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the great work.

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Diocesan Church House, George-st.,
Sydney.

The American Federation of Labour,
through its President, Mr. William Green,
reported recently that unemployment in the
United States was as great in February as
in January. Mr. Green estimated that there
were 8,300,000 persons out of work, that
40,000,000 were now living "below the
minimum standard of health," and that in
the building, printing and metal trades and
in railway work unemployment had reached
a new peak in February.

Supreme among the methods for securing
means for prosecuting God's Work is that
of promoting the spirituality of His people.

While no amount of money can save a
soul, or evangelise a city, it is a factor
without which these results are not usually
accomplished.



Australian Church Record,
Diocesan Church House,
George Street, Sydney,
21st April, 1932.

Dear Boys and Girls,

Here is a story told to little Indian children. On the top of the highest of the Himalayan Mountains there lived the Ice King and his daughter, the Ice Princess. He lived in a beautiful palace built of blocks of frozen snow, with doors of crystal ice, and through the doors when the sun shone, could be seen all the beautiful colours of the rainbow. It was a lovely home. Every day the Ice King used to go down to the hot plains to see how the Indian people were getting on, and at night when he came home his daughter would come out to meet him, and they would play together in the garden. One day the princess noticed that her father was looking very sad, and she asked him what was the matter. And he said: "Do you know that away down on the hot plains of India, the sun has been shining for many days, and no rain has fallen, and the little streams are beginning to dry up, and the people are getting very thirsty." And the princess said, "I do not care anything about the people who live in the hot plains. Come out and play with me in the garden." So the king threw off his sadness, and he joined his daughter in the garden. But every day he had the same sad story to tell. There had been no rain, the grass had all gone brown, the trees had lost their leaves, the birds were all dead, and tiny children were crying out for water. "You could save no end of lives," said the king one day to the princess, "if you would only go down to the plains." "I do not care anything about these people," she said. "Why do you tell me about them?"

The next day when the Ice King was coming up the mountain side the Princess saw that he had a bundle in his arms. She thought he had brought her a present, and she was so impatient that she wanted to snatch the bundle out of his arms. But when she took hold of the bundle, what do you think she found inside? The tiniest and weeniest little baby. Oh, it was so thin, and it was sobbing in its sleep. "That little baby's mother died," said the king. "There are other little babies just as thin as this one, and there is no water for them." And two big tears rolled down the face of the Ice Princess, and they fell on the little hot face of the tiny baby, and it woke up, and its dark eyes looked up into her face, and it tried to smile. And the Princess said, "I will give my life to save these little babies"; and bidding her father farewell she started off on her long tramp, and a tiny trickle of water began to follow her, and it grew wider and deeper, and presently the Ice Princess drifted right away into the mighty, rushing stream, and the stream rushed on its way across the great plains of India, and the grass began to grow again, and the trees put on their leaves, and the people found water to drink, and they revived.

When you put your money into the missionary box, remember those thirsty lands that are thirsty for the knowledge of the love of Christ, and pray that you, too, may be water-carriers, carrying the Living Water, the Water of Life to the thirsty ones around you.

Your loving friend,

THE EDITOR.

DIAGONAL PUZZLE.

If the clues are filled in correctly the line represented by X will be a name Christ was called.

1. X O O O O O O
2. O X O O O O O
3. O O X O O O O
4. O O O X O O O
5. O O O O X O O
6. O O O O O X O
7. O O O O O O X

Clues.

1. Isaac's wife, 2. A son of Noah,
3. Name given to Abraham and his descendants, 4. The first day of the week, 5. "Holy, Holy, Holy, Lord God of . . .", 6. A stone, Rev. 4: 3,
7. The last book in the Old Testament.

SOMETHING FOR YOU TO DO.

A. Fill in the spaces with the correct word.

B. Find other texts in the Bible which have in them the words omitted.

Example: God is —.

A. God is love. B. Love one another.

1. — for the Kingdom of Heaven is at hand.

2. Watch and —.

3. If you love me — my commandments.

4. Seek ye — the kingdom of God.

5. Be ye also — even as your Father which is in Heaven is —.

Who prayed the following Prayers:—

1. Lord God of Israel, let it be known this day that Thou art God in Israel.

2. Our Father which art in Heaven, Hallowed be Thy Name.

3. Lord, now lettest Thou Thy servant depart in peace.

4. Lord, which knowest the hearts of all men, show whether of these two Thou hast chosen.

5. Lord, lay not this sin to their charge.

THE COMMERCIAL ASPECT OF RELIGIOUS OBSERVANCES.

"Make your kiddies happy on Good Friday morning" urges a notice on a pile of "Easter Eggs" in a famous cheap-jack's shop. This is commerce justified of her children!

It is better to sleep over what you propose to do than be kept awake over what you have done.

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

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Anglo-Catholic Candlemas.
Congregational Union.

Leader.—The Gift of the Holy Spirit,
Passing Standards.

Spiritual Revival—Lesson of Whitsunday.
St. Hilary's Case—Judgment of Court.

The Bishop Coadjutor of Sydney.

EDITORIAL.

Bishop D'Arcy-Irvine.

THE Church in general and the Diocese of Sydney in particular are vastly poorer for the passing of the Bishop Coadjutor of Sydney, the Right Reverend Gerard Addington D'Arcy-Irvine. By his kindness of heart, his ever ready sympathy and urbanity of manner, he had endeared himself to a wide circle of people and had won the affection of a host of hearts. He was ever a friend of this journal. He never waned in his allegiance to Evangelical and Protestant convictions. His official action on more than one occasion, and his outspoken utterances in a Synodal address regarding the disloyal and un-Anglican practice of Requiem Masses, will not soon be forgotten by loyal churchmen. He always graced the platform of "Church Record" gatherings and never failed in a timely word. He was eminently fair and brotherly, always guarded in his statements, with never a word too many. A stickler for correct practice in church matters, he could not brook unlawful actions. Not one, but several clergy will remember being hotly taken to task for allowing ministers to occupy Anglican pulpits without due authority—and yet he ever tempered rebuke with mercy. His love of the open life, for animals and children, and for people, was ever a characteristic. He loved men and women of all sorts and conditions, and the one condition of his loving was that they should be true to themselves and real. Thus today many thank God for his insight and sympathy, and generous heart. Our affectionate sympathy is extended to the members of his family; and we share the grief of the Diocese.

The Church Is Challenged.

IF ever a moral evil menaced and challenged the Christian Church in this land, that occasion is now. We refer to the unholy traffic in gambling

facilities which are abroad. Lottery ticket advertisements, fruit machines, racing journals, flaunt themselves almost at every turn, with the result that a nation of gamblers is being produced and the moralities of the land exploited and degraded. In our opinion it is an ominous sign that Labour administration which is supposed to champion the peoples' causes, should aid and abet gambling facilities. In some ways we are not surprised at this, for so many Labour politicians in power are Roman Catholics—and we all know how Rome uses gambling facilities to raise money. Thus it is part of their mentality and therefore, we are not surprised that the gambling propensity soon finds plan in the State's unholy attempts to "raise the wind" by the sordid methods of appeal to the goddess of luck. It is not to be wondered at that the gambling mania is making fearful headway. People are lottery mad. There will be needed (and the sooner the better), most drastic action by the authorities otherwise the frightfully demoralising results of this habit will leave this State an immoral and sickening waste. It is an appalling thing to think that in this day of unemployment and dole receipt, thousands of pounds are thrown, fortnight by fortnight, into sweepstake and lottery by the humblest classes of wage-earners and others. We are not surprised that the pure springs of charity are drying up in our midst, and that voluntary support of the hospitals is being withdrawn as a protest against State-wide measures which only encourage the gambling vice. Is it not time for the forces of righteousness to get together and take united action?

A Timely Protest.

WE have noticed with no little pleasure the action of Lady Game, wife of the Governor of New South Wales, in leaving the Aeolian Hall, Sydney, as a mark of displeasure and protest at certain one-act plays which were being presented in competition. It is reported that Lady Game, "while she did not hold the organiser of the contest responsible, yet wished to record a protest against such unpleasant matter being placed before the public!" Would that more of this was done by our leading citizens. Some of the films now being screened, the subject matter of many novels, and the vapourings of many psycho-analysts, together with a certain type of plays, are filling the minds of vast numbers of people with degrading conceptions, immoral notions, and in many instances, are producing untoward results. The situation presented has extremely baneful results, and it is about time strong protest were registered. If more people had the courage to get up and leave performances of the character mentioned, or boycott unsavoury books and films, there would soon be a difference! We thank Lady Game.

The Oxford Movement.

WE cannot but note that the Committee appointed in England by the Archbishops of Canterbury and York to arrange for the celebration of the centenary of the Oxford Movement, has resolved "that the main object of the celebration of the Centenary of the Oxford Movement is to promote the unity of Church by emphasizing the corporate life of the Church, and (so far as conscientious differences will permit) by exhibiting that corporate life in common action. The power of this common action depends on the loyalty to fundamental truth and on the austerity of life which the Tractarian leaders, like their Evangelical predecessors, consistently maintained." All this sounds very nice, but we are sure that the leaders of the Oxford Movement can never be looked upon as successors to the leaders of the great Evangelical Revival, as the resolution appears to suggest. We are further confident that the Tractarian conception of certain fundamental truth is very different from that of the Evangelicals. We happen to have in our hands a recently issued pamphlet from the Catholic Literature Association, London (issued in view of the Centenary), and anyone would think from reading its pages, that when the Oxford Movement began, religion in England was dead. Whereas those very years preceding 1833 saw the rise and growth of the C.M.S., the B.F.B.S., the R.T.S., the C. & C. Ch. Soc.—great Evangelical Societies concerned with spiritual religion at home and aggressive work abroad. There must have been real religion in many an English parish, otherwise these Societies would not have accomplished the work that they did; there must have been devoted men of God, ready to go forth, otherwise the lives laid down in West Africa and elsewhere would not have resulted! It is not all in favour of the Anglo-Catholics and the Oxford Movement as we would be given to imagine! We need to be careful in these days not to bury deep convictions under fine phrases and sentiments which others may send forth. Evangelicals have strong, living principles which diverge fundamentally from those promulgated and fostered by the Oxford Movement; and despite various resolutions which may see the light of day during the next few months, we will do well to maintain them at all costs.

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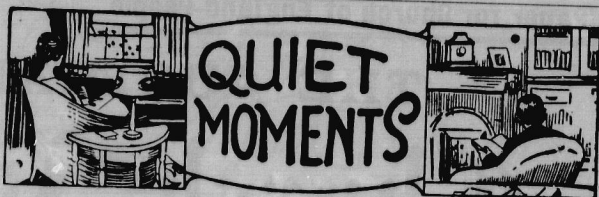
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Lo! I am With You Always.

IN our discussions and debates as to what actually happened on the occasion of our Lord's Ascension, there is sometimes a danger that we may miss the profound significance of this stupendous event. Although the disciples would have been joyously willing to continue their happy experience of glorious fellowship with Jesus, accompanying Him on His journeys from town to town, looking each morning with renewed reverence upon the thrilling beauty of His kindly face, hanging on His words of wisdom, and pressing near enough at times to touch Him, this was not to be, for Jesus had said that it was expedient for them that He should go away. As long as He was with them as teacher and companion, He was external to them, to be seen only by the physical eye, to be touched only by the physical hand; but knowing the greatness of their needs, He wished to enter into a closer and more spiritual relationship than that. Besides, as long as His presence was a local one, limited at any given time to one particular place, only those who at the same moment were also at that place could profit by the inspiration which His presence inspired.

All this was changed by His Ascension. Then His limited ministry became unlimited and His local presence became omnipresence. By His ascension He became enthroned in the lives of His disciples and Heaven drew near to man, even within his heart. Jesus is alive, and not only nearer to us than our friend who stands beside us, but His presence may be as definitely realised as is the presence of our friend. The Ascension therefore, has not removed Jesus from His believers, but has brought Him closer to them. Henceforth experiencing His vitalising presence and power in his inmost soul the Christian may exclaim, with St. Paul: "Christ liveth in me," or else he may echo the words of Beethoven, "I will know that God is nearer to me than others are. I commune with Him."

