scot from his corner, "gaeing on prosperously on a rotten basis; like a ship w' deraying timbers and a braw bonnie coat o' paint. Man, gin ye're speir the reasons for a' this trouble, I can tell ye three straight oot. First, there's your Australian easy-going ways, your love o' pleasure and lack o' thrift. Man, dinna ve ken weel that e'en the noo many folk are spending their last bawbees on picture shows, w' the butcher an' the baker yet unpaid; an' the horse-racing last week was it no' crooded with fules, awid and young, ilka ane anxious to throw his siller into the fat bags o' the buik-makers, and ilka hizzie, and mony an aulder woman too, thinkin' o' little else than buyin' new snoods an jimps and gettin' their hairs frizzed. Saving the bawbies is aboot the last thing that maist Australians fash theirsels aboot. There's the first cause of trouble; national improvidence and waste. Then secondly we're under a Labour government, w' exactly the same faults only on a gey scale. Labour politicians, I will na' ca' them statesmen, are juist like Micawber: they ha' a rooted belief that a few million pund can ave be easily borrowed, and promesary notes are gey easy to sign; and they ha' a fixed delusion that the greedy capitalist can ave be forced to pay interest and principal too."

"Well, and can't he?" asked a young lady. "Look what a lot of rich capi-

talists there are in Australia. Why can't they be taxed for the general good?"

"And whaur is their siller?" asked the old Scot. Do ye suppose its in their breech-pouches or under their beds? Nae, nae, lassie, but its a' invested in thousands o' industries, starting them, an' keepin' them gaeing, and sae gieing employment to thousands o' men. Gin ye tak their siller fra' them ye hinder an' cramp thousands o' industries, an' indeed that's just what ilka Australian Government has tried to do, and so helped to bring aboot o'or present troubles."

"That may be true, Uncle Mac," said a young man, "but that's only one reason. Surely our fondness for pleasure and our improvidence isn't the only reason for this terrible depression."

"I didna say it was the only one, nor e'en the worst," said the old Scot; although it's bad enow; to my mind the biggest reason is your crack-brained Arbitration Court. To think o' your Government appointing a Court to interfere between mon and mon—telling ilka employer how much he maun pay, whether his business will afford it or nae; and telling ilka working mon that he maun receive sae much, whether he's worth it or nae, and whether he wants it or nae! Mon, was there ever such a fule system in the world before! Look at Brown and Smith now. The boss, honest mon, canna afford to pay them sae much; and they are willing to take less, and could live on less. But yer Court comes along and says, Nae, ye shallna'. Ye shall earn nothing and may e'en starve because the big-wigged lawyers ha' said ye maunna take less than the award rate. Well, then, let the Court find the siller to pay them; for the puir employer body has na' got it. To my thinking the hail plan was contrived in Moscow for the verra purpose of causing unemployment and discontent in Australia. The muckle deil hisself could hardly ha' found a mair effective way of causing trouble; and to stir up trouble is just what the Bolsheviks and the Communists are aye trying to do. They love fishing in muddy waters."

"But, Uncle Mac," said a young man, "everything is so dear to day that a man couldna' live on less than the award rate."

"And why is ilka thing sae dear?" ask the old Scot. "Is it no for the verra reason that the Arbitration Court has forced up the price of everything? Gin a manufacturer has to pay mair siller in wages, maun he no charge a' the mair for his goods! Was there ever a man sae crack-brained as to think he could mak' a countree prosperous by making its siller worth less? Abolish that fule Court and let a' men agree among their ainsels what they can afford to gie and to receive, and willna all this unemployment and distress melt awa' like morning mists on Loch Lomond; and wouldna' food and claithees become cheaper, and pur men be able to live in mair comfort? Mr. Wayfarer, tell us what ye think aboot it."

"All that you have said is true," said the Wayfarer. "In all my travels I see the truth of what you say. The Arbitration Court has done more than anything else to cause unemployment and distress. But I doubt whether you will persuade our well-paid politicians to see it. They want to keep their billets, and they are afraid of the Communists and Socialists, who want to make all men starve equally."

"And then," resumed the old Scot, "there's a third cause that I ha'na yet

mentioned; and that is the prevailing ungodliness o' this land. Man, do ye no read in your Bibles how God in His mercy aye sent troubles on His people of auld, to mind them o' their sins, and can He no do the like to-day? Look at the neglected Bibles, the half-filled kirks, the fause swearing, the leeing in the Law Courts, the profaned Sabbaths. Do you no mind a text that says, 'Shall I no visit for these things saith the Lord?' Abolish your fule Arbitration Court by all means—but first let Australia turn to the Lord in repentance, and begin to love Him and serve Him as Australia ought."

"Well, then," said the Wayfarer, "I have one bit of good news for you. The Ministers in Sydney have resolved to ask people to make Sunday, September 14, a day of humiliation and prayer; that God may give us repentance and restore to us prosperity."

"And I've another bit of good news for you," said a young man. "The boarders in this house have agreed that we will subscribe among ourselves for those who are out of work to keep them at least in food and shelter, and our good landlady here has offered to take them for bare cost as long as they are out of work."

"That's the verra speirit o' Christianity," said the old Scot. "Bear ye ane another's burdens, and so fulfil the verra law of Christ. Man! but if that speirit prevailed everywhere, e'en the fule Arbitration Court couldna ruin Australia. Ah, weel, laddie, I maun e'en take my ain share in that guid work."

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.

Sept. 4 (18th S. after Trinity).—277 (7), 180, 172; 386 (41), 553, 90, 31.

Sept. 21 (14th S. after Trinity).—17, 361, 324; 346, 188, 562, 25.

Sept. 28 (15th S. after Trinity).—1, 163 (96), 328 (449); 377, 470, 119, 20.

Oct. 5 (16th S. after Trinity).—12 (371, 2), 422, 233; 318, 122 (41), 306, 35.

Oct. 12 (17th S. after Trinity).—568, 426, 159; 131, 573 (427), 61, 224.

This maddened world of ours how fast it flies—
Speeding adown enormous gulfs of gloom!
The Powers of Darkness glorying in its doom.
Yet 'mid the welter of a sea more wild,
And Calvary close ahead, the Pilot's eyes
Turned to his trembling friends, and lo—
He smiled!

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The Rev. P. J. Bazeley, rector of All Saints', Petersham, has made a splendid recovery following upon his recent operation. He was welcomed back to his parish last Thursday at a very enthusiastic gathering.

The death of Mr. R. B. Suttor removes a synodman of the Diocese of Bathurst. He was the son of the late Sir Francis Suttor and gave ungrudgingly of his time to serve in the public good.

The Rev. C. J. Chambers, formerly of the Diocese of Grafton and Bendigo, will act for Archdeacon Boyce in the parish of St. Paul, Redfern, preparatory to the Archdeacon's retirement on November 30.

The Rev. F. C. Philip and family will leave Hyderabad early in the new year for furlough in Australia. It is eleven years since Mr. Philip became Principal of St. George's High School, Hyderabad, Decan.

The Rev. Arthur Rix, rector of St. John's Church, Balmain, Sydney, is at present in the Balmain Hospital, having had an operation on his foot. He is making splendid headway.

Miss Frances Cropper, of Sydney, who died recently at the age of 91 years, left £50 each to the Ladies' Home Mission Union and the Church Homes for children at Carlingford and at Havilah, Wairoonga.

Miss Sherrin, C.M.S. missionary at Oenelli, Northern Territory, is on her way down to Sydney on furlough. Miss Sherrin has rendered fine service amongst the aborigines on the educational side.

The Rt. Rev. Dr. Crotty, Bishop of Bathurst, sails from London for Australia on September 9. Preparations are being made to extend to the Bishop a very cordial welcome upon his arrival in Bathurst.

The death of Mr. Edmund R. Toms, of the parish of All Saints', Petersham, removes a keen churchman, who was both churchwarden and treasurer of the church. For a period of 47 years he had engaged in church and Sunday school work. He also showed warm interest in the C.M.S.

We draw our readers' attention to an interesting letter in this issue from Mr. Guy Halcombe, Stipendiary Magistrate, and one of Adelaide's prominent churchmen. Mr. Halcombe is touring in Great Britain. This is the second letter he has sent us in this way.

The death of Mr. John Stevenson, of Wellington, N.S.W., at the advanced age of 87 years, removes one who was a pillar of his parish church and for forty years a keen synodman, never missing the yearly sessions. His rector, Archdeacon Barry Brown, says of him that he was a good man and a good churchman.

The Rev. J. W. Ferrier will leave Sydney on November 15, accompanied by Mrs. Ferrier, on a visit to Great Britain. They will break their journey at Colombo and go on to Hyderabad, India, where Mr. Ferrier will look into the C.M.S. educational and evangelistic work in that great Mohammedan city, proceeding at a later date on his way to London.

The death of Rev. N. Gardiner, rector of Albury, N.S.W., removes a prominent clergyman from the Diocese of Goulburn. Mr. Gardiner was only 50 years of age, his death supervening a sharp attack of pneumonia. Archdeacon Pike, Administrator of the Diocese, officiated at the interment, assisted by Archdeacon Potter, of Wangaratta. Much sympathy has gone out to Mrs. Gardiner and her four children.

