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**YOUNG RECORDERS.**
**Aims:**

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

Dear Boys and Girls,

Doubtless, by this, you are back at school again, hard at your books and lessons! Never forget that in many ways, your school days are the most important days in your life. You are determining, by God's help, what you will be in the future. In other words, you are in training for what you are to be! There are many ways of helping this training. Our Church provides these.

**One is the season of Lent.** You know how long this season lasts—forty days, beginning this year on February 18! You will remember that the first day in the solemn season is called Ash-Wednesday. Now Lent is a time of self-sacrifice, not only for the grown up, but for boys and girls.

Christ, our Master, has set us an example, and He has taught us that first of all in importance **comes self-forgetfulness.** There is so much you can do at home. Somehow, boys and girls cannot do without **Mother,** and it is quite right that they should not try to do without her, but these are times when they should **rise up and do things for themselves. Think beforehand** of the little things you can do to save her trouble; do not wait to be told. **"Mother will want so and so; I will run and get it before she asks me."**

"Little helpers, girls and boys,  
 How they add to Mother's joys—  
 Little girls who set the table,  
 Wipe the dishes when they're able;  
 Little boys who always plan  
 To help Mother when they can.  
 Bring the coal, or bring the wood;  
 Oh, if little people could  
 Know the joy in Mother's heart  
 When they play the helper's part."

**Sometimes you are enjoying your favourite book,** and you find it hard to bear the interruption of Mother's voice reminding you of some task to be performed, or lessons to be prepared. But if you are a Busy Bee, then you must be ready to obey. I would like to think that when Father comes home at night, he finds his easy chair drawn invitingly near to the fire, his slippers nicely warmed, and his paper near at hand—the work of one of the boys and girls who read this column. So often you look for some great thing to do when all that is required is the **daily act of self-forgetful service.** It is these little things that help to build up a strong and beautiful character, and God will not trust you with big things until He sees that you do the little things well. Ask the Lord Jesus how you may best serve Him, and day by day you will find Him showing you just what He would have you do.

**A COMPETITION.**

Underneath this letter you will notice that we are to have a competition. I hope that quite a number of boys and girls will enter for it, and

send me a post card. Read it carefully, and you will see what you have to do. From the Editor.

**YOUNG PEOPLE'S COMPETITION.**
**The Bible.**

Half-a-crown is offered for the best anecdote about the Bible. Tell me any story you have ever heard of (true, it must be), in which the Bible plays a part. Anecdotes which must be written on post cards only, should reach the Editor, The Church Record, 242 Pitt Street, Sydney, N.S.W., by February 19.

**A PRAYER.**

Jesus, tender Saviour,  
 Listen while we pray;  
 Bless the little children  
 So very far away.

Teach us how to love them  
 And let them hear again  
 Of our precious Saviour,  
 For His sake—Amen.

We pray for little children  
 Who know not God above;  
 O hear us now Lord Jesus,  
 And show them God is Love.

We pray for little children,  
 Wherever these may be;  
 O hear us now Lord Jesus,  
 And draw their hearts to Thee.  
 Amen.

**THE IMPORTANCE OF LITTLE THINGS.**

Some people complained that John B. Gough, in speaking against the drinking customs and habits of many people, spoke too much of habits that they thought trivial. "What did it matter if a man took one drink of strong liquor?" "But," replied Gough, "can any habit be deemed trivial that affects the character for good or evil? We grow into the habit, often, of despising little things, and yet some of the greatest discoveries have been made by noticing familiar and simple facts. Galileo, when eighteen, saw in the cathedral at Pisa a lamp swinging to and fro, and from that made the pendulum for marking time. Sir Samuel Brown, by noticing a spider's web, thought of the idea of the suspension bridge. Seaweed floating past his ship enabled Columbus to quell the mutiny of his sailors, and to discover the new world. Franklin's first experiments in electricity were by a kite made of two sticks and a silk handkerchief. Faraday, the great chemist, made his first experiment in an old bottle." How little things will grow! One drink to-day may mean two to-morrow.

**WEEDS.**

"Cease to do Evil."

The door is hard to open,  
 For the weeds and ivy-vine  
 With their dark and clinging tendrils,  
 Ever round the hinges twine.

**FLOWERS.**

"Learn to do Well."

As men to their gardens  
 Go to seek sweet flowers,  
 In our hearts, dear Jesus,  
 Seek them at all hours.

**A TRUE TALE.**

"Mummy, Princess Margaret is an American, isn't she?"  
 "No, darling. However did you get such an idea?"  
 "Well, yesterday I heard Nanny call her 'the new York baby.'"—News-Chronicle.

# The AUSTRALIAN CHURCH RECORD

For Church of England People  
 "CATHOLIC—APOSTOLIC  
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Great English Historians—Froude.

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The Leader—Magnanimity.