It was this experience of the presence of the Risen Jesus within their hearts that gave to the first Christians a buoyant radiance unaffected by discouragement or disaster, and a loyal faith that nothing could disturb. Perfect they never were; first disciples of our Lord, some of whom were by nature cautious and timid, others of whom were forward and quarrelsome, all of whom were at times uncertain and puzzled concerning our Lord and His work, lost the hesitancy and questioning with which they followed Him when He was with them in the flesh, and after the Resurrection and Ascension, abandoned themselves with complete disregard of all self-interest and self-advancement to the arduous and oftentimes dangerous undertaking of being His witnesses in Jerusalem and in all Judaea, and in Samaria, and unto the uttermost part of the earth. As they now possessed an energy and power which they had not possessed before it was abundantly evident that they had had a new and

transforming experience, by which their whole personality had been exhilarated and enhanced. Well up within them was a strength and volume of surging life which made them victorious in all situations. But although others might be puzzled about what had happened to them, they understood it. It was their consciousness of the presence of the living Christ within the soul, the presence of one from whom they could not be separated that gave them this extraordinary energy, faith and courage.

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword... Nay, in all these things we are more than conquerors through Him that loved us.

Throughout the history of the Church it has been demonstrated, time and again, that whenever her members have maintained a convincing experience of the presence of our Lord with His people, the work of God has gone forward. On the other hand, whenever Christians have lost the consciousness of their Lord's presence, and have thought of Him in a vague way as a power outside of and removed from them, the work of God has fallen on evil days, and the enemies of the Church have rejoiced. Surely we need to remember and re-experience the fullness of the meaning of the words "that wherever two or three are gathered together in His name, there is He in the midst of them, and that He doth dwell by faith in the hearts of them that believe on Him, and is with them all the days, even unto the end of the world."

While the vividness with which the presence of our Lord will be realised will vary with the individual's temperament and with his religious background and education, no one lacks the capacity for God, but as Tertullian perceived long ago, "Whenever the soul comes to itself as out of a surfeit, or a sleep, or a sickness, and attains something of its natural soundness, it speaks of God." Therefore, to some extent, at least, this experience of God is possible to everyone whose self-effacement, like Raphael's, in preventing his shadow falling on his work, opens up all the potential levels of his deepest spiritual nature. With God's Spirit filled saints he will learn that the more he empties himself the more he will discover God. This was the method of St. Paul. "I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord."

THE BIBLE.

Mark Twain writes, in one of his notebooks, a passage that may well take its place among the best things ever said about the style of the Old Testament. "It is hard to make a choice of the most beautiful passage in a Book which is so gemmed with beautiful passages as the Bible. Who taught those ancient writers their simplicity of language, their felicity of expression, their pathos, and above all, their faculty of sinking themselves entirely out of sight of the reader and making the narrative stand out alone and seem to tell itself? Shakespeare is always present when one reads his books; Macaulay is present when we follow the march of his stately sentences; but the Old Testament writers are hidden from view."

Anglo-Catholic Candlemas!

Strange Services.

A CORRESPONDENT, writing in a well-known London journal of March this year, states that on February 2nd, at noon, he went into St. Michael's, College Hill, London, where Canon Bullock-Webster is Vicar, and saw the Canon "bless" with much incense and ceremony wax candles—for it was "Candlemas" day! The congregation numbered about 90 men and women. At the tinkling of a diminutive bell, in came a thrifter followed by two candle bearers and two "altar" servers, the rear being taken up by Canon Bullock-Webster in cope. Every candle in the Church had been previously lighted. Then began the "blessing" of the candles on the table by the side of the "altar" in the usual Romish manner. The assistant priest went up to put on a stole and assist in the distribution, first receiving his candle from the hands of Canon Bullock-Webster, kissing the hand of the Canon and the candle as he did so. Then the servers were served with "blessed" candles and the people next go up to the communion rail and receive their candles as they kneel, the server handing them to the assistant priest, who having grasped the candle in the middle, holds it towards the received, who kisses the priest's hand as he or she takes the candle. Then a light is passed round and while all the congregation stand holding the lighted candles (one carefully inventive soul noticed had covered her hand with a piece of paper to protect from any possibly falling grease), the servers, led by thrifter and candle bearers and acolytes with Canon Webster processed round the Church. After the procession the candles were blown out, this was done several times during the service, and the Mass after the regular Roman pattern was then celebrated.

St. Stephen's, Lewisham.

The same correspondent writes that he went to St. Stephen's, Lewisham, the same day at 1.30 p.m., and found some 60 persons assembled—mainly women. The Vicar, the Rev. C. E. Tomlinson, entered wearing a gorgeous cope, fancy alb, and biretta, accompanied by a deacon and white-robed server. Then followed the ceremonial incense and Romish service known as "Blessing the Candles," during which was said a collect from the Roman Catholic Missal. The signal was given for the "solemn distribution" and the members of the congregation proceeded to the communion rails, to receive their "Holy Catholic Candles," kneeling. A procession thence wended its way around the Church, and took the following form: Thrifter, swinging incense; Crucifer, with processional Cross; Acolytes, bearing large candles; members of the congregation, all holding lighted candles, the Vicar and his two attendants. Throughout the course of the somewhat theatrical spectacle, the participants chanted the "Ave Maria."

After the priest and his assistants had donned their sacerdotal vestments, High Mass proceeded, during which the "English Catholics" lit their candles according to the instructions enjoined in the Roman Missal.

All Saints', Margaret Street.

The following scene was witnessed at a Candlemas Service in All Saints', Margaret Street, W.

At 11 o'clock all lights were extinguished except those on the High Altar. The Choir entered and at the ringing of a bell, three clergy entered in procession accompanied by a crucifer and acolytes. After prayers the candles which were on a table set up close to the Epistle Corner of the High Altar were blessed with incense and Holy Water. Then one assistant priest handed a candle to the officiant who forthwith kissed it in accordance with the directions of the Roman Missal, after which the assistant priests, acolytes and choir all received candles, which they kissed and lighted. This strange performance was followed by a procession. At the head was a crucifer, supported on either side by acolytes carrying lighted candles, at the return the special candle table was brought forward before the High Altar.

The women of the congregation went forward to receive and kiss their candles, coming back by the side aisle, after which the men did likewise.

St. Cyprian's, Marylebone.

The ceremonial for "the blessing of candles" at this extreme Marylebone Church was carried out in connection with "Solemn Evensong" on February 1st. One heard the Vicar intoning long prayers from the Missal, asking God to "vouchsafe to bless and sanctify these candles for the use of men and the good of their bodies and souls," and yet again to "kindle with the light of

a heavenly blessing these candles" and in a third collect "Pour forth Thy blessing upon these candles, and sanctify them with the light of Thy Grace."

He then proceeded to walk up and down the front of the "Altar" censing the baskets of candles which had been placed thereon. Holy Water was next produced and the Vicar again walked up and down the centre with an elongated sprinkler, sprinkling the candles. These preliminaries finished, the Vicar came down and sat in a chair which had been placed at the Chancel steps. The servers and choir and all the congregation went and knelt in pairs before the Vicar on two hassocks to receive the candles, kissing them as they did so. The Candles had rings of white cardboard on them, as the Vicar explained before the commencement of the service, "in order to save the grease falling on the floor and on their hands."

The lights in the Church were now all switched off, and the procession formed. The women, in their white veils, followed the Vicar; then all the congregation fell in, bearing the lighted candles.

It needs only to be said, that the Oxford Movement has made way for all this in the Church of England! Where will it stop?

St. Hilary, Cornwall Dispute Case.

The Chancellor of the diocese of Truro, Sir Philip Barker-Wilbraham, held a Consistory Court at the Church House, Westminster, on Wednesday, March 9, when he delivered his judgement on the petition for a faculty for the removal of fifteen articles from the parish church of St. Hilary, near Marazion, Cornwall, including the tabernacles, five altars, crucifixes, stations, holy water stoup, etc. The application for the removal of the articles was made by three parishioners, who complained that the objects were of superstitious use. Mr. Ashworth, in opening the case, said that the services conducted in the church were of an advanced ritualistic character. Parts of them were from the Book of Common Prayer; parts were taken direct from the Missal used by the Church of Rome. Among the unauthorised services held regularly were the Benediction, the service of the Procession of the Blessed Virgin Mary, and the Stations of the Cross. The articles to which objection had been taken had been placed in the church without a faculty and were, in his opinion, unlawful. He also stated that on Good Friday a crucifix was placed on a cushion and kissed by members of the congregation. There was also a confessional box, which he contended, was unlawful.

Miss King then described the Service of the Procession of the Virgin Mary, which, she said, was usually held in May before the Service of Benediction. The procession was formed of the vicar, servers and the children of the Guild of Mary, many of them from a local orphanage. The men carried lighted candles and rosaries, and the children were dressed in white. Two little girls walked backward immediately before the image of the Virgin Mary. They had wreaths of flowers round their heads, and carried baskets of flowers and wreaths, which they kissed and then threw up to the image. The vicar carried a rosary and a lighted candle. She had also seen many services known as the Procession of the Host.

A description of services at the church was also given by Mr. Ralph Johnson, a London man, who spent his last Easter holiday in the parish of St. Hilary. On Good Friday, he said, the Green Crucifix from the Tabernacle was unveiled ceremoniously by the vicar. The crucifix was laid on a cushion and covered by a white lace veil. The vicar genuflected three times and knelt before the crucifix. He kissed the feet of the image and practically everybody else in the church did the same. In the prayers the words "Pius our Pope" and "Walter our Bishop" were used.

Chancellor's Judgement.

The Chancellor recalled that no appearance was entered by the vicar, the Rev. N. B. Walke, or by the churchwardens. On September 7, however, an appearance was entered on behalf of the Archdeacon of Cornwall; but when the case was heard on February 13, he (the Chancellor), had felt bound to hold that the Archdeacon had no right to be heard. The Chancellor said that it was most unfortunate that he had to deal with the petition, unchecked by any cross-examination, but he had visited the Church of St. Hilary, and had seen the articles to which exception was taken. He had no information as to the nature of the services held at St. Hilary on ordinary Sunday mornings, or to the administration of Holy Communion. But it was clear that many, at any rate, of the services, went far beyond what was permissible in the Church of Eng-

land. In particular, it was clear that prayers addressed to the Blessed Virgin Mary and to the Saints were encouraged.

The fifteen articles cited in the petition had been introduced without a faculty, all of them, with the exception of the old stone font, now used as a stoup for holy water, since the institution of the present incumbent in 1912.

The faculty for removal must include:—

- The tabernacle, with the lighted lamp hanging over it;
- The image of the Blessed Virgin and Child, now standing in the Lady-chapel;
- The green crucifix above the tabernacle;
- The stations of the Cross;
- The sanctus bell;
- The monstrance;
- Four, at any rate, of the six candles and candlesticks;
- The blue votive lamp which hangs on the right hand side of the Lady-chapel below a small model of a ship;
- The canopy, or baldachino, over the Holy Table;
- The images of St. Joseph and St. Anne and the votive candlesticks.

The Chancellor ruled that the old font must be removed to another part of the Church, and emptied of water.

Sir Philip then dealt with a large crucifix, on either side of which were candlesticks, and in front of which was a step with the inscription, "Jesu, mercy; Mary, help." The crucifix was a memorial to the late Canon Rogers and had been dedicated by the Bishop. During the Good Friday services, the crucifix was draped in a black lace veil, but there was no evidence as to any ceremony in connexion with it. He felt a difficulty in ordering the removal of this crucifix, especially in the absence of any of the representatives of the late Canon Rogers. The large crucifix therefore, could remain, but the candlesticks on either side and the inscribed stone step must be removed. The confessional box, forming an extension of the organ, need not be removed.

Lastly, there were the five stone altars. They were illegal, but he hesitated to order the removal of the altar for the dead, which was a war memorial. Also, all were strongly built of Cornish granite and it would not be possible to remove them except by destroying them. Even if there were no serious injury to the fabric, the church would be left in a state of desolation. Therefore, he made no order; but that was without prejudice to the consideration at some future date of a scheme for dealing with them if necessary.

Mr. Ashworth, on behalf of the petitioners said that he intended to appeal against the judgement.

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The Congregational Union.

The Resurrection and Miracles.

Newspaper reports are often misleading. Words and sentences may be disjointed from their context, and are sometimes made to convey a sense the very opposite of what the speaker intended to convey. We were, nevertheless, a bit startled when we read in the S.M. Herald on Wednesday, April 20, in the Report of the half-yearly meeting of the Congregational Union, the following words attributed to one of the ministers present: "Many people held the opinion that others who disagreed with them concerning the Resurrection and Miracles were unbelievers. He thought that if people revealed the spirit of Christ in their actions, it did not matter much what their beliefs were."