Mr. Frank Shann, M.A., Headmaster of Trinity Grammar School, Melbourne, has been touring with a party of his boys in South Australia. The tour is educational. They visited Mount Gambier and the limestone quarries and pine plantations in the neighbourhood. Then followed trips to the lakes and lunch at Mount Schank Station,

besides visits to Port McDonald and Dingley Dell.

The Rev. Canon Howard J. Carr, who has been living in retirement at Ballarat for some years, but taking services occasionally, died at his home at Wendouree recently. He was ordained 45 years ago from Moore College, Sydney and served as a curate at Carngham, Krambruk and Birregurra, and was vicar of Kororoit, Harrow, Dunolly and St. Stephen's, Ballarat. He has left a widow and grown-up family.

The death of the Rev. J. D. Martyn, curate of St. James', Sydney, following upon an injury on the football field, has come a sad blow to church life in Sydney. Mr. Martyn was an old chorister of St. Andrew's Cathedral. Following upon his studentship of St. John's College, Armidale, he was ordained and served in the Diocese of Bathurst, coming to Sydney some ten months ago. He was in his 29th year.

Miss Rose Merivale, who has been associated with the work of the Homes and Hostels Committee, N.S.W., for a period of twelve years, has resigned her post as Hon. Secretary. Sir Philip Street, Chief Justice, in moving the adoption of the annual report of the committee, expressed regret at Miss Merivale's coming retirement, and that her services had been through the years of the utmost value.

The annual meeting of the Sydney Deaconess Institution last week placed on record its warm appreciation of the services rendered by Miss Pallister, as Head Deaconess for upwards of seventeen years. Miss Pallister recently relinquished her post on account of ill health. She has done a notable work on behalf of the Deaconess Institution and its subsidiary movements. At present she is recuperating on the Blue Mountains.

The Rev. J. C. W. Brown, curate of St. George's Church, Melbourne, who won a Lucas-Tooth scholarship, left in the "Orama" recently to do a course in an honours school at Oxford University. He is the son of Mr. G. F. Brown, of Hawthorn, and was educated at the Melbourne University. He will remain at Oxford from three to four years, according to the direction of the trustees of the Lucas-Tooth scholarship fund.

We offer our congratulations to the Rev. L. Sutton, B.A., Precentor of St. Andrew's Cathedral, Sydney, on the occasion of his marriage with Miss Kathleen Walker, daughter of the Rev. Edward Walker, rector of Wollongong. The ceremony was performed by Bishop D'Arcy-Irvine, Bishop Coadjutor of Sydney, assisted by the Very Rev. Dean Talbot, Archdeacon Davies, the Rev. C. H. Tomlinson, and the Rev. W. A. Setchell. St. Andrew's Cathedral choristers took part in the service.

Sisters K. Northcott and L. Staughton, of the Bush Church Aid Society, left Sydney last week on a six months' tour of North-western New South Wales, in the society's mission van. The van for all practical purposes is a church on wheels. It carries a small organ, stacks of hymn books, and religious literature of all kinds. The missionaries, besides holding church services in the outback, will visit women at lonely stations, and, as far as they can, attend to the welfare of children in remote places.

It is seventy-five years St. Paul's, Redfern, Sydney, has had only two rectors, the late Rev. Canon Stephen and the present rector, the Ven. Archdeacon Boyce. With regard to organists, the Church has had only three during the same period—Mrs. St. John Adcock, 25 years; Mr. Albert Fisher, 10 years, and now the much-loved Mr. Thomas Flower, who has held the position for 40 years. Archdeacon Boyce writes of Mr. Flower, "he is able, tactful and highly appreciated. There are very few organists

in the State who have so good and splendid a record."

The Most Rev. the Archbishop of Melbourne, Dr. Head, while in England officiated at the wedding of Miss Dorothy Barnes and the Rev. Norman Alfred Lesser, at Liverpool Cathedral. Miss Barnes was Dr. Head's secretary during the time he was Canon and Sub-Dean of Liverpool Cathedral. The Rev. Norman Alfred Lesser is a chaplain of Liverpool Cathedral, and was the first priest in charge of the Chavasse Memorial Church, Norris Green. The bishop's little daughter, Diana David, was one of the bridesmaids, and the Rev. Ralph S. Dawson, the Bishop's Chaplain, was the best man.

Dr. Crotty, Bishop of Bathurst, has been renewing friendships with former Australians now serving in England. "On Sunday, May 25, I was in Surrey, preaching at Newgate and Brockham for Archdeacon Ward, late of Goulburn, and Rev. F. Ward, late of Canberra, now vicars there. Surrey was looking at its loveliest. I motored through Surrey over to Witely to call on some old friends, and also visited the great school at Horsham, known as Christ's Hospital. Across then to Henfield, in Sussex, where I stayed with Canon Lea, R.D., the brother of our friend, Canon Howard Lea, of Sydney. On Sunday, June 8 (Whitsunday), I preached for another Australian priest, Rev. H. E. Sexton, formerly of Adelaide, now Vicar of the important parish of All Saints', Upper Norwood."

The Ven. Archdeacon Doulton, a pioneer C.M.S. missionary in Tanganyika, has passed away in England. 33 years ago he went from N.S.W. to what was then known as German East Africa, being the first missionary to go to that territory from Australia. In 1926 Archdeacon Doulton retired from missionary work, and accepted an appointment as rector of Charlton All Saints' Church, Wiltshire, England. A year later he was appointed Commissary in England for the Bishop of Central Tanganyika, Bishop Chambers, in addition to his charge of the Salisbury Church. He leaves a widow and one son, Mr. Ronald Doulton, of England. Archdeacon Doulton was an intense and devoted servant of our Lord Jesus Christ, and loved his evangelistic work amongst the Wagoos of East Africa.

Dr. Murray Buntine, formerly of Melbourne, and now of Central Tanganyika, has succeeded, after much hard work, in converting the old German fort at Kilimatinde into a temporary hospital. There are five rooms, including an operating theatre. The doctor has had several attacks of an intermittent fever, though we are glad to say his last letter spoke of recovery. Mrs. Buntine and the children, Lyle and Janet, are keeping very well. May we give a little home touch? "Janet goes round with a doll strapped on her back just like the native women she sees in Church." Another also in a letter from Mrs. Buntine is this: "It was pay-day yesterday, and even an utter stranger coming into Church would know it by the array of new garments worn—new shirts, trousers, shoes and singlets, and the bairns were in a state of high glee."

The passing of the late Lieut.-Colonel Thos. W. Carre Riddell, has occasioned the Dean of Melbourne, the Very Rev. G. E. Aicken, M.A., to state: "When a man who has been singularly and uniformly faithful, serviceable and kind, has reached the goal of his life here, we should be prepared to sing a Magnificat for all that he has been and done in his day. We may very well magnify the Lord for the late Lieut.-Colonel Thomas W. Carre Riddell. In the Council of Ridley College I learned to trust him at all times for that quality so finely expressed by a Greek word which Matthew Arnold paraphrased as 'sweet reasonableness,' the perception when to yield on a matter that was not essential and when to stand firmly on a question of vital principle. He was a devout and devoted member, worker and officer of our Church."

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"His high endeavours are an inward light That makes the path before him always bright." —Wordsworth.

"But the path of the righteous is as the shining light. That shineth more and more unto the perfect day." —Prov. 4: 18.

SEPTEMBER.

13th—Carrying the Host prohibited in London, 1908. Capture of Quebec, 1759.

14th—13th Sunday after Trinity. Holy Cross Day. Also on this date, commemorates the return by the Persians of the supposed "relics" of the Cross which the Empress Helena "discovered" in Jerusalem. On this Sunday we think of the greater importance of the true service to God. As the Collect reminds us, it can only come from Himself. Man's efforts after service when not directed by the Spirit often end in poor if not ludicrous acts. "Laudable" means what God will approve.

15th—Russia became a Republic, 1917.

17th, 19th, and 20th—Ember Days. On these days let us increase our supplication that the Lord of the Harvest would send forth labourers into his harvest. It may be that the hard times we live in will turn the minds of many to what is true service, and the pursuit of wealth may be lessened, and the Sacred Ministry of Christ's Church draw the service of the youth of our day.

18th—Royal Visitation of Monasteries, 1535. Dr. Johnson born, 1709.

20th—Fall of Delhi, Indian Mutiny, 1857.

21st—14th Sunday after Trinity. St. Matthew's Day. This Apostle provided example suitable for Ember season by leaving wealth to follow Christ. The Collect for the Sunday tells us of the three cardinal virtues—Faith, Hope and Charity. Of these we need the increase for which we pray. Were the Church membership to excel in these simple gifts there would result a tremendous revival.

23rd—Jewish New Year begins (5691).

25th—Next issue of this paper.



The Church and Amusements.

THERE is no subject which needs to be more frankly faced by our leaders in the Church than the subject of the social life and the place which amusements should occupy in it.

Our view of this subject will be largely determined by our view of human nature, our outlook upon life generally and the teaching of the New Testament.

