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Church Record Office,
Church House,
George Street, Sydney,
21st May, 1931.

A PUZZLE POEM.

In all those vacant spaces you plainly
will espy,
The words which do not end in T will
always end in Y.

Dear Boys and Girls,—

I am sure that you all know the
name by which next Sunday is known
—Whit Sunday or Pentecost!

After Jesus had ascended up to
Heaven, His disciples waited in the
Upper Room for the coming of the
Comforter which Jesus had promised.
What a precious spot that room must
have been to them! It was there that
Jesus had eaten the Last Supper with
them before His crucifixion. There
He had appeared to them after His
Resurrection. It was, indeed, full of
memories. I daresay, as they waited,
they wondered what was going to
happen. Jesus had told them to wait
and He would send them power from
above. Probably they stayed in the
Upper Room at night, for St. Luke
tells us at the end of his Gospel that
in the day time they were in the
Temple praising God. They were full
of joy because they knew that their
Master had promised to come back
again. So they waited and prayed
and thanked God. And at last, on the
Day of Pentecost, fifty days after
Easter, the Holy Spirit descended.

The Comforter.

There was a little boy whose name
was Freddie. His mother became very
ill and the doctor said that she would
need to go away to Madeira for six
months in order to get better. Freddie
wondered whatever he would do with-
out his mother for six months. Of
course, he had father, but then father
had to be out at business all day, and
Freddie only saw him in the morning
and at night. But mother promised
Freddie that she would leave him a
comforter. "Auntie is coming," she
said, "and she loves you, and she will
do all she can to make you happy while
I am away." So mother left Freddie
a comforter, and though he constantly
missed the presence of his mother, yet
auntie did everything she could to
make him happy. And Jesus at Pente-
cost sent the Holy Spirit, the Com-
forter. He was with His disciples just
as really as before, only in them and
through them He wanted to bless
people, not in Palestine only, but all
over the world.

Beside the fire a dozing _____
Peacefully dreamed upon the _____,
All warm and soft and safe she _____,
Upon a dreary winter _____.

Outside the wind went tearing _____,
And rain came dropping from the _____,
But Kitty-puss, so round and _____,
Cared not one little bit for _____.

She dreamed, she sported, bright
and _____,
With birds that never flew _____;
She dreamed that mice came nit _____,
And once she dreamed about a _____.

But suddenly a loud _____
Disturbed her as in peace she _____;
Some people came, a call to _____,
And brought their dog, whose name
was _____.

A BEDTIME SONG.

There is just room, I think, for me
to print a little lullaby which is sent
to me by a little friend:—

I do love at evening that sleepy, warm
feeling,
That comes as I'm going to bed;
It seems as if everything went right
away then,
But pillows and my sleepy head.

I do love at evenings when mother
says by me
A darling soft prayer that I know,
I do love the nightlight that beams on
my playthings,
And the feeling that now I can go.

THE DIVINE EXAMPLE.

"Learn of Me, for I am meek and
lowly of heart."

"More of Thyself, oh! show me hour
by hour,
More of Thy glory, O my God and
Lord;
More of Thyself in all Thy grace
and power;
More of Thy love and truth, In-
carnate Word."

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Archdeacon Boyce.—A Noted Leader Passes.

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Oxford Conference of Evangelicals.

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The Teaching of the Orthodox Church.

The Present Crisis.

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Editorial.

Archdeacon F. B. Boyce.

FULL of years and covered with
well-deserved honours, the Grand
Old Man of the Church, the Ven-
erable Francis Bertie Boyce, has gone
to his reward. His passing will be
mourned, not only by every Church-
man in the land, but by hosts of citi-
zens of every rank! His name had be-
come a household word. Ordained sixty-
three years ago, with the exception of
the first few years spent in the Bathurst
Diocese, he had served all his ministry
in Sydney, notably for forty-six years
as Rector of St. Paul's, Redfern. Arch-
deacon of West Sydney, Canon of St.
Andrew's Cathedral for many years,
he had occupied a foremost place in
the councils of the Church, and was
respected by all schools of thought. A
lover of Empire and a founder of Em-
pire Day, unswerving in his advocacy
of temperance reform and local option,
a social worker of the first order, a
lover in every sense of the Church of
England, a faithful minister of the
Gospel—his name and memory will
stand revered for many a long day.
He had the mind of a statesman, with
all the poise of a true historian! He
ever brought sound common sense, a
well-stored mind, the utmost fairness,
and, above all, prayerful Christian
acumen to the consideration of the
many matters which concerned the
Church and her work. We are con-
vinced when, in future years, compe-

tent historians come to write the his-
tory of the Church in Sydney, the
name of Archdeacon F. B. Boyce will
adorn its pages with singular fitness.
Our fervent prayerful sympathy is ex-
tended to Mrs. Boyce and the late
Archdeacon's two sons.