It will be observed that there is not the slightest hint that the speaker himself disbelieved in the Resurrection or in miracles. He is only suggesting that people who do not hold such beliefs should not be therefore stigmatised as unbelievers in Christ or in the Gospel.

But is that so? Can a man believe in Christ and in the Gospel, as revealed to us in the New Testament, and yet reject the reality of miracles and refuse to admit the truth of the Resurrection? It seems to us that such a mutilated belief would differ 'in toto' from the Gospel as taught by the Apostles.

"This Jesus hath God raised up," said St. Peter (Acts ii 32), "whereof we all are witnesses"—and it would be easy to quote a dozen passages to the same effect. In 1 Cor. 15, the classical chapter on the Resurrection, St. Paul summarizes the Gospel that he had preached, "whereby also ye are saved unless ye have believed in vain," and the first Article is "that Christ died for our sins and was buried, and that He was raised on the third day according to the Scripture."

We do not know what are the requirements of the Congregational Church for baptism and for subsequent membership. With us, and probably with them also, acceptance of the Apostles' Creed is required of all applicants, and that includes a belief in the Resurrection.

(Continued on p. 12.)

WAYSIDE MUSINGS.

By a Wayfarer.

The Happy Life.

IT was another warm Sunday afternoon and the little company on the verandah were enjoying their tea and their chat.

"Last Sunday," said one, "Mr. A. gave us a lesson on the value of time as our opportunity for qualifying ourselves for our future positions; and I think most of us took it to heart. I notice that several good books from the Church Library have come into the house since then, mostly Missionary biographies. I think we have all become more serious."

"It's not a bad thing to become a bit more serious," said the young lady, "I notice too, that a clever lady, writing in the 'Herakl' lately, accused us Australians of being more thoughtless and more given to pleasure, than any other people. We are obsessed, she said, with a brainless craving for amusement, in comparison with which every serious occupation dwindles into insignificance. If that is true, how will it affect our positions in the next life? Will Australians take lowest rank there—unemployable for God's higher purposes?"

"If that is true," said a young man, "why don't the ministers warn us more than they do, instead of preaching about the Bridge and the cause and cure of unemployment. We all know what is the cause of unemployment; we know it's the Arbitration Court. Let the ministers stop preaching about things we can learn from the newspapers and tell us more about our future positions, and urge us to become more serious-minded. It would be good for us, both for this life and for the next; for I suppose that the future life will run on much the same lines as this."

"Heaven," said the older man, "will surely consist of the love of God; and the joy of Heaven will certainly not consist of an endless round of amusements, but rather, I should think, of endless opportunities for love and service, open to us according to the capacity that we have developed here below."

"Our minister preached about that this morning," said an elderly lady. "He blamed us for our extravagance, our love of dress and our misuse of our time, and for our inability to find our pleasures at home. He said, 'What will you do in the next life, where you will find no picture shows?'"

"What did he say about dress, Auntie?" asked a young lady. "I hope he didn't say that we oughtn't to want new clothes occasionally."

"No, he didn't," said the old lady. "But I think he might have; for extravagance in dress, due, I suppose to the abundance of borrowed money, has always been part of our national sin of self-indulgence."

"What can we do?" asked the young lady. "Every woman wants to be as smart as every other woman. I think I did read once about some good man who made himself a suit of leather that would never wear out; but I don't suppose you want us all to wear leather."

"That was George Fox," said the old man, "an eminent Quaker in Charles II's reign. No, I don't think we need wear leather. But I do think that dress is one of the things in which Christians should be different from worldly people. One of you gave me

a hint the other day that my old suit is getting a bit shabby. But I can't afford a new one while Christ's Missionary work is in danger of being entrenched for want of money, and is crying out for support."

"Mr. A. is right," said the old lady. "I think that to be willing to be out of the fashion and not so smart as other women, may often be just the very cross that we Christian women have to take up and bear after Christ. Why must Christian girls always be in such a hurry to follow every new craze? Don't you know that the fashion columns are written by the big Sydney storekeepers, just to fool you girls and get your money? When you need a new dress, just get a good wearing material and have it plainly made up. What is never markedly in the fashion will never be markedly out of it."

"Yes, I'm sure Mr. A. is right," said a young man, "but I'm afraid his rule of life would be too hard for a self-indulgent chap like me."

"Things are hard or easy," said the old man, "according to the strength or weakness of our principles, and our convictions. The Christian life is neither hard nor dull. Where do you go for your pleasure? You go with a lot of other young fellows to the races. It would be horribly dull if you didn't put some money on, just to give it an interest. Win or lose, you are no happier, and you come home feeling that you have wasted your time. But come with me to-morrow night to the missionary meeting. Warm your heart by hearing of the progress of the Gospel in India and Africa—of the courage and faithfulness of the converts, and make yourself happy by seeing how much you can deny yourself to help on the work. Why, man, at the races you know that you are among a lot of tricksters who don't love you, and whom you don't love. But in the missionary meeting you feel that you are among a band of brothers and sisters, all animated by one unselfish desire for the extension of Christ's Kingdom, and all filled with mutual love towards you and everyone else who has the same aims. And so every day you deny yourself something that you may give the more to Christ's work; and every night you go to bed happy—thanking God Who has given you grace to deny yourself something for Christ's sake."

"What about my new suit?" said the young man.

"And my new dress?" said a young lady.

"And the picture show?" said a third.

"Yes," said the older man, "And I'm sure you will be the happier for making the old suit last another year, and the dress (by the way it looks very nice), for another month. And the pictures—let them wait until they show us something worth seeing. And in the meantime read more books from your church library, that will help you to set true values on time."

"Our church hasn't got a library," said one.

"Ask your minister," said the older man, "to start one. A dozen good books, preferably missionary biographies, in a glass-fronted cupboard at the end of the church, would be enough to begin with, and it might be a means of untold blessing."

Every church ought to have its missionary library.

Let us try with freshness and hope to clear away whatever checks and spoils the work of grace within us.

West of England.

Evangelical College

EVANGELICAL leaders in England will open this month a new Evangelical College at Clifton, Bristol, England. Accommodation is provided for sixty students. The Rev. C. Sydney Carter, M.A., of Brasenose College, Oxford, and lately Principal of the B.C.M.S. Training College, has been appointed Principal. The Vice-Principal is the Rev. J. Stafford Wright, M.A., of Sidney Sussex College, Cambridge. The Rev. Dr. G. E. Weeks, formerly headmaster of Trinity Grammar School, Sydney, now Rector of Fenny Compton, Norfolk, will help with the teaching, also the Revs. W. H. Finney and L. B. Freeman, M.A., while the Rev. J. S. L. David, M.A., has been appointed Chaplain and Bursar.

It is anticipated that many candidates for Holy Orders from the western part of England will enter the College for either a non-graduate or post-graduate course. Commenting on the proposal, the "Record," London, states:—

"A determined and well organised attempt is being made to get the official patronage of the Church for the centenary celebration of the Oxford Movement next year—a Movement, whatever its good points, avowedly set on foot in order to undermine, if not altogether destroy, the work of the Reformation. This, then, is the time for Churchpeople, who value the blessings of the Reformation, which have done so much for our Church and Nation, to make some special and definite effort to maintain them. There is no surer or more far-reaching method of doing this than to support to the utmost the founding of another Evangelical College."

Meeting an Urgent Need.

"The pressing need of the present time is for Evangelical clergy—men with a God-given message—who will recall the people of this country to the paths of truth and righteousness by the preaching of the Gospel of the Grace of God in Christ, and thus declare the foundation truths of the New Testament, by which the world was conquered in the early Christian centuries. This urgent need can only be supplied by the provision of Evangelical Theological Colleges, where young men who have themselves a personal experience of the love of Christ, and a real knowledge of His saving grace in their own lives, can be trained in those Scriptural and Evangelical truths which our Reformers enshrined in our XXXIX Articles and Book of Common Prayer. Evangelicals have achieved great things in the field of missionary and philanthropic effort both at home and overseas; but it would be well for the average Evangelical churchman and churchwoman to enquire how much they themselves sacrifice each year to further that most vitally important of all enterprises—the maintenance and extension of a godly Evangelical Ministry to continue the work which has been so well begun."

A PREACHER'S DILEMMA.

The story is told of a preacher, who discovered when he got into his pulpit one Sunday that he had taken blank sheets instead of his sermon manuscript. After turning the pages over two or three times, he muttered: "Nothing, nothing! Well, out of nothing God created the world." He preached with such force and power that he never again relied upon a manuscript.

May 5, 1932.



The Venerable Archdeacon Adams, Rector of Bunbury, Western Australia, has left for England on a holiday visit. He hopes to return at the end of the year.

The Rev. Davis Sherris, rector of Coolumbra, and the Rev. K. L. McKeown, rector of Young, have been made Canons of St. Saviour's Cathedral, Goulburn.

The marriage of the Rev. V. S. W. Mitchell, lately deputation secretary of the Bush Church Aid Society in Victoria, was celebrated last week with Miss C. C. Bulard in Holy Trinity, Dulwich Hill. Archdeacon Kirkby performed the ceremony. Mr. and Mrs. Mitchell will sail for England on Saturday.

The Bishop of Riverina has been in Western Australia. He conducted a Convention at St. George's Cathedral Perth and spoke at two important missionary rallies. His main work in the West had to do with the building up of religious life in the Guildford Grammar School.

The Venerable C. L. Riley, M.A., Archdeacon of Northam, Perth, W.A., has been elected as Warden of the Convocation of the University of Western Australia. The Archdeacon is the son of the late Archbishop Riley, of Perth.

The Rev. Philip Carrington, M.A., formerly Warden of St. Barnabas College, Adelaide, and now overseas, has published a notable commentary on "The Book of Revelation." The volume has been well received, the writer commenting with freshness and illumination on this difficult book.

On Tuesday, April 26th, the Rev. Thomas Hardy, chaplain of the Sydney Missions of Seamen, was fated to die on account of his return to England, while the Rev. W. A. and Mrs. Barnes, of the Missions to Seamen, Brisbane, were welcomed as they undertake the superintendence of the work at the Rawson Institute, Sydney.

Mr. H. Minton Taylor, of Hunter's Hill, Sydney, and for many years a leading Synodman of the Diocesan and General Synod was married to Miss Jean Mandeville at St. Mark's, Darling Point, on April 28. Miss Mandeville is the youngest daughter of the late Robert Mandeville, of Bothwell, Tasmania, formerly of England. We offer to him and to his Bride our heartiest congratulations and best wishes.

In St. Andrew's Cathedral to-day, the Festival of the Ascension, the most Rev. the Archbishop of Sydney, admitted Miss Gillespie, Principal of the Deaconess' House, Sydney, and six sisters, to the office and ministry of Deaconess. The members of the Deaconess Institution Council, Committees of the Home of Peace, Children's Home, associates and friends, were present. It was a very inspiring service.

The University of Western Australia, with fitting ceremony, recently caused to be dedicated the great bequests to the University of the late Sir Winthrop Hackett. Sir Winthrop was not only a great benefactor, but a devoted churchman and faithful Christian man. The Christian Union of the University asked for the use of St. George's Cathedral as the most suitable place for a University service for the occasion.

The Rev. H. O. Hanby, L.Th., has been appointed by the Bishop a Canon of Christchurch Cathedral, N.Z., and the Rev. A. H. Norris, M.A., has been elected to a Canonry by the Standing Committee and Chapter. Canon Hanby is organising secretary of the Diocesan Board of Education, and Editor of our contemporary, "The Church News." The Rev. A. H. Norris has spent all his ministerial career in Christchurch Diocese and is Vicar of Cashmere Hills.

The Rev. J. Houghton, M.A., Vicar of Brookline, Wellington, is to succeed the Rev. G. C. Cruickshank at St. Mark's, Remuera, N.Z., on the latter's moving to the Cathedral at Dunedin. Mr. Houghton is a graduate of Durham University (M.A. and L.Th.) and after serving in England, came to New

Zealand about five years ago. He is very interested in religious education and has been twice elected president of Anglican Men's Bible Class Union. His wife is a qualified medical practitioner, a graduate of Otago University.

The Rev. R. J. Hewitt, the Organising Commissary in Australia for the Bishop of Central Tanganyika, left Sydney on the 27th April per R.M.S. Ormonde, for Colombo, where he will join a Japanese boat for Dar-es-Salaam, Tanganyika Territory. Mr. Hewitt will visit the Diocese of Central Tanganyika to gain first-hand knowledge of the work of the mission and will return to Australia later in the year to engage in deputations work throughout the Commonwealth. This visit to the mission field has been made possible through the generosity of friends of Tanganyika in England.