There is no doubt that in these modern days there is a danger of allowing pleasure to over-ride the more serious call of duty and self-sacrifice in all our lives. It has been said that Australians are like the Greeks of old—a pleasure-loving people. This is due no doubt, to two reasons; firstly, because of the climatic conditions which takes us out of doors six or seven months of the year; and secondly, because our youth get their freedom from parental control very early, perhaps too early.

It has been rightly said, that those who worship together should also play together. A Church that is alive to its opportunities recognises the need

of linking up all Christian people into a brotherhood in which every opportunity should be given to express themselves not only in worship but also in social enjoyment and physical well-being.

The Leisure Problem.

How is our leisure spent to-day, and how can we educate our youth with a view to its better employment in the future?

Recreation and amusement in its various forms are essential means of restoring and recreating body and mind. We are spending our leisure more and more "on the move." Our houses are becoming mere points of departure. Change the character of a nation's leisure and a corresponding change in the character of its work and life is bound to follow. Dean Inge reminds us "The soul is dyed the colour of its leisure thoughts."

The Church must protest against the false attitude that Christianity is merely a Sunday religion and give a lead throughout the whole of life which will guide and direct our growing youth in wholesome and helpful employment of their leisure hours. The Church that has come to see that a wise control of amusements by its own officers for the sake of the young folk as not the least of its duties, is going to have a far greater influence in the future. Here is a great opportunity for Christian laymen in our parishes.

If our young people want wholesome amusement they should be allowed to have it under the eyes of their parents and the aegis of the Church.

A Human Christ.

It is significant how the Lord Jesus Christ during His earthly life has given us an example of a sympathetic attitude towards our daily life. He understood human nature perfectly. He trusted it and sought to bring out the best in it. Let the Holy Spirit begin to work in the life of any individual and the grace of God will transform and beautify human life and sanctifies every task. Even our pleasure can be pure and noble in its ends. Human nature is an "explosive thing." Suppress it and it will surely break out in ways we least expect. What tragedies occur in many homes among the young by enforcing a too rigid rule regarding amusements and recreation.

The Church should be the true Home of all God's children. A place where every opportunity is given for our people to express themselves openly in conduct.

Our Lord's life was a perfect human life. The "joyousness" of Jesus scandalised the religious people of His day. They associated religion with gloom, fasting, sack-cloth and painful self-denials. Their God was not a God to inspire joy. Our Lord's freedom and spontaneity shocked and angered the officially religious people. His service "is perfect freedom." The life of our Lord shines with radiant strength.

The Incarnation of Jesus Christ has sanctified every human life and instinct. The most spiritual among us is the most "natural." The man that is full-grown, well-balanced, and strong in faith will look out on the world with the eyes of Christ.

Our Task.

The Church to-day is faced with a restless world determined to have its full life at all costs. Our pleasures must be kept up to the level which the New Testament implies. What is that standard? "To do all things to

the glory of God." To "use the world and not abuse it." The commandments go deeper than the act. The Sermon on the Mount goes back to motive. The evil look is condemned equally with the act.

The Church must ever raise her voice against anything that merely panders to the world, the flesh and the devil. But she must not let the multitude pass her by; she must bring to bear upon our social life a wholesome influence which will leaven the whole lump. The ministry of Friendship is what our young people are crying out for. Can they get this in the Church to-day? Our Parish Halls should be wide open for every opportunity to give them a wholesome outlet to their pent-up energies, and with a wise, sane control we need not have any fear about the real results. The Church cannot compete with the outside agencies that are merely exploiting the pleasure of people for their own profit, but she can keep her arms around the hundreds of young people and guide them through the most difficult and disturbing years of their lives. She must stoop to conquer.

We must utter an emphatic protest against this modern mania for thrills and excitement, and the recklessness which is so harmful to our youth to-day. The Church will have none of this exploitation of all that is best in life for commercial ends.

That which is morally wrong can never become right in the eyes of the Church.

It is pathetic to-day to see even elderly spinsters whirling around their tired bodies to the strains of a syncopated jazz!

Church Overseas.

GREAT BRITAIN.

St. Andrew's, Felixstowe.

Lest We Forget.

In order that the people of Felixstowe and the numerous visitors from all parts of Great Britain and overseas who visit this popular seaside resort, may ever have in mind God's gracious mercy in causing a rejection of the Prayer Book Measure, the following inscription has been carved on the foundation stone of the new St. Andrew's Church.

"To the Glory of God, and in humble thanksgiving for answered prayer, in the rejection of the Prayer Book Measures, 1927-1928, by the House of Commons, and the maintenance thereby in the National Church of the teaching of Holy Scripture and the principles of the Reformation, this stone was laid by the Right Hon. Viscount Brentford, July 9th, 1930."

Lord Brentford laid the stone in the presence of a large congregation, and in doing so said:—

"Recent events have shown that the mass of the people love their Church. There was an idea that the Church was for the Bishops, but an uprising among the laity, an uprising which was not expected, showed the interest the laity had. The Reformation left a mark upon the history of the Church of England. That mark is not yet worn away, and never will be as long as the principles of the Reformation are maintained. If we can only maintain those principles we can maintain the Church of England, and if we lose those principles, I know not what the future will be."

2000 'Busmen Attend a Service.

Warning Against Gambling.

In connection with the 'Busmen's Brotherhood, 2000 London 'busmen attended their annual service on Sunday, July 13, in the Stoll Picture House, Kingsway. The men assembled

on the Embankment and marched to Kingsway. A rousing address was given by Canon Donaldson, of Westminster Abbey. He urged the men

"To take an interest in national affairs. The world was facing a great crisis, he said, and far too much time was being spent in gambling and pleasure. The Church did not condemn pleasure in its proper place. It was not the wine or the song or the music hall or the theatre that was wrong. It was the passion for pleasure above all things that was wrong and was doing harm to civilisation."

"Millions of pounds were being passed from hand to hand, year after year, in gambling, he said. People were achieving good fortune at the expense of their fellows. He was aghast at the silence of the Church on the subject."

"Gambling was a canker eating into the heart of Great Britain. The craving for wealth without work and the idea of getting something for nothing, he added, were social evils of great magnitude to which the Church should devote more attention."

Jubilee of Liverpool Diocese.

A Great Cathedral, but Overcrowded Dwellings.

The Jubilee of the foundation of the Diocese of Liverpool was a magnificent event. One hundred and eighty bishops from all parts of the world travelled by special train from London to attend. We read—

"The procession of Bishops and clergy in their robes made a strikingly impressive scene. The Archbishop of York was the preacher. In conclusion, he said: 'We dare not forget that, while we build this noble shrine for the honour of God's Holy Name, His living image in thousands of His children to-day is still housed unworthily. Your work in building to God's glory is only just begun if, when the Cathedral is finished, there are still men and women living in overcrowded dwellings, or under conditions that deny them their full inheritance in the treasures of civilisation.'"

In a Sentence.

The Dean of Canterbury (Very Rev. Dick Shepherd) preached recently from his old pulpit, St. Martin's-in-the-Fields. There was an overflowing congregation, 200 were turned away. He warned his hearers against a self-complacent apathy. Two remarks linger with me from his fiery discourse. The Dean said, "God is not concerned only that the British Empire should be great and prosperous." And again, "My, what stuff is vomited forth to-day by the cheap Press!"

Owing to the pressure of other duties Sir Walford Davies has resigned from the position of Director of Music in the University of Wales. He settled at Aberystwyth in 1910, and on the formation of the National Council of Music under the University he was appointed Chairman of the Council.

Mr. Thomas McGowan (of Messrs. McGowan and Ingram, Belfast) has given £1000 to be devoted to the completion of Belfast Cathedral; and Sir Charles Nicholson, the Cathedral architect, is at present preparing plans for a chapel on the north-west side, the gift of an anonymous donor.

The King has appointed the Venerable Alfred Edward John Rawlinson, D.D., Archdeacon of Auckland and Canon of Durham, to be one of the Chaplains to His Majesty in the room of the late Canon H. P. Cronsaw.

St. George's Chapel, Windsor Castle, will be re-opened on Tuesday, November 4, after having been closed for ten years for restoration work. It is expected that the King and Queen, and other members of the Royal Family will attend the opening service.

The Diocese of Guildford has suffered a grievous loss by the passing of the Archdeacon of Dorking, the Ven. R. J. Beresford Irwin, at the early age of 50.



The proposed new Church of St. Bede, Drummoyne, Sydney. Sir Philip W. Street, K.C.M.G., Chief Justice of New South Wales, will lay the Foundation Stone on Saturday, next at 3 p.m.

INDIA.

Christian Education Commission.