Economy in Australia.

IT is with every satisfaction, we note
that the Premiers of Australia and
Tasmania have pledged themselves
to the adoption of the economy plans
proposed by the experts. This means
that there will be a twenty per cent.
reduction in controllable Government
expenditure. And in doing this, they
have the assurance of the financial in-
stitutions that they will willingly assist
the Governments in the task of finan-
cial rehabilitation in the Common-
wealth. The time has long passed
since the Governments of the country
should have seen that this was the only
action commensurate with Australia's
condition. The whole position in this
fair land has become desperate, and
something worth-while and genuinely
remedial had to be done. The solu-
tion centres around economy. Govern-
mental costs have been piling up
and up—with no really genuine attempt
to meet the problem. However, the
banks have signified their readiness to
co-operate for Australia's upbuilding.
The times are too serious for baulking
any longer. It is no time for pretence
and cant. But Governments and banks
alone cannot meet the problem, the
whole community must, without excep-
tion, rally to the call to lift this coun-
try and its industry out of the slough
of depression into which it has slipped.
There is no longer any question of
politics in it, any more than there
would be in resisting an armed invader
of these shores. The people of Aus-
tralia are ready to face the sacrifice,
whatever it may entail, so long as it is
universal, fairly distributed, and offers,
as this plan does, the certain reward
of success at last. Governments under

are the natural men to call on to con-
test seats. The rest of the business
is a simple matter. The centralised
authority of the Labor machine simply
cracks the whip and the candidate re-
ceives, willy nilly, a block vote. Hence,
with the Labor victory in politics, we
have what everyone knows to be a
Roman Catholic Government. Rome
poses as the friend of the worker.
During the last few days she has been
making much of a papal encyclical,
issued some forty years ago, on Cap-
ital and Labor. The Pope, she would
make out, has proved the saviour of
the toiler. It needs to be remembered
that forty years ago Protestant Chris-
tian leaders were in the forefront of
Social reform. Great Churchmen, as
Charles Kingsley, Frederick Maurice,
had already been in the field to be fol-
lowed by Canon Scott Holland, Arnold
Toynbee, and other stalwarts. These
men were in the vanguard, setting forth
the ideas and laying the train of the
great social amelioration which the
subsequent years have witnessed.
Roman propaganda is very easy and
clever—all the more need to beware.

The Peril of the Films.

ONCE again in the Mother State and
in Victoria, our judges have had
cause to warn the public of the
danger of certain films. It seems as
if those responsible in America for the
production of films for money-making
will stop at nothing. It needs to be
kept clearly in view that the influence
of the movies can hardly be exaggerat-
ed. Evidence is piling up that the
cinema has had a disturbing and not
once, but often, a degrading effect on
the life and habits of the people, and
especially youth. In this matter the
Church is vitally concerned. Charac-
ter building is her work, and anything
that tends to demoralise or weaken
Christian character should find her an
inveterate foe. We cannot but notice
that the old clear-cut cleavage between
right and wrong has been fading away.
Moral standards have been lowered.
Respect for law and order is not what
it was. In all this, there is not the
slightest doubt that the cinema has
played a big part. Therefore, with re-
gard to the kind of film screened, we
dare not remain complacent and in-
dolent. We need to deal with govern-
ments and censors. They must exer-
cise a stricter scrutiny, and be ready
to reject any questionable films, no
matter how powerful the firm organisa-
tion may be. But apart from this,
there is the inculcation of Christian
standards in the life of the people. In
season and out of season, we must
teach the God-given laws. Mere re-
straints will not do, but positive Bible
teaching.

The Pope and the Workers.

IT is not for nothing that Roman
Catholicism has captured the Labor
political machine in this country.
When the Labor Movement was in-
augurated in Australia the leaders
were, to an overwhelming extent,
earnest laymen of the Protestant
Churches. Those stalwarts, however,
have gone off the scene and a new
order has risen in the Labor regime.
Long-headed men have got to work,
with the result that most of the presi-
dents and secretaries of the Labor
Leagues are Roman Catholics, with
the result that when candidates are
wanted for Parliament, these officers