Dr. Elvey, Bishop of Kalgoorlie, writing with reference to the Rev. C. B. Law, the new Warden of St. George's College, within the University of Western Australia, Perth, states:—"I am very glad to welcome to Western Australia an old acquaintance in the person of the Rev. C. B. Law, the new Warden of St. George's College. I remembered very well the subject of the sermon he once preached to us at St. Faith's, Stepney—a 'glass of cold water'—although I cannot say I remember the substance of it; and he reminded me that he had succeeded in doing what no other preacher at St. Faith's had been known to do, and that was to keep awake through the whole of a sermon a certain member of the congregation well known for his somnolent habits."

The death has occurred at Cardiff, N.S.W. of the Rev. Canon Phillips, at the age of 77. He was ordained more than 50 years ago in Lincoln Cathedral. He came to Australia in 1884 and took up duty as rector of Taree, a parish which then included the present Anglican parishes of Taree, Coopernook, Nabiac and Camden Haven. In 1904, he was appointed a canon of Newcastle Cathedral. He resigned his parish in 1924 and had since been living in the Newcastle district. Mrs. Phillips died last year. The burial took place at Oxley Island, Taree. Canon Phillips was brother of Miss Helen Phillips, sometime principal of St. Catherine's Girls' School, Waverley, and afterwards a C.M.S. missionary in Ceylon. Miss Phillips died several years ago.

Sir Heaton Rhodes, a leading churchman in N.Z., has added to the magnificent gift of a completely equipped stone church, to Tai Tapu, Diocese of Christchurch, as a memorial of the late Lady Rhodes, by presenting a further few acres of land adjoining the church site, as an endowment for the upkeep of the grounds. The Vestry already takes some pride in the grounds, and with the new building erected thereon, will have a great incentive to improvement. Sir Heaton's generous gift will enable them to make the grounds worthy of their beautiful church. The Standing Committee last month asked the Church Property Trust to accept the gift and expressed many thanks to the donor. We understand that it is intention of the Vestry to erect a sundial on the site of the old church as a memorial of it for future generations.

On Saturday, 2nd April, a brass tablet to the memory of the late Miss Mary Hewitt was unveiled in St. John's, Bishopsthorpe, Gledbe, by Mrs. Cranswick, the wife of a former Rector. The present Rector, Rev. J. P. Dryland, conducted the service. A large congregation of people who had known and appreciated the life and labour of Miss Hewitt assembled to give a solemn tribute of remembrance. The preacher at the service was the Rev. C. E. Adams, Rector of All Saints', Petersham, and formerly a curate of St. John's, Gledbe. He spoke of the splendid leadership of the late Miss Hewitt in many spheres of parochial work, and of the influence of her life amongst the girls of the parish. In unveiling the tablet, Mrs. Cranswick, who was for many years Pres-

ident of the Girls' Guild, also spoke of the wonderful results of her enthusiastic devotion to the cause of Christ. Other clergy present were the Rev. F. W. Tugwell and the Rev. W. Siddons, Canon Cranswick, on account of indisposition, sent an apology and a beautiful message of appreciation of the thought which prompted the people to place the tablet of remembrance in the Church which owed so much to Miss Hewitt.

Writing with regard to clerical duties, in his diocese, the Archbishop of Melbourne states:—"Two changes have taken place in our parishes since my last letter. The Rev. D. M. Deasey, after 20 years' faithful service at St. Columba's, Hawthorn, has accepted the important living of Christ Church, Geelong, in succession to the Rev. E. Schwiager, who becomes Dean of Bendigo. We lose Mr. Schwiager with regret, and wish him well in his new and important sphere of work in the Diocese of Bendigo. We hope that God will give to Mr. Deasey a long period of happy work for Him in Geelong. The other parish is Kallista, which Mr. Backholer has had to resign owing to ill-health and deafness. It is to be noted for a time at Rosebud, and his place will be taken by the Rev. G. E. Shaw, who has done a unique work in the Broadmeadow's Unemployment Camp, where he will be succeeded by the Rev. F. G. Hughes. Mr. Hughes will not be a resident Chaplain in the Camp, but will be there at certain times during the week, so that he may continue the work with his ordinary parish duties at Broadmeadows."

Sunday on an Interstate Liner.

"A friend of mine spent Pass-on Sunday on the Manunda on its voyage from the West. The ship was crowded with people hurrying to Sydney for the opening of the Bridge. 'Did you have any services on the Sunday?' I asked. 'Oh, no,' was the answer; 'it was just like an ordinary day, with sports and a concert.' 'But didn't they make any difference?' I asked. 'No,'—and then she corrected herself—'I was forgetting; we didn't dress for dinner.' No doubt this concession was highly gratifying to the Almighty. But, setting apart, it does seem sad that the Adelaide Steamship and other companies do not instruct their Captains to conduct divine service on Sunday mornings at any rate, in the absence of a clergyman, as they do on the overseas boats and the Union liners to New Zealand. Perhaps one of my readers who is a shareholder might raise the question at the next annual meeting of the Adelaide Company. 'Proteus,' in 'Adelaide Church Guardian.'"

Hymns for Sundays and Holy Days.

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

Hymnal Companion.

May 8, Sunday aft. Ascension Day.—Morning: 389, 244, 421, 245. Evening: 249, 1, 306, 287(309), 25.
May 15, Whitsunday.—Morning: 258, 254, 257(247), 251(113). Evening: 255, 53, 261, 278.
May 22, Trinity Sunday.—Morning: 1, 263, 266, 40(141). Evening: 39(44), 363, 278, 300.

A. & M.

May 8, S. aft. Ascension Day.—Morning: 240, 233, 427, 201(63). Evening: 225, 236, 219, 20.
May 15, Whitsunday.—Morning: 209, 208, 525(488), 154. Evening: 155, 210, 585(327), 207.
May 22, Trinity Sunday.—Morning: 160, 164, 161, 166. Evening: 163, 162, 281, 22.

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"The soul, by each conflict, by each good deed, by each word of prayer, seems to get nearer to Him."—Farrar.

"Draw nigh to God and He will draw nigh to you."—St. Peter.

MAY.

6th—St. John at the Latin Gate. This refers to the story of the Apostle who, it is said, was thrown into a cauldron of boiling oil. After this episode he was banished to Patmos. There he was granted the mystic visions which are related in the "Revelation." On 6th May King George acceded to the British Throne. "God save the King."

7th—"Lustania" torpedoed, 1915.

8th—Sunday after Ascension Day. Sometimes called "Expectation Sunday," in reference to the true attitude of mind of every believer in Jesus, Who will come again.

15th—Whitsunday. Pentecost was the birthday of the Church as an effective witnessing body. From that time new fervour was seen in the disciples, and ever since then has Jesus been present in the Spirit.

On this date King John submitted to the Pope, 1213.

18th—Ember Day. Disruption of the Church of Scotland, 1843.

19th—St. Dunstan, a famous disciplinarian, and statesman, not fearing to rebuke the King for laxity of life. He died 988. Act of Uniformity passed, 1662. Next issue of this paper.



The Gift of the Spirit.

ON Sunday week we shall celebrate the gift of the Holy Spirit to the infant Church, gathered together with an accord in one place. In one sense this meeting was the birthday of the Church, for the Spirit filled all present, and the great work began of preaching the Gospel to those assembled in Jerusalem. The message was given to "devout men from every nation under heaven." Those who heard it were Jews who, on their return to their distant homes, took with them first-hand knowledge of the fact that the disheartened company of the Nazarenes had become possessed of a new life, and had amazed them by their speech and personality. And that new life continues to this day to inspire the servants of God to self-surrender to their risen Lord, to service for the advance of His Kingdom and to growth in grace that will find expression in lives that testify of His power and love. The Spirit bears witness with our spirit. We are sons of God and can cry, "Abba, Father." Life from God lives in us through the Spirit and the indwelling Spirit transforms all our activities and makes us new men in Christ Jesus. We look back on that small body of plain men and women transformed out of all recognition by that new element in their life, and reflect upon the fruit of that first sermon: "They then that received his word were baptised: and there were added unto them in that day about three thousand souls." Peter fulfilled the promise of His Master, and declared through the Spirit the message of salvation. He cried: "Save yourselves from this crooked generation." The call was heard and the

Church to-day stands in lineal descent from the Pentecostal Church, for it relies on the one Spirit for its life, trusts to the one Saviour for its salvation, and has the love of the one God and Father as its sustaining power. For us, Whitsunday is a day of days, and our risen Lord, through His Spirit, makes us one with Him and in Him.

If there is one thing more than another we need in this age, it is a closer sense of fellowship through the Spirit. The greatness of the problems facing the Christian Church, the intensity of the challenges flung down before the hosts of God by a secularistic and materialistic civilisation are too grave and too mighty for the Christian forces to meet with a series of broken ranks. The call to-day, in face of the Church's tremendous task, is a united Christendom. Such a Christendom, indwelt by the Spirit of the Living God, would be all compelling in its power and influence among men. The Lambeth appeal of 1920 truly said that "God wills fellowship, and only through the fellowship—the communion of the Holy Ghost—can we attain this fellowship. We are divided often by secondary reasons that will not bear the light of superficial examination, and we rejoice wherever we see the spirit of unity manifesting itself." Is it wrong to hope that this spirit will manifest itself in the Church of England in Australia, and even beyond our circles?

There is a vision of the need of union that cannot be killed, and what is more, a realisation of the Divine will that we all should be one. There may be many folds, but the unity of the one flock should be displayed to the world. Man has, of course, to co-operate with God in spreading the Kingdom upon earth, but the initiative lies with God. He rules, He blesses, He is the source of energy and power. The language of the New Testament about the Kingdom shows that it is not something which men can bring in by their own efforts. It is "given," "prepared," "received," "inherited." Men "enter" into it, as into a possession which is to be enjoyed. One of the distinguishing features of Christianity is that it is a religion of life and power. It contains a theology, and an ethics, though neither can be rigidly systematised without loss to the spirit of the religion. Thought is always in arrears of life; we live first and think about life afterwards; and when we try to set out our thoughts about life we find that its subtle flavour or essence, its vitality and spontaneity, have eluded us. The true Christian is the man who is "alive unto God." He is receiving life from God. His personality is a channel through which flow forces heavenly in their origin.

There is no doubt whatever that God loves the sons of men with a great and wondrous love, though He hates the sin which men beget and which defiles His fair world. Indeed, His character of love makes it certain that He must at all times desire to bless men. He is essentially a giver, and among the gifts which He bestows is that of increased spiritual power. Fundamental in Christianity is the doctrine of the Holy Spirit, a doctrine which teaches that God is able to infuse new life into human personalities, to quicken their spiritual perception and power, and to make them channels for the inflow of divine grace. The Holy Spirit is God in creative and redemptive action upon man. The Christian postulate is that God possesses reserves of spiritual power which He is waiting to release for the uplifting of mankind. God is not remote, but near at hand. He is no impersonal Fate, but a Person, ten-

bitious, not for self, but for Christ; it is well to seek to advance, not for our own glory, but for the spread of the Kingdom—it is wrong to seek the pre-eminence that places self between man and his Saviour. The Spirit is as ready to-day as He ever was to renew in heart and life and to transform our selfishness into the unselfishness of our Saviour. If we trust ourselves to Him, He will do for us what we cannot do for ourselves, guide us into all truth, and give us Himself. The one condition is self-surrender to His working. "May the good Spirit of God lead you in the right way, and keep your steps far from the snares of sin. And may He be the guide of your journey who manifested Himself to the disciples, that, being filled with Him, ye may pass the waves of this world unharmed and attain the consolations of the eternal bounty." It is the will of God that we should be so helped by the Spirit; but the experience depends on the surrender of our wills to that of the Spirit who dwells in us.

Spiritual Revival.

Lessons of Whitsuntide.

THERE is probably no better definition of the Kingdom of God than that given by the late Dr. Hort in one of his letters, "The world of invisible laws by which God is ruling, and blessing His creatures." The definition makes it clear that the creative forces of the Kingdom are from above. Man has, of course, to co-operate with God in spreading the Kingdom upon earth, but the initiative lies with God. He rules, He blesses, He is the source of energy and power. The language of the New Testament about the Kingdom shows that it is not something which men can bring in by their own efforts. It is "given," "prepared," "received," "inherited." Men "enter" into it, as into a possession which is to be enjoyed. One of the distinguishing features of Christianity is that it is a religion of life and power. It contains a theology, and an ethics, though neither can be rigidly systematised without loss to the spirit of the religion. Thought is always in arrears of life; we live first and think about life afterwards; and when we try to set out our thoughts about life we find that its subtle flavour or essence, its vitality and spontaneity, have eluded us. The true Christian is the man who is "alive unto God." He is receiving life from God. His personality is a channel through which flow forces heavenly in their origin.