Under the chairmanship of Dr. A. D. Lindsay, Master of Balliol College, Oxford, a special commission is leaving England in the autumn to undertake a survey of Christian Higher Education in India. The other members of the Commission will be Canon A. W. Davies, Secretary of the Missionary Council of the Church Assembly, formerly Vice-Chancellor of Agra University; Dr. Nicol MacNicol, for many years of the Scottish Mission in Poona, and lately Secretary of the National Christian Council of India (both will represent the Conference of British Missionary Societies); Dr. William Adams Brown, Professor at the Union Theological Seminary, New York; and Dr. W. A. Hutchins, President of Berea College, Kentucky. The Indian members of the Commission will be Dr. S. K. Datta, of the World's Committee of the Y.M.C.A., and formerly a member of the Indian Legislative Assembly, and Mr. S. N. Mukarji, Principal of St. Stephen's College, Delhi. Dr. Oscar Buck, of Drew University, New Jersey, will be secretary.

The Commission on its return in April, 1931, will report to mission boards and the missionary conferences in Great Britain and America.

New Magazine on Church Union.

In order that authoritative information and full explanation concerning "The Proposed Scheme of Union" may reach its constituency, the continuation of the Joint Committee on Church Union in South India began in July the publication of a new bi-monthly magazine called "Church Union News and Views." The editorial board consists of the Bishop of Madras, K. T. Paul, O.B.E., the Rev. J. S. M. Hooper, of the Wesleyan Church, and the Rev. John J. Bannuiga, D.D. The magazine will be published by the Christian Literature Society, Madras.

The Viceroy, Lord Irwin.

Lord Irwin, the Viceroy in India, is proving his fine Christianity in all his actions. He greatly encourages Christian leaders. We read:—

"The Bishops of Calcutta and Madras, Rangoon and Colombo, with Bishop Dornikal and Bishop Palmer, have sent a letter to Monday's 'Times' in which they plead for generous support to Lord Irwin. We make

the following extract:— In Lord Irwin we have one whose sincerity and goodness have captured the heart of India. He speaks as the representative of his Gracious Majesty, whose good will to India is well known. India is ready to believe what he says and to trust to his well-known sincerity, but how can she when his every utterance is made the subject of controversy in England? She can never be won or kept by political measures, however well conceived, far less by force, however skilfully applied. It is by men of sincerity and sympathy such as the present Viceroy that India's heart can be won."

JAPAN.

Progress in Diocese of Tokio.

The Bishop of Tokio, Dr. P. Y. Matsui, who has been in London for the Lambeth Conference, reports real progress in his diocese.

For example, during the period of twenty-two years (1908-29 inclusive), while the number of Christians has nearly trebled and the amount of contributions has gone up sixfold, the total number of full-time Christian workers has only increased from 523 to 544. Of these the clergy show the greatest increase (140 to 218) but this is entirely at the expense of the catechists, which is not altogether a healthy sign. The number of baptisms has increased forty-six per cent. (1338-1948); but it is not altogether comforting to realise that as a result of the labours of 543 workers in 243 churches and ninety-eight schools, less than 2000 people have been led to Christ in a single year, and of these 2000 only 1400 are adults. It shows the difficulty of the field, but it also suggests that all is not right with the Church. It is the standard of spiritual life of the Church as a whole rather than any sets of statistics which is the decisive test.

In this respect it is encouraging to note an increase in almost every department in the two native dioceses of Tokyo and Osaka. But it is only fair to add that the work in these cities is incomparably easier than in the more backward country districts. In Tokyo the number of baptisms constitutes a record, and the gifts have reached a higher figure and a higher rate per capita than ever before. There is throughout the Diocese a rare spirit of keenness and expectancy, yet even that pales before the evangelistic enthusiasm of the Diocese of Kyushu.



NEW SOUTH WALES.

SYDNEY.

St. Bede's, Drummoyn.

New Church.

The foundation stone of the new church building will be laid on Saturday afternoon at 3 o'clock, by the Hon. Sir P. W. Street, Chief Justice of N.S.W. The site is a commanding position on the corner of College and Church Streets, the edifice being easily seen from the Parramatta River and surrounding suburbs. The cost, when furnished, will be £11,000.

St. Michael's, Rose Bay, acts as Fairy God-mother.

St. Michael's, Rose Bay and Vauluse, having adopted the parishes of St. Peter's, Woolloomooloo, and St. David's, Surry Hills, during the present depression, made an appeal to parishioners on Sunday, 31st August. As a result, over £250 will be available. The treasurer of St. Michael's has commenced to forward a weekly cheque of £2/10/- to each of the parishes. It is hoped to continue doing so for at least twelve months, till the amount has been forwarded.

St. Augustine's, Neutral Bay.

A solid and progressive work has been going on at St. Augustine's, Neutral Bay, under the rectorship of the Rev. L. A. Pearce. Last Sunday a special service for Girl Guides from the Northern Suburbs corps and for Navy League cadets from Mosman, Neutral Bay, and Balgowlah, was held, some 130 guides and 90 cadets attending. The preacher was the Rev. R. H. Gallop, who said that almost every day people found themselves faced with the necessity of making a choice. The scout, cadet, and guide systems were based on the teachings of Christ, and would help in the making of the right choice.

Sir John Peden was the speaker at a breakfast held in the parish hall the same morning, after the men's corporate communion at 8 o'clock. Religion, he said, had nothing to do with politics, but provided the right spirit which enabled men to face the difficulties with which they were confronted. It was more necessary to-day than ever, and those who were in doubt had only to look to the experience of their forefathers who, confronted with similar problems and with faith in the Almighty, had faced their difficulties with unflinching faith and had succeeded in overcoming them.

C.M.S.

Women's Executive.

Sale of Work.

The C.M.S. Women's Executive are much encouraged by the results of their annual sale of work, held in the Chapter House, Sydney, on September 2—the proceeds reaching £370. Workers from the various par-

ishes were in charge of the stalls, which were well stocked. There were many helpers and there was a large attendance. Lady Game, the Governor's wife, performed the opening, and in doing so said that the most unselfish people she had ever met had been missionaries. She told of the brave missionary, Mrs. Starr, whom she had met in India, and how her admiration and thoughts of missionaries had been greatly increased after listening to that interesting woman.

In a vote of thanks to Lady Game, Miss K. French said that all church workers had been encouraged by the sympathetic interest which Lady Game had taken in church work. She then recalled other Governors' wives who had willingly lent their aid to the progression of the church work, mentioning Lady Davidson, Lady Hampden, and Lady Jersey.

Archdeacon Charlton opened the sale with prayer.

In the absence of the president (Mrs. J. C. Wright) Mrs. D'Arcy-Irvine presided. Mrs. F. W. Reeve was the hon. secretary of the organising committee, and was assisted by Mrs. E. Bragg.

Deaconess Institution.

The annual meeting of the Deaconess Institution is always a happy and inspiring function. Not only is a record given of the work of the deaconesses, but their Children's Home and the Home of Peace are noble institutions under their management, and the record of their work is also reported. The Bishop Coadjutor presided, and Miss Gillespie, the Principal, Miss K. French and Sister Purcell were the speakers. The reports for the year revealed that Deaconess House has had a record number of students during the year.

The 23rd annual report of the Home of Peace for the Dying, states that of the many improvements carried out during the year, the most important is the extension of the home by the building of a new wing, which will cost £5,000, and will contain 20 beds. The wing is almost completed, and will be opened on October 2 by Lady Game.

During the year, the report stated, 147 patients were admitted to the home. Of these 124 passed to their rest. The ages of the patients have varied from 14 to 94 years. Seventy per cent. were cancer cases. Concern was expressed at the gravity of some of the cases recently admitted, many of them being quite young.

St. Paul's, Redfern.

75th Anniversary.

St. Paul's, Redfern, parish hall was crowded last week for a parish reunion to celebrate the 75th anniversary of the church.

Bishop D'Arcy-Irvine, who presided, stated that during the 75 years there had been only two rectors—the late Canon Alfred Stephen, who was at St. Paul's for 29 years, and Archdeacon Boyce, now in his 87th year, whose 46 years of service in the parish had been filled with good deeds.

Sir Alexander Gordon, whose father was Chancellor of the Diocese of Sydney, said that he was born in that parish in 1858, and he had not forgotten what he owed it. If there was any truth in the saying that good lives were better than good sermons, then Archdeacon Boyce's life was better than any sermon he had ever preached.

Sir John Peden and Rev. J. Bidwell also spoke, after which the Archdeacon made a reminiscent speech.

Homes and Hostels Committee.

At the annual meeting of the Homes and Hostels Committee held last Wednesday week, it was resolved to amalgamate with the Church Homes of Carlingford. Sir Philip Street presided, and in moving the adoption of the annual report remarked that one of the many tests of a civilised community was its attitude towards its young children. It was the duty of the community to see that children in unhappy circumstances did not develop into waste products. He wished it could be made impossible for their wrong-doer to use that over-worked plea, "I never had a chance." There was no doubt that the whole community was feeling the pinch of bad times at present, but that must not be made the excuse for illiberality in giving. Sir Philip concluded, in making a plea for continued support for the homes.

Mr. W. J. Cleary spoke of his interest in Quipoli, the children's home conducted by the committee at Leura. He also stressed the importance of supporting such work as that done by the Church of England Homes and Hostels, and said that we must be prepared to accept more calls upon our purses this year than we ever had before. Those who were able to give should do so, even if it meant self-sacrifice.