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der and loving, desirous of entering in to personal relationships with His human children.

At this Whitsuntide season we are reminded of that outpouring of the Spirit which came to the early Church, bringing new life and power, and a realisation of the presence of the Ascended Christ. That was no momentary act of God, incapable of repetition. It was the beginning of a process, which, with varying degrees of intensity, has been going on ever since. The power of the Spirit is available for us to-day. Whitsunday stands as a perpetual challenge to our faith and expectancy.

No doubt there are laws which govern the spiritual realm, for this is an orderly universe. But history seems to show that there is no uniformity of time-rate in the development of the Kingdom of God. Times of sudden revival succeed times of quieter spiritual growth. God gives not the Spirit by measure. We cannot suppose that God does not always desire to give all spiritual increase that man is capable of receiving. If He seems to be more creatively active at one time than at another, the reason must be that human expectancy is then keener, and that the general conditions of human life are more favourable for an outpouring of the Spirit. God, it must be remembered, has chosen to make Himself dependent on man's co-operation for the carrying out of His spiritual purposes. Now few will be found to deny that the present hour is one which may be called an hour of spiritual tension. Abroad, in the mission-field doors of opportunity stand wide open. In India, Africa, China and the Moslem world of the Near East, there is unrest and a reaching out after new forms of life. In the homelands, forces are gathering which, unless we are entirely wrong in our reading of the signs, seem to point to the coming of some spiritual revival, some awakening towards God, some outpouring of the spirit which shall bring new life to the Church. The sap has gone out of our life, there is heart-hunger abroad, man's plans and projects have failed and are failing. In the hearts of many there is much expectancy; and for those who have the cause of the Kingdom at heart it is pre-eminently a time for prayer.

Religious revivals cannot be forced or artificially stimulated. But this does not mean that we are to sit still and do nothing. At a time of spiritual tension and expectancy, Christian people can meet together for prayer and deliberation. When God pours out His Spirit man needs all his wisdom to make a right use of the gift.

Maybe the Evangelistic Mission now in progress in Melbourne, and a similar movement on the Newcastle coal-fields, presage a new baptism of the Spirit. Be that as it may, the many efforts in our midst by Christian workers in arranging conventions and revival meetings, reveal a deep yearning on the part of God's people. One thing men need to-day is a vision of God and His splendour. Other aspects will fall into their right relationship then. To realise this vision is required; vision of God Himself in His power and beauty, vision of His redemptive purposes; vision of the varied response which we may make to His call. "The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit." There is mystery then, and adventure, the free movement of

God's grace, the challenge to remember that Spirit is creative, and ever seeks for itself fresh embodiment; breaks up the old that the new may spring to birth.

The achieving of new vision means the access of new spiritual power to cope with wider responsibilities. Isaiah saw; vision came first. He hesitated as one unworthy. He saw yet more deeply, felt the divine touch and made the great surrender. God was able to use him because he had come into living communion with the Fount of all life. So it is with ourselves. But much depends on prayer. Just as an earthly harvest cannot be reaped unless the ground has been tilled in advance, so the quality of a spiritual harvest will be in proportion to the pains taken to prepare for it.

The Bishop Coadjutor of Sydney.

The late Bishop D'Arcy-Irvine.

A VAST concourse of people assembled within and without St. Andrew's Cathedral, Sydney, on April 20, for the funeral of the Right Rev. G. A. D'Arcy-Irvine, Bishop Coadjutor of Sydney. The great and reverent assemblage was a magnificent tribute to his life and work. There was a large muster of clergy and many leading citizens of all walks of life in the congregation and at the graveside at South Head. The Governor (Sir Philip Game), the Chief Justice (Sir Philip Street), and the Lord Mayor (Alderman S. Walder), were among those present.

The service was opened amid the softened notes of the cathedral organ, with a procession of the choir, the clergy, the honorary canons, the canons of the cathedral, the archdeacons, the Dean of Sydney, the Precentor, the bearers of the mace and of the archbishop's staff, the Archbishop, and the archbishop's chaplains. The Archbishop, Dr. Wright, delivered the address; Dean Talbot read the lesson and the Precentor (Rev. L. N. Sutton) read the service. The organist was Mr. T. W. Beckett.

The Archbishop's Tribute.

The Archbishop, in his address, said that it was with feelings of profound sorrow that they were paying their last tribute of respect to one who had left the church and the community generally the richer for his faithful service, and who had won all their hearts alike for his personal qualities and his churchmanship. His old-world courtesy of demeanour and his friendliness of spirit they would not readily forget. The late Bishop-Coadjutor D'Arcy-Irvine had a capacity for making and keeping friends. He had a marvellous gift for saying the right word in a troublesome situation. He knew when to speak, and when to be silent, and was always fair in his judgements. In that diocese, particularly, he had been a great asset, and had left for all time the impress of his personality and labours on all the parishes with which he had been associated.

Dr. Wright said that Bishop D'Arcy-Irvine's death was a deep personal loss. He was a true and loyal friend of more than 20 years' standing, and his advice was always sound and unselfish. Whatever he undertook to do, he did most conscientiously and faithfully. The secret of it all was that he



was a man of God; a man of deep faith. Those who had had the benefit of his ministry knew the strength of his understanding sympathy. He had left behind him the rich and enduring memory of a most faithful witness. While they would always remember his graciousness, his gentleness, his gifts as a poet, and his other splendid qualities, it was as a faithful soldier of the Cross that they would chiefly recall him.

The service at the graveside was a simple one, and lasted only a few minutes. The Archbishop read the committal and pronounced the Grace. Others taking part in the service included Dean Talbot and Canon W. L. Langley, of All Saints', Woollahra, in whose parish the Bishop lived.

The British and Foreign Bible Society.

128th Birthday.

ON Saturday afternoon, March 5th, the historic Guildhall, London, was filled with boys and girls gathered for the 'party' to mark the 128th birthday of the British and Foreign Bible Society. The Lord Mayor presided, and was accompanied by the Lady Mayoress, the Sheriffs and their ladies, and the City household officials. The item which is always the focus of all eyes on these occasions is the giant birthday cake. This, weighing this year 128 pounds, was mounted on the dais by the side of the Lord Mayor, and after one piece had been ceremoniously cut by a little laddie, was removed from sight and cut up into small pieces so that everyone present might receive a portion as they left the building. In his address from the chair, the Lord Mayor spoke of the pleasure and satisfaction it gave to the Corporation to lend the Guildhall each year for such a purpose. There was assuredly no need, he said, for him to try to extol the Bible. We regard the Bible as being as essential to our upbringing as the air we breathe or the food we eat. Yet there still remain millions of children scattered all over the world, who, but for the efforts of the Bible Society, would know nothing about the Book. "The Society has already issued the Bible in 653 languages. I congratulate it on attaining another birthday, and on having still further widened its territory during the last twelve months. I suppose it will not be sat-

(Continued on p. 10.)



NEW SOUTH WALES.

Diocese of Sydney.

CHURCH MISSIONARY SOCIETY.

Important Resolution.

At the last meeting of the General Committee of the N.S.W. Branch of the C.M.S., a most encouraging report was received, dealing with the finances to the end of the financial year, and the following resolution was passed, after which the Doxology was sung:

"The Committee has heard with profound thankfulness to our Heavenly Father, that the income of the Branch for the year ending March 31st, 1932, has reached the splendid total of £13,979. Once again our covenant-keeping God has honoured His Word and promises, and in this way has shown His approval of the working of the Society. The receipt of so fine an income is not only a very evident token of much sacrificial giving on the part of our Society's supporters, but also a clear indication of their confidence in the Society's work. We are thus encouraged to go forward in our noble task of world evangelisation, having the high expectation that the past debt of the Branch will soon be liquidated, and the work of the Branch furthered by every means within our power. To God be all the praise."

This resolution sounds to us the call to go forward with faith and courage, to attack the big accumulated deficit which we must try to reduce, as well as to continue to pay our way. Owing to some further income of the last year, we are able to carry on without any further reductions in the field.

SYDNEY CHURCHES AND BROADCASTING.

The broadcast programme convenor for the Council of Churches in relation to the new station, 2CH, desires to call attention to the opportunities offered for broadcasting Sunday services, Sunday afternoon programmes, concerts on Tuesday evenings, besides special services on Thursdays. The cost of running lines into a church varies according to proximity of a telephone, but in several instances a collection taken at a concert has been enough to pay for two or three broadcasts. Such concerts act as a stimulant to choirs, advertise the church, and offer the public high class music. As it is advisable for any church contemplating broadcasting to communicate as early as possible with the Rev. J. Bidwell, who is responsible for the Church of England, or with the Rev. W. A. Marsh, Parramatta, who represents the Council of Churches. Telephone UW 9420.

HERALDS OF THE KING.

The annual service of the Heralds of the King, the Australian Board of Missions movement for children, was held in Saturday afternoon in St. Andrew's Cathedral. More than 500 children from about 40 parishes in the diocese of Sydney marched in

of Carpentaria, 1919-28. Since 1928 he has been the rector of Bega and since 1931 a Canon of St. Saviour's Cathedral.

SURVIVAL, ARRIVAL, REVIVAL.

The Goulburn Synod.

The Bishop of Goulburn, in his recent Synod sermon, said:—"There are three words which have been running in my mind with regard to the Church of our allegiance—survival, arrival, revival. By the providence of God and through the presence of the living Christ, our Church has survived all the dangers and evils that threaten the life of a Church—superstition and corruption, extremes of reformation and reaction, relapses into politicalism and unspirituality, partisanship within and scepticism without. The Church has now arrived at a new stage of its mission. To-day we are confronted by a revolt, not against our own or any other Church, but against Christianity, not merely the teaching of the Christian faith, but against the standards of the Christian life. Secularism has become militant, systematic, international. It is not merely a spirit dominating social life within our own nation. It is now a positive creed, an organised philosophy, a revolutionary propaganda. Soviet Russia is on the warpath for the conquest of Europe and Asia. Anti-Christ has arrived. Has the Church yet arrived in the power of the only hope for the faith which is the only hope for a sin-sick, stricken world? Such a campaign will call for the co-operation of all Christians and for true spiritual strategy, and for strong prophetic leadership. But essentially, it must be a soldiers' war, the deserters must be won back to the standard, the rank and file of the nominally faithful must be awakened to arms, the faithful but helpless must be trained and equipped. The campaign must be twofold, a campaign of teaching for the congregation through sermon, book and leaflet, a campaign of preaching for the world outside, through the press and in the open air. But if the Church is to arrive in force, there must be a new revival, the revival of the Church in its inner life. The only way to make more Christians is to be better Christians. Every nominally Christian home must become a Church, and every Church a Christian home. Therefore, keep the home fires burning; rebuild and kindle the family altar; throw the home for all that it is worth into the work of church and school for the training of Christian manhood and womanhood; respond to every appeal and opportunity that is made to you by a ministry itself aflame with a new devotion, alert with a new imagination, aloof on a new crusade for the redemption of a society which is fast becoming blind and deaf to the Lordship of the Christ Whose Name it bears, and whose faith it professes. Remember that the only way to defend Christianity is to develop Christianity. Antichristian communism is the revenge of the underman upon an unchristianised, or, at its best, imperfectly christianised social order. The world is waiting for a deliberately and determined Christian statesman and citizenship to convert the world's work and business from a fight into a fellowship. But the source from which alone these convecting forces can come is a Church which is a school of spiritual fellowship and a powerhouse of spiritual force from which men and women go forth to their places in the world's work as missionaries of applied Christianity. At present, it has been said, the world is suffering from knowledge without character, pleasure without conscience, commerce and industry without morality, wealth without work and policies without principles. The conversion and consecration of the social system so described can only come from a converted and consecrated churchmanship which will carry the principles and the spirit of Christ into every day of the week and every department and every problem of life and work."

ST. JOHN'S, GLEBE.

Services celebrating the 64th anniversary of St. John's Church, Glebe, were held in church yesterday. Worshipers from all parts of the parish and many visitors were present at the morning service, which was attended by the Governor (Sir Philip Game) who was accompanied by his two sons. A guard of honour, consisting of the churchwardens, eight local aldermen, about 200 boy scouts, girl guides, and members of the St. John Ambulance Brigade, lined the streets surrounding the Church. Many of the congregation had to stand.