Dr. P. A. Ash presented the financial statement, which showed a debit balance of £1300 odd for the year. He said that in spending the money the Church had done something to uplift the standard of life of a certain section of the community—those little children who would otherwise have no chance. Mr. Albert Littlejohn expressed appreciation of Miss Merivale's work, on behalf of the Committee. The Rev. G. H. Hewitt, Mr. Finch, Dr. Clarence Read, Mr. O. E. Friend, and Mr. George Merivale were other speakers.

Girls' Friendly Society.

New Club Opened.

In performing the official opening of the new club rooms and Sydney headquarters of the Girls' Friendly Society, Lady Game, the Governor's wife, said that the last gathering of the G.F.S., she attended was in Simla, India. It was very nice to think that the same organisation of girls existed throughout the whole of the British Empire, she remarked.

The Very Rev. Dean Talbot offered the prayers of dedication, there being a large gathering.

After the official opening of the premises, the party adjourned to a hall opposite the club rooms, which was crowded with members of the society and their friends. Here the acting president of the G.F.S., Mrs. Armstrong, made a speech of welcome to Lady Game, and thanked her for consenting to be patroness of the branch. It was a great event in the history of the society, which at last had its long-hoped-for club. The new premises were the realisation of many hopes, prayers and anxious thoughts on the part of the committee, she said. Mrs. Armstrong spoke of the early days of the society, and of its foundation in 1883 by Mrs. Alexander Gordon, mother of Sir Alexander Gordon. One branch—that at Leichhardt—had worked consistently since its foundation in 1884. Mrs. Armstrong concluded her address by speaking of the pitfalls awaiting young womanhood in the city. The club represented a valuable piece of work, for many girls would be able to use it after business hours, while waiting to go on to lectures or theatres, and thus idling around the city's streets after dark would be avoided. "It is wiser to put a fence at the top of a precipice than an ambulance at the bottom," Mrs. Armstrong said.

BATHURST.

Bishop Crotty's Letter to his Diocese.

The Bishop writes:—

"It is a long time since I have written to you, so long, that I hardly know where to take up my tale again. But it has been one long rush, with meetings and appointments crowding on one, day after day; things to do, people to see, contracts to be made—and all this actually before the Conference has begun. And yet the doing of them, moving from place to place, the meeting with men representative of viewpoints and of

movements that one wants to study, all this is not the least valuable part of what can be gained by your spiritual leader in coming here.

"I think my last letter brought my story from the time of our arrival up to the early days of May. Not a very long time, but crowded with early incidents and vivid, too, with one's early impressions as one comes again to England. The first three week-ends of May were spent at Lambeth, Rochester and Hawarden, enjoying the gracious hospitality of the Archbishop of Canterbury, the Bishop of Rochester, and Bishop Wentworth Shields respectively. On Tuesday, May 20, I had the privilege of hearing my friend, Albert Mensbridge, deliver the Haldane Memorial Lecture at London University. On Friday, May 23, I met our friend, Rev. W. Roberts and his wife. He is, as you know, absent on leave from the diocese at present, and hopes to rejoin us early in 1931.

"On Friday, June 13, accompanied by Rev. E. G. Salisbury, son to join us in Bathurst, I set out for Southport and Liverpool. I was to be the speaker at the great Midlands Conference of the T. H. which I attended on Saturday, June 14, preaching the conference sermon the next morning at Emmanuel Church. We were driven that afternoon to Liverpool, where we had Evensong in the great new Cathedral, which is still rising, stone by stone, towards completion. The Dean of Johannesburg was the preacher. We turned again that evening to Hawarden, in North Wales, spending the night with Bishop Wentworth Shields at St. Deiniol's Hostel.

"The next week was busy enough and more than usually crowded with interest. On Wednesday, June 18, the Lord Mayor of London and the Lady Mayoress entertained about 200 Bishops at a great banquet in the Mansion House. It was—despite the two hundred—a picturesque affair, touched with the old-world pageantry still observed at the Mansion House on these occasions. The Roman gold plate was on the tables. I saw for the first time, I think, the ancient ceremony of the Loving Cup.

"Hard on this came a visit to Antwerp to preach in the English Church and re-visit the T. H. branch I formed there three and a half years ago. I went by Ostend, taking the opportunity of a run up to the Ypres Salient, where I paid a pilgrimage to the battlefields and war cemeteries, and saw that magnificent memorial to the nation's dead, known as the Menin Gate. May I assure those of you who may have dear ones resting in those cemeteries that they are among the most beautiful garden places that I have seen anywhere in the world. I shall never forget them. I saw them three years ago. But they are more beautiful than ever. At Antwerp, I was the guest of Rev. W. F. Haire, late of Newcastle, and now Chaplain to the Mission to Seamen. I preached, too, for him to a great gathering of sailors and others in the beautiful Mission Chapel.

"I came back just in time for the re-opening of St. Paul's on June 25, when the King and Queen were present. But the letter is too long already, and I must try and tell you something of that when I write again, and also of my visit to Chichester, where I am staying with Bishop and Mrs. Bell, and where to-morrow, with the Bishop of Gimsland, I shall address a gathering of 1300 members of the Mothers' Union."

VICTORIA.

MELBOURNE.

Further Letter from the Archbishop.

The Archbishop writes:—

"July has been so far a wonderful month. It began with a meeting at Lambeth Palace of all the Archbishops of the Anglican Communion from all parts of the world, to deal with some of the preliminaries to the main gathering. It was very interesting to meet some of the other Metropolitans, and realise our common problems together. On July 2 we had a meeting of all Australian Bishops to discuss some points connected with the Constitution of the Church. I was glad of this opportunity to meet some of my colleagues whom I had not met before. I felt proud to belong to such a body of men, all of whom are out to make and keep Australia Christian.

"On July 4 there was a Quiet Day for the Bishops at the beautiful home of the Bishop of London, at Fulham Palace. The services were held by Bishop Talbot, formerly of Winchester, in the parish Church at Fulham, and in between we walked about in the lovely old garden of the Palace and renewed old friendships or made new ones. It was a time in which we could together

offer ourselves once more to God's service, 'to be a reasonable, holy and lively sacrifice.'

"On Sunday, July 6, came a wonderful service at St. Paul's Cathedral, in London, now at last thrown open to the public again after several years during which the dome and the chancel were being repaired. Again the Bishops were present in procession, and over 200 of them came up to receive the Holy Communion. The Archbishop of York preached a most memorable sermon, closing with the words that rang through the building, 'While we deliberate, He reigns; when we decide wisely, He reigns; when we decide foolishly, He reigns; when we serve Him in humble loyalty, He reigns; when we serve Him self-assertively, He reigns; when we rebel and seek to withhold our service, He reigns; the Alpha and the Omega, which is and which was and which is to come, the Almighty.'

"To-day, July 9, has come a sudden and unexpected disaster to the Church of Australia. The Bishop of Newcastle, New South Wales, was suddenly taken ill this morning, and passed away about 2 p.m. It is a great shock to us, for he was an outstanding figure in our Church, and had been the great leader in carrying through the Constitution for the Australian Church. He was well known in Melbourne, and has many friends who will remember him there. We shall sorely miss his presence and his friendship. May we follow his example in our Master's service.

"Pray for us all here. The issues are great, and we want to do God's will. Help us to do it."

Welcome to the Archbishop and Mrs. Head.

Melbourne churchmen are making great plans to welcome home to the diocese after his visit to Lambeth, the Archbishop. With him will be Mrs. Head. It is hoped to raise a thankoffering of £5000 for the Home Mission Society, which is being crippled in its work through financial deficiency. There is to be a great diocesan tea at which it is hoped 5000 people will be seated, and an after gathering of 10,000 churchpeople. Plans are being made for a great annual collection throughout the diocese on the first Sunday in October. It is hoped that the amount of the response will be the token of the affection and gladness at the Archbishop and Mrs. Head's home-coming. Clergy and laity are planning and working on big lines. Great things are expected.

BALLARAT.

Bishop Crick's Letter.

Writing to his diocese, Bishop Crick remarks:—

"The record of my doings since I last wrote to my people in Australia is almost entirely a personal one, as the last month has been spent in a most delightful tour in the south and west of England with my mother and sister. I have learned, as doubtless many others have learned before me, that one must see England as a visitor in order properly to appreciate its manifold beauties and its rich historic interest. I am ashamed to think how long I lived in the Old Country without ever seeing places such as Glastonbury, Wells, Truro, Beaulieu or Romsey Abbey, to mention only a few of the wonderful experiences that have been ours during the past few weeks.

"I have had a very easy month as regards work. Indeed, my only engagement has been a sermon in Truro Cathedral on May 25. Truro, as many of you know, is a magnificent example of a modern Cathedral, in which the carrying out of the ideal has been supremely successful. The occasion of my visit was the celebration of the 50th anniversary of the Cathedral, and not less impressive than the building itself were the stately and dignified services that were conducted in connection with it.

"The week-end of June 1, my sister and I spent with Bishop and Mrs. Maxwell-Gumbleton, at their home near Tewkesbury. We are glad to find them both very well, and, as may be imagined, it was a real pleasure to me to be able to talk over the affairs of the Diocese with the Bishop, in whose heart it retains, and always will retain, so very large a place.