The service in the morning was conducted by the rector of St. John's, the Rev. J. P. Dryland. Before commencing his sermon, Mr. Dryland outlined some of the history of the church. Mr. Dryland mentioned the interest shown in the church by various governors, who had performed various ceremonies in regard to it.

Diocese of Goulburn.

APPOINTMENT OF VICE-DEAN.

The Bishop, with the approval of the Cathedral Council, has appointed the Ven. Archdeacon Gordon H. Hirst, at present organising secretary of the diocese, as Canon Residentiary and incumbent and Vice-Dean of St. Saviour's Cathedral. Canon Hirst, who will, of course, resign his whole ministerial career in this diocese. He was ordained deacon in 1907, priest in 1909, and has served successively as curate of the Cathedral parish 1907, assistant priest at Gundagai, 1908-10, rector of Pambula, 1911-13, Queanbeyan, 1913-17, Chaplain in the A.I.F., 1917-19, rector of Temora, 1919-21, rector of Cooma, 1921-30, Rural Dean of Cooma, 1923-30. Since 1930 he has been organising secretary of the diocese, and in 1931 was collated an Archdeacon without territorial jurisdiction.

DIOCESAN ORGANISING MISSIONER.

Canon Done, rector of Bega, has accepted the office of organising secretary, vacated by Canon Hirst on his appointment as Vice-Dean.

Canon Done was ordained in 1906, was curate of Coolambundra 1907-8, rector of Tumbarumba, 1908-10, locum tenens at Coolambundra, 1912-14, incumbent of West Maitland, 1910-12, superintendent of the Chinese Mission, Sydney, 1914-15, missionary in the Torres Straits, 1915-26, at the Mitchell River, 1927, examining chaplain to the Bishop

CHURCH CONSTITUTION.

Its Advantage.

Addressing the recent session of his Synod the Bishop of Goulburn said:—"There is one direction in which I see an important aspect of the new Constitution which the Church of England is hoping to obtain in the near future. We shall then have in our General Synod a more thoroughly representative and authoritative organ of the whole Church in Australia. Bishops, clergy and laity, which ought to be not merely far more effective for all purposes of Church administration and enterprise, but also far more influential as an expression of the mind of the Church as a whole. This would be a gain to the Church. Now and again there arise questions on which churchmen want to hear not what this or that bishop, or other leader of Church life thinks, but what the Church thinks. And it will be a gain to the nation also. The mind of a nation is guided and formed partly by outstanding individual minds, but partly also by the

VICTORIA.

Diocese of Melbourne.

NO APPOINTMENT OF NEW DEAN.

Writing to his diocese, the Archbishop states:—"On April 11 the Chapter considered the appointment of a new Dean of Melbourne in succession to Dean Aicken. It was decided that for the present no appointment should be made, as this is so obviously the time to reconsider the financial position of the Cathedral. It is more important to make a permanent appointment when some of the outstanding financial problems have been settled. Meanwhile, I shall be responsible for the Services at the Cathedral. This means that I shall not be able for the present to visit the Churches in the Diocese, as much as I should like to do. I must be at the Cathedral, at any rate, for the next few months, more frequently than it was necessary for me to be in 1931. I hope that if these arrangements cause any inconvenience in the Diocese I shall be forgiven, as I cannot very well be in two places at once."

Diocese of Armidale.

ARMIDALE SYNOD.

All Life in God.

The Bishop of Armidale gave a challenging charge to his Synod a fortnight ago. In vivid language he portrayed world movements of reaction—humanism and materialism, and showed that a religious basis is necessary to life. In clear and telling sentences he revealed the delusion of Communism and the menace of the God of luck as seen in present day devices and he hit hip and thigh the fallacy of the appeal to power.

The Key of Life.

"The Key of Life lies in the Incarnation, the taking in Jesus Christ of our manhood into God. Man's nature now is not wholly evil—though he thinks it is, he tries to get finite gratification for infinite desire, but human development must be in the spiritual, not the physical world. Life is opaque without the light of eternal meaning to shine through and show up its colours, its values, its beauty. And that is done for us in Jesus Christ."

Sooner or later, as before in history, it is inevitable that men's minds will turn from the sand castles that the flow of time is sweeping away. But the Church's task is to be in the early. "It is a curious paradox that an age so alive to the necessity of association, common interest, shared work in the prosecution of science, and the value of a great inheritance and tradition for producing living art, should be suspicious and resentful of the Christian fellowship in the church, of dead and living for the soul's religious life." (Taylor Op. Cit.). But so it is! Nevertheless man can never separate himself from history nor from institutions, and our part is to so open our Fellowship of the Church to the winds of God that we may be worthy to welcome in the multitude that soon will seek our doors. An unspiritual Church is an abject failure; it serves neither the natural nor the spiritual order.

Our Opportunity.

Christians have only to be, to change the world. And the Church's task is to produce such men, not merely good, but spiritual men, in a true sense supermen, transmitting to the world a stream of energy. The example of a St. Francis, of a Wesley, of a Kibbe, of a Western, should make us realise how powerful are ideals and ideas in the realm of everyday realities. "There is for humanity not only a degrading solidarity of fate and guilt, but a solidarity of goodness, also, and whenever a human being in silent dedication devotes life wholly to God, the general level of conduct and ideals about him begins to rise, whether we are conscious of it or not." But I would you should remember that we shall never create a living religion merely as a means to an end—it will never do to be religious as a way out of our difficulties. We must be religious because it is truth, it is life's meaning. "A living religion is always more than a rule of conduct." It is by regarding religion as an end in itself and not as a means to something else that we shall find its meaning here on earth. For religion is redemptive, it not only lifts us to God, but also gives deliverance here. Sacraments are not ways to escape from life, but are revelations of God's universal Presence and power, focusing that Presence specifically to touch and inspire us. As God can be the heart of worship in the Sanctuary, so can He be the heart of all that goes to make up daily life. The sense of His Presence will hallow work, relationship, pleasure and pain. He will make us know that conflicting factions forget to-day, that the battle does not make bread, the warrior wastes and lays waste, but it is work together that creates love and understanding. We can, if we will, substitute the abiding and eternal for the temporal and transient as the centre of man's interests, and in so doing we shall not merely prepare for the life of eternity, but we shall build on earth a fellowship itself a worthy counterpart and earnest, of that which is to be.

Let us look right away from ourselves, right up to Him.

The Archbishop writes:—"Many parishes are now making preparations for the Diocesan Mission, which, we hope to begin, at any rate, in some cases, on May 15. I propose to hold a Service to commission as many of the Missioners as may be able to attend at the Cathedral at 8 p.m. on Thursday, May 12. I shall be glad to welcome to that Service as many of the clergy who are having Missions as possible. It would be good if the clergy and representatives of their parishes would fill the Cathedral, so that together we may ask God's blessing on our combined effort in His Name to reach those who are at present outside the Church. I hope to take a Mission at the Cathedral myself from May 14 to May 23. There will be a short Service of preparation on the 14th at 8 p.m., and I hope to preach at the 7 p.m. evening Service on May 15 and 22, and to hold a Service at 8 p.m. every week day in between those two Sundays, finishing with a Service of Thanksgiving at 8 p.m. on Monday the 23rd. I hope that these services may help some who will not be attending any gatherings in their own parish Churches. Meanwhile, let us pray that God's Holy Spirit will be with us in all our preparations, and that the result may be a great increase in the numbers of those who are pledged to His service in our Church."

JOB AND MR. JOB.

In 1924 the Rev. A. Law, D.D., of St. John's, Toorak, gave a sermon on "Mr. Job in Australia," for which request was made for early repetition (an unusual incident of encouragement to a preacher). It essayed to present Job in up-to-date style. Later followed the Tableaux Play on Buddhism which by the way, cleared £250 for the Diocesan Church and charity funds. This gave suggestion to turn Job into a play. A tentative beginning was made in London. Little more was thought of it till last November, when a beginning was really made. The work proceeded during the holidays as a relaxation. The play and much of the arrangements were completed by the end of February, 1932.

It is intended to produce the play, "Job and Mr. Job," in the Playhouse, on Tuesday, 14th and Wednesday 15th June, at 8 p.m., under the patronage of the Archbishop of Melbourne and Mrs. Head, who will be present on the first night. Strong parochial committees have been formed—(1) for Publicity, etc.; (2) Costumes, and (3) Sweets and Flower sales. A number of talented and experienced players have kindly offered their services, and are now arranging rehearsals. Further details will be published next month. The Chandler Orchestra will play on both evenings. Prices: Reserved seats, 5/-; unreserved, 3/- and 2/-. Seats may be booked at once at the Vicarage, Toorak, or by Miss M. D. Vance, who has undertaken voluntarily the task of ticket selling. Mr. A. N. Tulloh is acting as Hon. Treasurer. Proceeds will be devoted to St. John's Spire and Repair Funds and to our Own Mission (C.M.S.) working among the Aborigines in the north by aeroplane.

PAGEANT OF HEALING.

Under the auspices and in the interests of the C.M.S., and with the approval of His Grace, the Archbishop, some of our leading girls' schools are presenting a Pageant of Healing, directed by Mr. Dannevig, to be presented in the Pradhan Town Hall on June 24th. The fact that Miss Violet Teague is supplying designs for the period costumes, and that Firbank, Girls' Grammar, Ivanhoe G.G., Lowther Hall, St. Catherine's, St. Michael's, and Tintern are all concerned and that the orchestral music

will be supplied by Grammar Boys, speaks for the high standard of the entertainment. There are various ways in which friends of missions can help the enterprise if they will.

1. Offers of cars for various suburban trips on and before June 24.

2. Offers from ladies who will join work parties on one, two, three, or four Saturday afternoons in May, to make the costumes.

3. Offers from ladies or groups of ladies to stock a small table of cakes and send two or more sisters dressed as nurses.

4. Offers to defray special expenses, such as dodgers (£2/10/0), ticket-programmes (£2), advertising cards (£1), installation of loud speakers (£5); the cost of hiring the hall has already been donated.

Friends willing to help in these or in any other way, please communicate with the organising secretary, Mrs. Johnson, 204 Punt Road, Melbourne, S.E. Tel. Wind. 4696.

Diocese of Wangaratta.

CONFIRMATION.

The Bishop has been giving guidance in his diocesan magazine regarding preparation for Confirmation. He goes on to state:—"Before Confirmation then, you will prepare yourself, and will accept instruction. This would be equally necessary for your Communion if there were no Confirmation. It is preparation for both great events, but as the classes are mostly held before the Confirmation we speak of them as Confirmation classes. They are very important. For most of us they are the only time when we receive systematic and connected teaching about our religion from our parish priest. For sermons and Sunday school lessons are generally disconnected, and do not give us a view of Christian belief as a whole. When you join a class, I want you to take it very seriously, to give your best attention to what is said, to think it over, and make sure that you have grasped it, to ask your teacher to explain anything which you find you have not understood, and to let nothing stand in the way of regular attendance. But after all, it is not more knowledge that we need most. At the Confirmation I shall not ask you how much you know. I shall ask you whether you mean to keep the Christian vows which you made at your baptism, and acknowledge that you are bound to do so. The will and the desire to live and believe as a Christian are the true preparation, and if you have these the desire and the will, you may come to seek from God the strength and wisdom which will make them fruitful."

Diocese of Bendigo.

INDUCTION OF NEW DEAN.

On April 7 the Rev. E. Schwiager was inducted to the incumbency of All Saints,

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and to the Deanery of Bendigo by the Bishop of the Diocese. There was a large congregation and many clergy present.

During the ceremony the new rector took the various vows of his new office, and later, accompanied by the bishop and other clergy, walked to the west door of the church, where he was handed the key signifying his assumption of control of the possessions of the church. The bell of the church was also rung denoting the new rector's elevation to the position. Mr. Schwiager was presented to the bishop for his induction by the churchwardens—Messrs. W. S. Lake, G. Bolton, and J. Craig. On the completion of Mr. Schwiager's induction as rector of All Saints', he was presented to the bishop by Archdeacon N. D. Herring and Canon Vanson (clergy), and Messrs. F. J. P. Wallace and J. Craig (laity), of the Diocesan chapter, for induction as dean of the Diocese of Bendigo, and installed in that position.

An appeal for leadership in the Church was made by the bishop in his sermon. He said that the Church whenever she had been faithful, had never failed to respond in the past.