"My time of comparative leisure is fast drawing to a close! But I am looking forward with keen pleasure and anticipation to the weeks that lie ahead. On Sunday next, June 15, I am due at Norwich to speak to 2000 children in the Cathedral. The following Sunday I am to preach in Westminster Abbey, and the Sunday after that (St. Peter's Day, June 29) I hope, God willing, to ordain Arthur Bennett to the Diaconate, at St. John's, Bethnal Green, the church to which he is now attached."

WANGARATTA.

Rushworth Church Anniversary.

Friday, October 10, will be the 60th anniversary of the opening of the present Church building for public worship. Of course there was the old "slab" church before the present beautiful St. Paul's Church was erected. The Rev. E. G. Veal, the first priest in charge of Rushworth, lives in Melbourne and is full of spiritual, mental and physical vigour. Parishioners are very pleased to learn that Mr. Veal has promised, God willing, to come to the Jubilee Services.

QUEENSLAND.

BRISBANE.

The Birthday of the Diocese.

Thursday, September 4, was the 70th anniversary of the enthronement of the first Bishop of Brisbane, and the birthday of the establishment of the diocese. At 8 p.m. a special service was held in the Cathedral, at which Bishop Batty was the preacher. Clergy from all parts of the diocese were in attendance, while there was a large congregation. At this service opportunity was taken to launch the million shilling fund for the purpose of assisting the capital funds of the Diocese, and the recently appointed organiser of the fund was commissioned for his important work.

Church of England Men's Society.

The Social Service Committee reports that the number of free meals supplied for the week ending August 24 was 1225. It has been found that the transfer of activities to Holy Trinity Parish Hall has done much to assist the men to forget their troubles.

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for at least an hour or so a day. On Wednesday last, Mr. Claude Rowney gave an organ recital, during which vocal items were rendered by Mrs. Campbell. This was much appreciated by the men, well over 100 of whom attended. Donations of money and in kind are acknowledged from the following:—W. Arkell and Sons, D. Webster and Son, W. A. Forth and Son, A. and G. F. McDonald, J. McDougall, P. A. Southwick, Foggett, Jones, Scott Heslehurst, T. Christiansen, W. A. Jolly, C.R.K., Federated Storemen and Packers' Union, J. M. Gosling, V. N. Duncan, "Anon." It was recently decided by the executive to form a visiting committee, under the leadership of Mr. F. Cross. The function of this committee is to visit branches and encourage them to greater activity, to report on the work done by the executive, and to advise and assist whenever possible. This week a visit was made to Ipswich, where a thoroughly enjoyable meeting was held. These visits will do much to cement fraternal feeling, and will permit of branch members becoming personally acquainted with members of the executive.

Wilston Parish.

The vacancy in the parish of Wilston, created by the death of the Rev. B. F. Brazier, has been filled by the appointment of the Rev. Wm. Hoog, at present rector of Blackall, in the Diocese of Rockhampton. Mr. Hoog is an ex-student of St. Francis College, Nundah, and has rendered excellent service in the province of Queensland for many years. He expects to reach Brisbane on October 3, and to take up his duties at Wilston on October 5.

Memorial Windows.

St. James' Church, Toowoomba, has been enriched by the gift of two stained glass windows, in memory of the late Mary Ann Grattan, and Edith Maud Hooper. The windows were dedicated by the Archdeacon of Toowoomba on a recent Sunday morning.

TASMANIA.

HOBART.

St. David's Cathedral Plate.

A display of the Cathedral Communion Plate was made recently in Hobart in aid of the additions to St. David's Cathedral. This plate is of unique interest, and dates from King George III. It is recalled that, when the British Government, in 1803, decided to establish a new settlement, either at Port Phillip or in Tasmania, His Majesty King George III. decided to endow the church at the new settlement, as well as the church about to be erected at Sydney, with communion plate. His Majesty caused two sets of communion plate to be made on identical lines. Both sets were shipped on board H.M.S. Calcutta, which left Spithead in 1803, having on board Lieutenant-Governor David Collins, R.N., who was to command the new settlement. The vessel, sailing via Rio de Janeiro, arrived at Port Phillip in the same year. Colonel Collins, dissatisfied with Port Phillip as a location for the proposed new settlement, selected, in preference, the River Derwent site at Ris-

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don, arriving there in February, 1804. There is little doubt that the communion plate exhibited recently was used at Port Phillip, and afterwards at Hobart. Church records contain a record of communion having been administered at Hobart in a Government tent late in the year 1804. A few years later, a temporary church was erected in old St. David's Cemetery, on the site, now marked by the Governor Collins memorial. In the early days of St. David's the plate was kept in the State Treasury, and taken to the church by the verger when required. The second communion plate was taken on from Port Phillip to Port Jackson by H.M.S. Calcutta, and is still in the possession of St. Philip's Church, Sydney.

Adelaide Synod.

Bishop's Pastoral Address.

ADELAIDE Synod began on September 1st, the Bishop of the Diocese, Dr. A. Nutter Thomas, delivered his Pastoral Charge in his Cathedral. The address took a rapid survey of the world's conditions and its ills and constituted a diagnosis of the trouble—selfishness in its many forms, trust in material forces, neglect of God. The place of the Church in this present situation was outlined, her loss of power and influence and the threatened breakaway from organised Christianity. The Bishop instanced the so-called moral and intellectual reasons why the Church is losing her hold, and referred to the evils of secularism, bolshevism, disunion, in the face of which there was a call to dedication to God's service—the surrender of the whole man to God. All of which proved nothing less than a call to action. "The Church is not dead. The Church is not dying. The last century alone has witnessed three astonishing efforts—a missionary zeal which has extended the Church to all quarters of the world, a catholic revival at home which has reacted upon the whole Church, and a continuous stream of scholars as fine as any age of the Church can show. The prospects of religion are difficult, but they are bright. I know that no facile optimism or self-satisfied complacency will help us. But our grounds for hopefulness are real. The days are anxious, but they are stimulating. 'The time is out of joint,' but let us thank God that He has called us to live in such a time, and let us do our best to help Him to 'set it right.'"

Review of the Diocese.

His Lordship then reviewed the state of the diocese, the condition of the Sunday School, the Church's property, ordinations, the Church Relief Fund, improvements to the Cathedral organ, the dedication of the great memorial hall at St. Peter's College, Finance, and the Church's unbusinesslike methods, Deaconesses and personnel.

Use of Revised Prayer Book.

I have been asked whether the use of the Revised Prayer Book (1928) is permitted in the Diocese, and am glad to give the following directions. It has, of course, neither statutory nor canonical sanction in England, but it has been formally recommended by the Bishops at home for use as a rule by which the Bishop of each diocese may be guided. In view of this action, which is practically the action of the Church in England, I feel that I need not ask for any reference to myself with regard to the use of the majority of the changes contained in the Book of 1928, so long as the goodwill of the people of the parish or the consent of the parties concerned is assured. But if there is desire to use the alternative Order of Holy Communion after the Nicene Creed, or to use any of the provisions with regard to Reservation, I must ask that my permission be first obtained. My reason for this is purely spiritual and pastoral. I wish to act sympathetically with regard to all that people have learned to value; but there exists a deeper feeling about these matters than about any other part of our worship, and it is the point where on religious grounds, feelings of division should most of all be avoided. And it is in the exercise of my pastoral care for the parishes and congregations of the Diocese that I differentiate between this and other provisions in the Revised Prayer Book.

We come here to know Christ—to know Him as our dearest friend. This we can only do by obedience, by glorious submission to his will—no, I will not say submission; for that is a poor word, but by active taking of his will and making it ours.—George MacDonald.



Sydney Diocesan Book Society.

"Senex" writes:—

Can nothing be done to stir up the authorities that control the Sydney Diocesan Book Society? Apart from making an occasional grant of books and papers to undoubtedly worthy causes, they appear to do little more than lend out sums of money at good interest. This "treble gold-ball business" is alright for Jewry in Bathurst Street, but does not always become the Church House in George Street. One of the crying needs of the day is that of a well-informed clergy and laity. Yet we have no Depot or Book Stall stocking current theological works or general literature of our Church. And this is the premier diocese of Australia. The deficiency is not even atoned for by the existence of a useful Diocesan Library. That there is such an institution we are duly informed by the Year Book. But who ever visits the mausoleum where the volumes are interned without being constrained to contemptuous laughter at the sorry array of tomes hardly worth reducing to pulp? The whole situation vexes the souls of the saints and of the sinners.

If the controllers of the Book and Educational Society of an Evangelical diocese cannot run a book stall (private enterprise with a distinct Anglo-Catholic leaning) can surely they can endow the library and make it worthy of the name that it holds.

The Value of Synods.

Thomas James, of North Sydney, writes:—

I have noticed in one or two quarters lately a cynical attitude towards the Synods of the Church. There are clergy who seem to imply, by their utterances, that no good can come out of the Synod. They make out that Synod is only concerned with legal enactments and has little time for consideration of the active work of the Church. Not only so, I have heard them say "it's no use referring living questions to Synod, because pious resolutions will be passed, and then nothing will ever happen. The queer thing, however, is that these very clergy strive their utmost to get a seat in Synod, and are even returned as lay representatives, and thus exclude legitimate laymen. If the Synod is such an effete body, why do these clergy seek to get a seat in it? To me it seems to savour of humbug on their part. Surely it is time that cynical talk on the part of these gentlemen and their like should end, and Synod held up as "one of the greatest boons of a people's Church."

Evangelicals at Cross Roads.

Mr. A. J. Mollison, of Toorak, writes:—

The writer is peculiarly qualified on behalf of the laity to reply to your open-hearted leading article of July 31.

Thirteen years ago it was conclusively proved from the sacred Scriptures (and the proofs were handed over to the Church authorities and to many clergy) that unless the clergy raised the standard of their preaching our Churches would become very empty, and that vast numbers of our people would go over to the false cults or nowhere at all.

The Revs. H. W. Doudney, of Balacava, Vic., and H. S. Begbie, of N.S.W., only have complied with that reasonable request.

Is it, therefore, any wonder that each year since then our churches have become more empty and that such numbers of our people have gone over to the false cults to see, as they thought, whether they could there get a proper message?

If our clergy want to know where their people are, let them have a census taken at the false cult meetings and at the golf links and they will soon find where their people are.

Much of the preaching in Australia on "the air" and elsewhere, is of a non-holding character and much is unscriptural, and, therefore, untruthful.

If the clergy will not now raise that standard then our churches will be more empty in twelve months time.

The laity really have a fuller knowledge of the "trend of things" than the clergy have, and, as you say, "have long given up any attempt to maintain a place in the Councils of the Church," mainly because the clergy

Great English Historians.

Summaries of lectures given in the University of Adelaide by the Rev. W. H. Irwin, M.A.

2.—GIBBON.

"It was as I sat musing amidst the ruins of the capital, while the barefooted friars were singing vespers in the Temple of Jupiter, that the idea of writing the decline and fall of the city first started to my mind." Thus Gibbon came to choose the subject of his great History and he was fortunate in his choice.

The period selected enabled him to achieve a great work and its width and grandeur provided room for great powers of thought and expression. He was fortunate also in being able to complete his labours before his death.

The personality of Gibbon is always a fascinating, partly due to the intensely interesting autobiography which he has left us. Therein we learn that when at Oxford he came under Romanist influences, and at the age of 16 he told his father that he "resolved to profess himself a Catholic." Gibbon had to retire from the University (where Roman Catholics had no standing), and his father successfully cured his complaint by sending him to reside at the house of a Protestant pastor at Lausanne in Switzerland.

This experience, however, left his mind and was not without influence upon the religious outlook of the "Decline and Fall." Other experiences in life affected his historical labours. Of his career as a militia officer he writes, "The discipline and evolution of a modern battalion gave me a clearer notion of the phalanx and the legion, and the captain of the Hampshire Grenadiers (the reader may smile) has not been useless to the historian of the Roman Empire." Again, he received help from his silent membership of the House of Commons from 1774 to 1788. "The eight sessions that I sat in parliament were a school of civil prudence, the first and most essential virtue of an historian."

Gibbon belonged to a leisurely age, one of large dinners and much port wine, when a man with a sufficiency of private means and a stomach "almost too good," could spend a very pleasant existence. But Gibbon had a vast capacity for work as well as for enjoyment. The extent of his reading was immense. He speaks of himself plunging "into the ocean of the Augustan history" and "with pen almost always in hand," poring over all the original records. There was a constant struggle between the maxim "multum legere potius quam multa," and another maxim he adopted from the elder Pliny that no book is ever so bad as to be absolutely good for nothing. He tells us that he was not conscious of having ever bought a book from a motive of ostentation; every volume before it was deposited on the shelf was either read or sufficiently examined.

Diametrically opposite opinions are held as to the worth of Gibbon's style. Among his contemporaries Horace Walpole paid it the compliment, "he never tires me," while Coleridge thought the style detestable. The Horace Walpoles and the Coleridges of today display a like diversity of opinions. Still no fair and competent critic will deny that Gibbon was a great literary artist. He used to be condemned for a cold and erudite obscurity, but in this his faults were mild in comparison with the performance of writers in our day. Many have also com-

ments take notice of what a layman says, and the laity are therefore inarticulate, because the clergy will not allow them to articulate, and, believe me, the laity will wait a long time before they discover a real live leader in our church.

There is no aggressive preaching because through lack of Bible study, our beloved clergy are afraid of going "beyond their depth," thereby becoming more unscriptural and consequently there is little or no power in the preaching of to-day.

The clergy could have crowded churches if they always preached scripturally, effectively and enthusiastically, and had proper organisation behind them to back up such preaching.

However, we are deeply grateful, and give God all the praise, for the splendid sermons we laity from time to time are privileged to hear.

But we have far too many Nelsons in our Church. We need men of vision. Not having them is why about three million people die out of Christ every month!

You say there are many earnest-minded clergy and laity who have the needs of our Church at heart. But where are they? Why don't they speak out? I have been searching for them for thirteen years throughout Australia.

The clergy have so very often balked the laity with their (the laity's) splendid progressive church programmes that the laity have said, "Well, let them have it on their own," and consequently they find Sunday golf more congenial and thus the pews become still more empty.

Five years ago the Bishops in Victoria were asked by a layman (not by a clergyman) for such a conference as you suggest, but it was refused. Still another baulk.

When will our clergy be progressive? Not through the devilry of Modernism, but through having a deep interest in the future of their own people.

We could have a really live church life if only our clergy were given the will of God. If they are so interested will now be proved if they hold such a conference in Victoria, and the laity are permitted to take a part.

I seek no non-de-plume, but merely fight for our and other perishing millions.

The Church and Youth.

Rev. W. G. Coughlan, Assistant Director of Education, Sydney, writes:—

Your leading article of a few weeks ago expresses forcibly ideas agitating the minds of many clergymen and laymen at this time; and the dissatisfaction underlying the paragraph from a Parish Paper (quoted by you in last issue, August 28) is felt by many in the Diocese.

It seems pertinent and salutary to remind Churchpeople generally that there is at work in this Diocese a "central organisation" which was constituted some years ago with the intention (among other intentions) of tackling this very problem, viz., the Diocesan Board of Education.

If, then, it be asked, why are the "help and inspiration" not being given to parishes in this matter, the answer is quite clear: The Board's executive staff has been kept at one man strength through the utterly inadequate financial support accorded to the Board by the Diocese as a whole and by Parishes in general; and until financial provision is made by those who deplore the present position, discontent will fail to be anything more than discontent. The machinery has already nominally been set up; but though constituted, and expected, to organise Youth work, it is hindered and obstructed by nothing else than the consistent refusal of those concerned to supply the indispensable motive power—MONEY.

The work of the Board among Sunday Schools and in Day Schools, which is at last beginning to show definite results after persistent effort (though even there it is cramped by lack of support), cost the Board during last financial year £4,000; to meeting which the total support received from Parish Churches amounted to less than £60. The help already being given in a variety of ways to Parishes is a drain on resources, but is gladly accepted by them without arousing any sense of responsibility for practical demonstration of gratitude.

Until that situation is squarely faced, no amount of grumbling, and bemoaning of the situation, can do any good; and the policy of "drift, drift, drift," must continue. The time has come for all to realise where the seat of the trouble lies.

There are innumerable remedies to relieve but only Christ can release.—(McCall Barbour). Job 8: 36.

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plained of his art of "subdued irony" and particularly of his use of the device of insinuation in dealing with religious matters. It is quite obvious to any reader of the "Decline and Fall" that the author had no sympathy with religious feelings or the nobler aspects of human nature. He had a full share of his age's distrust for enthusiasm, especially for the enthusiasm for humanity. To him history was (in his own words) "little more than the crimes, follies, and misfortunes of mankind. Undoubtedly he employed his irony with deadly effect when dealing with the history of the Church. "I have," he says, "described the triumph of barbarism and religion" (i.e., Christianity has meant the barbarisation of Europe). Gibbon's attacks upon Christianity, open and covert are hard to endure, but it pains us to remember the futilities put forth by orthodox controversialists as Gibbon's volumes were published. Errors are unlikely to correct errors, and while Gibbon's attitude was wrong he seldom made errors in matters of fact. Indeed, his latest Editor, Bury, says, "If we take into account the vast range of his work, his accuracy is amazing; with all his disadvantages his slips are singularly few." It is a remarkable thing that Gibbon is still our best ecclesiastical historian. That he was not without a nobler side we can see in his description of his completion of his great work—a description not without a certain beauty:—

"It was on the day, or rather night, of the 27th June, 1787, between the hours of eleven and twelve, that I wrote the last lines of the last page, in a summer-house in my garden. After laying down my pen, I took several turns in a perceau, or covered walk of acacias, which commands a prospect of the country, the lake (Lausanne) and the mountains. The air was temperate, the sky serene, the silver orb of the moon was reflected from the waters, and all nature was silent. I will not dissemble the first emotions of joy on the recovery of my freedom, and, perhaps, the establishment of my fame. But my pride was soon humbled, and a sober melancholy was spread over my mind by the idea that I had taken an everlasting leave of an old and agreeable companion, and that whatsoever might be the future fate of my history, the life of the historian must be short and precarious."