One notable example was at the breaking up of the Roman Empire. This was a matter of concern at the time, as Rome stood for the stability and progress of the civilised world. With the overthrow of Rome barbarians flocked the streets, and the shock was so great that it appeared as if the downfall of Christianity and the obliteration of civilisation was imminent. It was then that the Church of the Living God came to the rescue, gave leadership in the troublous time. When nothing seemed stable and the whole world was in the balance, there was only one power which could salvage a country, and that was leadership of the Church. When Rome fell the agents of the Church went through the nations, and converted them to Christianity. This was the outstanding case of the leadership of the Church in history. Another instance of church leadership occurred in England, where there was a united Church of England a long time before there was a united people in the nation. Again the Church gave leadership and acted as a cementing force to provide the unity required when the

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Anglo-Saxons, Danes and Celts were engaged in warfare. In these days of turmoil, with the uncertainty which prevailed, there was a likeness to the case of the fall of Rome, and it therefore was the duty of the Church to give a lead to reveal the riches of Christ and the vision of the Almighty God. To get down to the real cause of our present day troubles, there was no doubt that the major one was that God had been forgotten. Therefore, it behooved the Church of the Living God through all its branches to unveil to the people the vision of the power of God. His resources, His wisdom, and above all, His love. What the present age needed and particularly what our Commonwealth needed was a fresh vision of the omnipotence of God and His love. The Church yesterday, to-day, and for ever was the same, and it called upon its people to do their duty to Almighty God. In the appointment of the new dean he believed All Saints' had a true spiritual leader. He was famed throughout the length and breadth of Victoria as a spiritual leader, and his presence would certainly mean much to the clergy and laity of the diocese. He also believed the new dean would prove a great leader for unity within the church. There was no church in Christendom which admitted such diversity of opinion and practice as the Church of England, and in that there lay a glory and a danger. He charged the parishioners of All Saints to work and co-operate with their new rector as he felt sure that both by his training and his temperament he would be a great leader among them.

WEST AUSTRALIA.

Diocese of Perth.

THE CONSTITUTION.

The Archbishop, writing with regard to his recent visit to Sydney, states:—"I had unexpectedly to go to Sydney for a meeting of the Committee which has been appointed by the Primate to prepare the business for General Synod, to be held next October. A very representative Committee met in Sydney and most of the members had arranged to give four days to the work, so that we were able to go thoroughly into the Draft Constitution as it left the hands of General Synod six years ago. Various proposed amendments were put before us, which will be circulated to the various dioceses by the end of June. By this means the representatives who go to Sydney in October will have time to meet and consider the revised proposals.

Diocese of Bunbury.

CLERICAL CHANCES AND DEPARTURES.

The Bishop writes:—"We shall say 'good-bye' to Archdeacon Adams, who goes home for a few months to see his friends after ten years' absence. He has the best wishes of the Diocese for a good holiday and a safe return in November. Whilst he is away the Rev. W. E. Jones, Rector of Kondinin and Kuln, will take his place at the Cathedral. It is very good of Mr. Jones' parishioners to lend him to us for so long, and we must be grateful to the Rev. Walter Bushell, of Wickpin, for taking oversight of Mr. Jones' people in his absence.

"This week we are saying 'good-bye' to the Rev. C. S. Hardy, and to Mrs. Hardy. Mr. Hardy has touched the life of Bunbury at many points outside his church at South Bunbury, and he will be very much missed. The R.S.L., the Toc H, the Benevolent Society, and the Seamen's Mission have each one found a very effective secretary, padre, or fellow-soldier in the Rector of St. David's. He has, besides, been a useful member of the Diocesan Council. I hope that he, and Mrs. Hardy and John, will find in Mt. Hawthorn a home, health and happiness.

"Then there are the Rev. E. W. and Mrs. Dawson, leaving us in the middle of April. The grass has not been allowed to grow on the roads around Margaret River since they

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came there two years ago. In searching out their people on the Groups, and the boys and girls for the Scouts and Guides, they have travelled something like 28,000 miles in these two years. We have to thank the Church at Home for sending them to us, and for maintaining them and meeting the cost of their work. The S.P.G. grants were for five years, and in October last year they came to an end. Since then we have been allowed the money saved on "exchange," and our Group work has been carried by this up to now. It will last a little longer if we have only one priest for all these Groups. The Rev. A. S. Cracknell is taking the place of Mr. Dawson, and he and Mrs. Cracknell will live at the Rectory and do all they can for the people who live in the Margaret and Karridale parishes. The Rector of Bussellton, the Rev. C. W. Ker, is still visiting Brother Tanner's parish, and I am very grateful to the Church at Bussellton for the work it is thus doing. Mr. and Mrs. Dawson return to Bristol Diocese on April 18."

Bush Church Aid Society.

Aeroplane Work.

After four years of constant flight, the B.C.A. aeroplane now requires complete engine overhaul. Expert examination gives assurance of long life to the machine if certain requirements are carried out. Great work for our Church has been done by this plane, the first in Australia to be used exclusively for the Gospel. People who know our Aeroplane Mission in the Far Outback give testimony to its efficiency and its worth. The economy of running an aeroplane is undeniable; it costs no more than does a six-cylinder motor car. This statement may surprise some readers who regard aeroplanes as an extravagance, but it is true.

The Society is training a new padre pilot to take the place of the Rev. L. Daniels, the pioneer Church-aviator, recently appointed Rector of Lithgow. Most desirable is it that the plane be put into perfect working condition. We appeal to your readers to take share in this enterprise and earnestly invite special donations. We need help at once. Grateful acknowledgements will be made of gifts forwarded to or left at our offices. Headquarters: Bush Church Aid Society, St. Andrew's Cathedral, George Street, Sydney. Victorian Branch: Bush Church Aid Society, St. Paul's Cathedral, Flinders Lane, Melbourne.

British and Foreign Bible Society.

(Continued from p. 7.)

ished until the Bible has been translated into every tongue."

The Society's Work in Shanghai.

Rather sad information has been received from the Society's secretary (Rev. G. W. Sheppard), in Shanghai, that the recent destruction of the Commercial Press buildings in Shanghai by the Japanese bombardment has resulted in the complete loss of the types and copies up to the Book of Ezekiel of the revision of the Old Testament in the Amoy form of Chinese. The revision had been undertaken by Dr. Thomas Barclay, a veteran missionary of the English Presbyterian Church, who returned to China in his seventy-eighth year in order to complete this task, which he did at the end of last December, being then in his eighty-second year. Several years previously he had finished the revision of the New Testament. Fortunately, the proofs have been preserved but considerable delay must occur before the work as originally planned by the Bible Society is completed. Dr. Barclay, who is one of the most distinguished missionaries of the Presbyterian Church, was born and educated in Glasgow. He has spent over fifty-seven years in the Far East and is now living in Shanghai, where he went to see the work through the hands of the Chinese printers, and to accelerate the examination of the proofs.

CURATE WANTED—Single man preferred, must be keen. Apply: The Rector, St. Matthew's, Botany.

The British Cabinet.

Question of Ages.

Professor J. B. S. Haldane, C.H., F.R.S., the noted Biologist and Publicist, in a speech which he broadcast in England the other evening, on science and civilisation, urged that at least a third of the Imperial Cabinet should be under 40 years of age, instead of an average of 57, as to-day. Both politics and industry were controlled by old men, he said.

None of the present Cabinet are under 40, he said. In a former crisis 150 years ago, Pitt became Prime Minister at 25.

"You cannot expect old men to deal with the present world situation," he declared. "The Universities of Cambridge and Oxford are often supposed to be very backward and reactionary institutions, but they have just agreed to a rule by which professors must retire at 65, not because their intellects have decayed, but because, with rare exceptions, they cannot keep pace with the rapid increase of knowledge.

"Not only our politics, but our industry is controlled by old men. The average age of the directors of a number of representative companies is 62. Neither capitalism nor any other economic system can keep abreast of the time under such guidance.

"An electorate which thought in terms of human biology would see that at least a third of the Cabinet were under 40, and not more than a third over 60.

"Measures should be taken to transfer the control of industry to younger men, whether its ownership was public or private."

Professor Haldane had previously said that we were only at the beginning of medicine. "If politicians thought in terms of biology, as they now thought in terms of economics, they would realise that it was at least as important to keep out foreign diseases as foreign imports.

"If mankind co-operated they would abolish for ever a whole group of pestilences, such as smallpox, cholera, typhoid, diphtheria and scarlet fever.

Younger Men Necessary.

There would probably be a decrease of liberty in regard to reproduction. There might be a revival on eugenic grounds of the mediaeval restriction on marriage of first cousins, but there would be a corresponding removal of existing restrictions of love and marriage, which were not based on ascertainable facts. There would probably be more regulations, but regulations might make for more, not less, liberty.

THE DIOCESAN FESTIVAL of The Home Mission Society and The Mission Zone Fund

will be held on

TUESDAY, 24th MAY, 1932

4.30 p.m.—Service in Cathedral. Preacher—Rev. E. Walker, Rural Dean of Wollongong.

5.30 & 6.15 p.m.—Tea in Basement of Town Hall.

6.30 pm.—Professional Students Choir. Mr. R. McClelland.

7.45 p.m.—Public Meeting.

The Honourable Mr. Justice Harvey will occupy the Chair.

Speakers:—The Most Rev. The Archbishop; Rev. F. J. Chapple; Major General H. Gordon Bennett, C.B., C.M.G., D.S.O., V.D.; Captain Cowland, Church Army, London.

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THE OXFORD MOVEMENT.

The Rev. W. F. Pyke writes.—

What are Evangelicals going to do to meet the challenge which the Anglo-Catholic brethren are making to emphasise the principles of the Oxford Movement in their preparation for the Centenary next year?

Any thoughtful Churchman can see that in many centres in Australia there will be big demonstrations led by the Bishops in various Dioceses to bring the objects of the Movement more prominently before unsuspecting Churchpeople.

The Anglo-Catholic teaching has spread over the whole Commonwealth. It has been aggressive, intolerant and superstitious. Its adherents have sought every means through its Guilds and Societies to snare the unwary, especially the young.

A study of the teaching of the Oxford Movement shows the tendency to substitute an ecclesiastical system for Christ's Gospel, to inculcate a sense of obligation on its followers to external authority that is quite novel to our ideas of freedom. At heart it is a deep Romanising movement and fundamentally disloyal to the Reformation and to the English Church as a Reformed Church.

There is no "Via Media" in its teaching. It would be very difficult for many of them to draw the line between Anglo-Catholicism, and Romanism. Is Rome their ultimate objective?

The Church Record should open its columns at once to a free, unbiassed exposure of this Movement in Australia and should be supported by a much larger body of Evangelical people in the Church who are in sympathy with the true teaching of the Church of England.

There is a great need of some tracts for the times, which could be placed in the hands of our congregations. Cannot enough money be found for this purpose among all true Evangelical Churchmen?

China and Japan.

Dr. Campbell West-Watson, Bishop of Christchurch, N.Z., writes:—

"It is just the pathos of this trouble between China and Japan that its roots seem to go back into past history. On the face of it Japan's action and attitude seem unjustifiable. But I suppose that the Chinese resentment of former defeat and boycott of Japanese goods have had their effect. And when one realises that in Japan there are 400 people to the square mile, and the population increases by 700,000 a year, the desperation of her leaders is understandable. She is hemmed in by countries which whatever they may profess are really unfriendly, and do not want her people as immigrants. There are only 300,000 Japanese living in the countries round the Pacific. (The figures quoted are from Jerusalem Missionary Conference Report, Vol. V., published 1928). What is a country to do when its population overflows? Is it not just here that a league of nations might give help and try and find an outlet for the extra millions in some sparsely populated country? This would raise new problems, I know, but, if we shrink them, the alternative seems to be war. The difference of culture and outlook and standards of life seems to threaten the peace and stability of countries of the Western tradition, should a large immigration take place. A Christian may be forgiven for suggesting that where the one Gospel of Christ is preached and the dignity and

importance of the individual is realised, standards tend to approximate. The message of the Christian Missionary should be the greatest unifying and simplifying influence in our tangled and divided world.

"We pray for peace. We hope the League of Nations will be able to reconcile the combatants. But Japan is rather like an overheated boiler without a safety-valve. Common-sense should tell the nations that they ought to find a safety-valve if Japan is not to resort to 'direct action.' At the same time, one can feel for China, which is experiencing the rising tide of nationality and striving to put her house in order. The nations cannot stand by and see her unfairly treated. We ourselves are ashamed of our 'opium' wars, and owe reparation to China. We must pray, not only for an accommodation of the present strife, but also for some arrangement which may be to the benefit of both nations and do away with the soreness of old grievances if possible. It is a tragic problem, and touches all Pacific nations very nearly."