Secret prayer means secret power.



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," Riverside Road,
Hawthorn East, E3, Vic.,
11th September, 1930

Dear Girls and Boys,

Did you like the story of the boy who was kind to a kitten? The recitation would be suitable for you to give at a party or concert, don't you think? Now I think we will have a little competition in connection with this. I want you to write a story either as a composition or a letter, telling about some pet you have or one someone you know has. It must be a true story. This must be sent to me so that I shall have it by October 5th. The best one we will have printed on this page, with the name of the boy or girl who wrote it.

Are you working for the Stamp Competition? The stamps have to be in by 30th September, so don't leave it too late to send them. Even if you don't enter for this competition, will you try to save all the stamps you can and send them to Rev. Montgomerie or to me. If you collect stamps yourself, you can buy them from him. Write to him, enclosing a stamped, addressed envelope and he will give you any information you want. His address is St. James' Rectory, Orbost, Victoria.

One thing more, are any of you making a Friendship Book? Do try, will you? I am quite sure an Indian girl or boy would be ever so interested to get one.

Well, that's all I have to say for the time being.

Your own loving,

Aunt Mat

A Chinese New Boy.

When a Chinaman takes his little boy to school to introduce him to his teacher, it is done as follows:—

The Chinaman arrives at the school, he and the teacher shake their own hands and bow very low; then the latter asks, "What is your honourable name?" "My mean, insignificant name is Wong," is the answer. Tea is sent for, and the teacher says, "Please use tea." The father sips for a quarter of an hour before he says to the teacher, "What is your honourable name?" "My mean, insignificant name is Pott." "How many little stems have you sprouted?" (This means, "How old are you?")

"I have vainly spent thirty years."

"Is the honourable and great man of the household living?" (He is asking after the teacher's father.)

"The old man is well."

"How many precious little ones have you?" "I have two little dogs." (These are the teacher's own children.)

"How many children have you in your illustrious institution?" "I have a hundred little brothers."

Then the Chinaman comes to business. "Venerable master," he says, "I have brought my little dog here and worshipfully entrust him to your care."

The little fellow, who has been standing in the corner of the room, comes forward at this, kneels before the teacher, and knocks his head on the floor. The teacher raises him up and sends him off to school, while arrangements are being made for his sleeping-room and so forth.

At last the father rises to take his leave, saying, "I have tormented you exceedingly to-day, to which the teacher responds, "Oh, no; I have dishonoured you."

Here is a recitation for a little boy, who should be dressed to represent a street monkey—red jacket, cap with feather and a long tail. (A lady's furboa makes a splendid tail.) The boy should come leaping on all fours on to the platform, and dance about a little before standing up to recite.

Put in suitable actions and finish up by going slowly round the platform on all fours.

THE HOME-SICK MONKEY.

Nothing to do! Nothing to do!
Why did they bring me here to the Zoo?
In my African forest, far away,
I used to be happy the livelong day.
Nothing to do! Nothing to do!
Why did they bring me here to the Zoo?

I love the keeper—he's good and kind—
But the food isn't always to my mind:
The nuts are withered, the apples are sour,
And every minute and every hour
I say to myself, "I've nothing to do."
Why did they bring me here to the Zoo?"

Hand over hand, up the cocoanut tree,
That's the place where I'd choose to be!
Chattering, screaming with my mates,
Pelting each other with golden dates;
That's the jolliest thing to do—
Nothing of that sort here in the Zoo.

Nothing to do! Nothing to do!
Why did they bring me here to the Zoo?
Oh, for my home in the African wild!
Oh, for my wife and my hairy child!
While I had them I had plenty to do;
Pity me here in your English Zoo!

Grandmother leaves her village and comes to town, where she rides in a motor-car for the first time. Every time the driver stretches out his arm in warning she starts with alarm and at last can bear it no longer. "Don't do that," she cries. "Just pay attention to where you are going. I'll tell you if it's raining."

A pebble takes in all the rays of light that fall on it—a diamond flashes them out again. We are saved to save.—L. Trotter.

Our Printing Fund.

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Miss Morgan, Y.W.C.A., Bowral, £1.

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For Church of England People
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Leader—Revival in the Church.

Parable on Sir Otto Niemeyer.

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St. Bode's Church, Drummoyne—Foundation Stone.

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Editorial.

Earl Beauchamp.

EARL BEAUCHAMP, formerly Governor of New South Wales, is on a visit to Australia, some 30 years having elapsed since he left our shores. We welcome him as a distinguished man of affairs, leader of the Liberals in the House of Lords, Chancellor of London University, and one whose position as Warden of the Cinque Ports brings him into close touch with Royalty. An ardent advocate of World Peace, he did his utmost in those dark days before the Great War to prevent the arbitrament of arms, and since then, he has labored unceasingly for peace. Above all, he is a keen and devoted Churchman. His Churchmanship is not ours, and we should have opposed him with whatever power we may possess, for his championship of the proposed new Prayer Book. However, we add our tribute of esteem and goodwill, to one who not only has the courage of his convictions, but who seeks under all circumstances to witness a good profession as an earnest, practising Anglican. We trust that his stay in Australia will be pleasant and refreshing. Already he is deeply impressed at the tremendous growth and progress which the lapse of years has brought to this

great Southern land. We trust that he will be able to hear testimony, not only to our material expansion, and to the growth of the arts and sciences, but that he will have noted on all sides growth in those characteristics which make for the highest national well-being.

The Witness of Faithful Giving.

IT is worthy of every publicity, that even in these days of dire economic pressure, churchmen of the parish of Drummoyne, Sydney, placed no less a sum than £670 on the foundation-stone of their new Church on Saturday last. Such giving is not only evidence of warm interest in their Church, but stands as a rebuke to those pessimists in these days who would tighten up their purses and thus allow the work of God to be hampered, because forsooth, the nation has fallen on hard times! Drummoyne is not a rich neighbourhood. The great near-by industries are on very slack time, and the whole district in consequence has suffered. Nevertheless the giving of the parish is consistently remarkable. It will always be a constant inspiration to churchmen in future, to recall that in a day when Australia was passing through its hour of greatest financial depression, when unemployment was rife and grave need stalked through the land, Churchmen of Drummoyne had faith enough to lay the foundation stone of a new parish church and set about its building at a cost of £11,500. Such a venture will be a standing witness to their faith in God, and in their own power to achieve things. It will add another of the long line of evidence to Bishop Lightfoot's dictum that the reading of history is a tonic for drooping spirits.

Presbyterian Church Offices.

THE Presbyterians of New South Wales are to be congratulated on the magnificent pile of buildings which they are erecting on Church Hill, Sydney, as Headquarters of their denomination and centre of their Scots Church congregation. When completed, it will be one of the greatest structures in the Southern Hemisphere, with commanding views, and dominating the approaches to the Harbour Bridge and the great Wynyard Square Underground Railway Station. Last week the fine assembly hall and lower offices were dedicated in the presence of a notable gathering. Though only the fourth largest body in the State, the Church is composed of many wealthy people, who are most liberal in their support! With the shrewdness

of their race, coupled with far-sighted policy, their leaders have undertaken this palatial structure, knowing full well Sydney is a city destined to have great strategic influence and that they as a Church must be ready for every eventuality. The northern shores from the city are calculated to be the home of a vast population. The neighbourhood is much sought after as residential and here many Presbyterians live. The proximity of these headquarters to the great Bridge and the commercial life of the city justify an awareness to present and future possibilities of power and influence, that ought to awaken all denominations to their own privileges and opportunities.

The Church in Australia. Constitutional Convention.

THE Bishop Coadjutor of Sydney, the Right Rev. G. A. D'Arcy-Irvine, has received information from the Primate of Australia, the Most Rev. J. C. Wright, D.D., instructing him, on behalf of the Australian Bishops, to summon a second Constitutional Convention of the Church of England in Australia, to meet during October, 1931. We understand that the Bishops were to confer while in London, at Lambeth, as to what steps should be taken whereby progress might be made with the proposed Constitution for the Church of England in Australia and Tasmania.

The Peril of Flat Life.

NO one can view the enormous increase of flat dwellings in our great cities without a shudder of alarm. They really afford no proper home life, and make no pretence at providing the scope for rearing a family. In other words, they constitute a menace to the well-being of children, so much so that those who study the impact of flats upon the communal life, state that they undoubtedly aid the development of crime. Mr. A. F. Benning, Science Research Scholar at Sydney University for 1929, says "that from his year's investigations at Long Bay Gaol in N.S.W., he found that 53 per cent. of the inmates had experienced no proper parental control or home life, and therefore had no chance to go straight." This is a serious statement and should cause misgiving, when it is noted how those buildings are increasing which tend to render the proper training of children more and more difficult. We are certainly sowing a crop of dragons' teeth against the days to come.