The Bible Class in the Vestry

The following lines are by one who, when a lad, was a member of the Bible Class of St. Peter's Sunday School, Woolloomooloo.

I was young, and maybe thoughtless,

Fond of fun and boyish play;

But I ever loved the Sabbath

As they came and passed away;

And to me it was a pleasure

That I never more shall know,

To be one around the table

In the Vestry, long ago.

There the light of early evening

Gently through the windows shone,

While our kind and earnest teacher

Spoke to us in earnest tone

Of the fair, bright road of wisdom,

And he bade us in it go;

While we boys sat silent, listening,

In the Vestry, long ago.

Words that pointed to true courage

In our hearts found lasting place,

Which the cares of after manhood

Never could nor will efface.

Oh! have I, in times of trial,

Tried that courage to forth-show;

And been thankful for the teaching

In the Vestry, long ago.

Days of youth, called days of sunshine,

Often times are clouded o'er;

And the heart, though seeming lightsome,

May have sadness at its core;

But whatever cares and troubles

Might o'er us their shadows throw,

They would always somehow vanish,

In the Vestry, long ago.

When life's troubles and afflictions

Steal upon us and annoy,

Sweet it is to have reflection

Of some early, bygone joy;

And my heart is stirred within me,

And I'm strong to onward go,

Thinking of those happy meetings,

In the Vestry, long ago.

—F.D.S.

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The Congregational Union.

(Continued from p. 3.)

resurrection; and if the Resurrection is accepted, a belief in lesser miracles can scarcely be refused.

We don't for a moment believe that any clergyman would really agree with Pope's cynical scepticism—

"For forms and Creeds let senseless bigots fight;
He can't be wrong whose life is in the right."

Rather, we are sure, he would take his stand with St. Paul on the importance of a right belief, "that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved." (Romans X. 9.)

We are watching the 'Herald' columns with interest, hoping for something more on this important subject.



About Your Mother.

(By Rev. J. R. Miller.)

She is the best friend you ever had. When you came into this great world as an utter stranger, not knowing any one, never having looked into any face, you found love waiting for you. Instantly you had a friend, a bosom to nestle in; an arm to encircle you, an eye to watch you, a hand to minister to your helplessness and need. Your mother received you eagerly, took you into her deepest heart, and began to live for you.

You can never know what you owe to your mother. It was a long while before you even knew what she was doing for you. In your helpless infancy, she sheltered you and cared for you in unwearying patience and gentleness. She nursed you through your colics, your teething, your whooping-cough, your measles, and all the other ills which infancy is heir to. She walked the floors with you nights, trying to soothe your pains and quiet your bad tempers. She gave up her days to you, teaching you how to walk, how to talk, how to use your hands, your eyes, your ears, and giving you your first lessons in loving, in praying, and in everything beautiful.

You do not know, you never can know, all that your mother has done for you. It was not easy either, for her to do it. She never complained, for love does not count the cost of its serving and sacrificing; but there was serious cost nevertheless. Some of the lines you see in her face these days are marks left by the toil and care which she gave so freely to you—price-marks of her unselfish love. Perhaps she is not so beautiful as she used to be—has wrinkles, and a tired look and seems older, with more grey hairs. Not so beautiful? Ah, she is more beautiful just because of these lines and traces and furrows. They are love's handwriting. They are like the soldier's scars—honourable, because they tell what she has suffered, sacrificed, endured, for love of you.

Now, what about this mother of yours? Do you think you appreciate her at her true worth? Do you think you are returning to her in the worthiest way the love which she has lavished upon you through the years? Do you think you are proving yourself worthy of such unselfishness, such self-forgetfulness, such loving and serving unto the uttermost? It is very beautiful when a mother is old and feeble, or sick, to see her children ministering to her in sweet love, without thought of cost, without stint of sacrifice, doing all they can to comfort, bless and brighten her old age. Often this picture is seen. When the children were in their infancy the mother's hands ministered to them in countless ways; now they are giving back a little of the love, paying a portion of the debt they owe to her. Heaven must look down with gladness upon such holy scenes.

But not all loving mothers are sick or infirm; sometimes they are strong and active but lonely. Are you good to your mother when she is not an invalid? Some of us wait until our friends are sick before we show them the best that is in our heart. One said to-day—a sick woman—that she had never dreamed she had so many friends, or that they loved her so much, until she fell alarmingly ill—the doctor said she might not recover. Then the love poured out. Everybody she had ever known came to ask for her, and to express sympathy with her in her suffering, or to offer service.

This was very beautiful. But it would have been better if some of the love had been shown before, when she was well and strong, carrying burdens and dispensing good. It would have made life easier and sweeter for her. It would have put into her heart courage for even better and richer serving.

If your mother were to grow very sick to-morrow, there is nothing you would not do for her gladly and cheerfully. She would be most grateful to you, too, for your gentle kindness. But think how much of this ministry of love you might render now, though she is not sick. For example, you can give her your fullest confidence, and keep up a

close and intimate friendship with her. Some young people drift away from their mother. They do not give her their heart's confidence as they used to do in their childhood. They hide things from her. They resent her questions when she would know about their companionships, their friendships, their pleasures, their plans of life.

It is a great comfort to a good mother to have her children confide in her, always telling her everything. Why should they not? Surely she has a right to know their most confidential affairs? The son, now a full-grown man with heart and hands full, can give his mother no greater joy than by coming into her room every evening for a little confidential talk, just as he used to have with her when he was a little fellow. The daughter, now a woman, need never be afraid to trust her mother with all the interests of her happy life. She needs the mother-counsel quite as much now as she did when she was a child, and the mother heart craves the sweet confidence. We should never cease to be children to our mother. Nothing is more beautiful than such intimacy of children with a mother, even though the children be men and women in mid-life. To the mother they are always children, and their confidence is always sweet and sacred.

Another way you can return your mother's love, pay the debt you owe her, especially if you are a daughter, is by relieving her as much as possible of the care of the home and the housekeeping. Some daughters seem very thoughtless about this. The mother has always done everything—perhaps she has done her children harms in this very way. Some mothers are altogether too good to their children; make life too easy for them, bear too many of their burdens. It is mistaken kindness. Our best friend—the mother—is one who makes us do what we can ourselves, thus training us to self-reliance. It were better for mothers to do as the eagle does with her young—make the nest rough for them, even push them out of it, that they may learn to use their own wings.

But no daughter, when she is old enough to think, should ever be content to let her mother continue to work for her, while she herself sits with folded hands, or runs the streets with her friends, or passes her time reading novels. She ought to determine to do her part, that her mother may have rest. It is not a picture which heaven can rejoice over—a strong, healthy girl crimping, dressing, all the while, and her poor tired mother living-room, cooking, sweeping, dusting, sewing, darning until her strength is exhausted.

This is enough to start earnest thought about your mother. What kind of a child are you to this good mother of yours? No matter about your age; for whether you are younger or older, it is all the same. What kind of a child are you to your mother? We make our life beautiful only when we are true and faithful in all our relations with others. No matter to what eminence we may attain, or to what noble character, there will always be a blot on our record and on our life as God sees it, if, in climbing upward ourselves we fail in any of love's duties to others. To be a complete man or woman in the world, you must ever be a loyal and faithful child to the mother to whom you owe so much.

God thought to give the sweetest thing
In His almighty power
To earth; and deeply pondering,
What it should be, one hour,
In fondest joy and love of heart
Out weighing every other,
He moved the gates of heaven apart
And gave to earth—a mother.

A WISE REPLY.

An unprepared man went to address a Sunday School. Thinking to be funny, he asked this question:

"What would you do before so many bright boys and girls, who expected a speech from you, if you had nothing to say?"

"I'd keep quiet," replied a small boy.

A Paper for Church of England People

THE AUSTRALIAN Church Record

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EDITORIAL.

The Death of French President.

NOT only does France mourn the loss of her first citizen, but the whole world stands aghast at the assassination of M. Doumer. It seems impossible to understand the reasons for this crime. Maybe the perpetrator, a Russian, is, like his country, unhinged and has become obsessed with malevolent designs. M. Doumer was known to be the kindest of men, eminent in the affairs of his country and of Europe and a true patriot. He had served his people well, and his life was an exemplary one, both in public and in private. To him had been entrusted great offices, both at home and abroad; and in the exercising of the duties appertaining to them, he had won the encomium of even his political enemies. Besides, in the hour of France's greatest trial, M. Doumer gave four sons, who paid the great sacrifice. Now the father has given his life for his country—but at an assassin's hand! There is no doubt that the world to-day is sick. Turmoil, unrest, discontent, incipient revolution are the order of the day, and the incomprehensible act of this murderer is symptomatic of these conditions. The strange thing is that instead of turning to God and putting the Divine Law

and purpose for men into operation, the nations and leaders are trying all sorts of nostrums, political and otherwise, to give the world equilibrium. It is a sorry pass we have come to, and the French President's death only goes to put the world's chaotic life into bolder relief.

The Protestant Dictionary.

THE Governors of the well-known Harrison Trust, London, deserve our warmest thanks for planning and issuing a revised and up-to-date edition of the Protestant Dictionary. It is a library in one volume and embodies the scholarship, expert knowledge, literary gifts, the experience and spiritual insight of nearly one hundred Evangelical writers. The primary purpose of the Dictionary is to answer concisely, clearly and correctly all questions that concern our Reformed Protestant Faith and co-lateral questions with regard to Roman Catholicism and Anglo-Catholicism. A vast range of subjects connected with Protestantism is dealt with in the volume, with learned disquisitions on the History, Doctrines and Practices of the Christian Church. It will be remembered that no modern publication on the subject of the Protestant Reformation, its principles, history, doctrine, law, ritual, and literature, gained a wider acceptance or secured for itself more practical use than that the original Protestant Dictionary published in 1904. Since then events of such vast religious, political and social value have taken place and issues have so crystallised that an entirely new edition of the dictionary is necessary. Indeed, there has been a world-wide clamant call for the volume, hence its re-editing and re-issuing. Every member of our Church who desires to be well informed on great Evangelical and important Church issues should secure a copy of this Dictionary.

Empire Day.

DISINTEGRATING forces are at work in Australia as well as in other parts of the Empire, and they are of such a subversive character that we hope that Churchmen of every degree and status will make the most of Empire Day this year. The Sunday prior to the day celebrates the wonder and glory of the Triune God, nevertheless it affords ample opportunity to stress the sense of kinship which binds Britishers together the world over. We hope, therefore, that every step will be taken to inspire amongst our people true patriotic and Imperial feelings—not in any jingo sense, but

from the standpoints of privilege, opportunity and service. Nothing is more impressive about our Empire and nothing more romantic than the absent minded way in which territory in the world has become British—than the spectacle of a handful of our countrymen, isolated from home and from each other, in far-flung parts, administering justice and keeping peace among countless natives, who look up to them with implicit trust. Here we discover the true foundations upon which our Empire has grown, and the reason why it is destined to endure. The youth of our Empire, and that includes Australia, must be taught to be worthy of the magnificent heritage which is ours. They must learn to know the story of Empire, something of the lands and peoples whose flag is our flag. They must come to understand that the British Empire is the greatest instrument of peace and progress this world has ever seen. Only as they work steadily forward for that ideal, a great Australian of the last generation taught us, "Foursquare we stand to all winds that blow—one Empire, one people, one flag, one destiny," will real progress come.

Law and Order.

THE recent riot in Auckland and the strike in Christchurch, New Zealand, together with the filibustering methods of certain peoples and groups in Australia, only go to show that fires are smouldering which at any time might break forth. And there are not wanting demagogues and other undesirable elements who, in diverse ways, are feeding these latent forces, ready to make capital of the spoil. It therefore behoves all sober-minded and law-abiding citizens to do all in their power to awaken and foster loyalty to the whole, and whole-hearted support to the principles of law and order in the community. No matter what strain is put upon people by conditions which prevail, it is paramount that citizens should stand true to the common weal. We therefore deprecate in the strongest terms the actions of individuals or groups who would way-lay people or disturb the body politic. The times are too serious for any person or persons to take the law into their own hands, even though their dislikes may be urgent within them. This is not the time for quasi-military organisations, subject to no one but themselves, to set out on the government of the Country. Such is subversive of the State's true interests and the sooner we as a people lay hold of our laws and stand only for the British methods of citizenship, the better for all concerned.