The Gospel of Lent.

The Layman and Prayer.

The New Constitution.

Victorian Provincial Synod.

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**Editorial.**
**All For Australia.**

HERE is no doubt that very many reputable citizens in Australia are utterly dissatisfied with the prevailing ineptitude and the immoral policies evident in many quarters. This is not the Australia God means. It is therefore not to be wondered that there are uprising in our midst movements for the cleansing of the body politic, for the ridding of our political life of undesirable elements, and the bringing in of standards of life and conduct worthy of our Christian name. Any movement that has these admirable aims in view will receive our whole-hearted and prayerful support. In other words, we are all for Australia in the best and profoundest sense of those words. There is one thing, however, that these movements for the cleansing of the Augean stables of our land need to beware, and that is their being dragged on the heels of any political party. Such movements must be altogether above party, and must cherish in every way those finer elements for which they exist. It is clear that Australia has been drifting politically, ethically and financially. The drift must be stopped, and that at the fountain head.

**Religious Education.**

ONCE again scholars and teachers are back at work. There is no more onerous task. That our schools, both primary and secondary, are exceedingly efficient, is without question. The staffing and curriculum are second to none in the world. But this is not everything. Our nation does not want educated animals. There is something bigger and deeper—Christian character. Here the homes necessarily play a deeply significant part. In fact, weakness rather than strength is the predominating factor just here. All the more reason therefore, that the opportunities afforded for religious instruction should be used by the clergy and their helpers to the full! With regard to the general question of religious education, many church people are disquieted. They know that all is not well with the training of the rising generation, and these misgivings are those of many thoughtful and sincere observers. Our Diocesan Boards of Education are doing their utmost to meet the situation, to train teachers, provide graded lessons and to give general and wise guidance in the matter. The numbers of clergy and their assistants available for religious instruction are altogether inadequate. Classes are far too large, and the best results of necessity do not come. The wonder is that so much is done. However, the teaching of the Christian faith is so vital, and essential to real life, the acquiring of definite knowledge of Christian life and worship so paramount, that the affording of these gifts to our young life should be the prayerful purpose of every true Australian.

**Constitution of the Church in Australia.**

HERE is no doubt that the next few months will find the Church courts and press in Australia right in the whirl of much talk and writing with regard to the proposed constitution of the Church in Australia and Tasmania. The first shots in synodal debate were fired a fortnight ago in the Provincial Synod of Victoria. It is all very well to utter high sounding words about the rights and powers of regional churches and their ability to do this and that. There are however, many well informed churchmen, both clerical and lay, who will not be caught napping. They are ready to give all proposals, schemes and plans the readiest sympathy, and yet at the same time, the minutest scrutiny. This does not mean that

they will come to the Convention and General Synod next October with fixed minds. Nothing of the sort. But they have their abiding principles as to the character of the Reformed Church of England; they know her formularies and the unalterable place of the 39 Articles in her body of belief. We are convinced that most churchmen feel that there is no end of good to be gained for the strength and witness of the Church in this land and beyond, by possessing some federal constitution. But there must be adequate safeguard! The conflict of principles and ideals is too fierce for it to be otherwise. To very many, sacerdotalism in the Church is abhorrent. The Reformed and Protestant, that is, the Scriptural character of the Church, is too precious to be bartered or lost. The opponents of the 1928 proposed Constitution are no papalists, as some in high places would suggest. They, however, hold strong convictions and these they will maintain. May the Holy Spirit guide both leaders and synodsmen in these momentous days.

**Living on Credit.**

THE sooner present-day Australians get back to the horror their fathers had to extravagance and debt, the better! The cult of comfort, an inordinate pride in appearance, the unhealthy spirit of rivalry which literally laid so many low and lured them to purchasing on the credit system, has got to go! Indeed, the very circumstances of the times are bringing it about. We in Australia have had our seven years of plenty, and instead of storing up for the future, squatters and wheat growers and townspeople—indeed all of us—secured more land on mortgage, purchased this and that, and hosts of things on credit, in other words, lived beyond their means. Now the reckoning has come. It is a hard row and many bitter lessons are being learned. In fact, we have been too extravagant. Our governments have spoon-fed the land. People who ought to be battling as the pioneers had to do, are looking to maternal government or some helpful financial body to help them along. We agree with the Bishop of Wangaratta, an extravagant government makes an extravagant people. If we are thrown back as a people on thrifty, frugal habits and careful methods of expenditure from income, in other words, be content to live within our means, then the high road to national recovery and financial equilibrium will soon be here. Governments must realise this. Cut down expenditure. Live within their means, and forsake policies which cater for the cupidity of the people.

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**Dress.**

THE subject of Dress includes both clothing and adornment. Clothing has three necessary uses—protection from the weather, decency and dignity. Some classes of Christians, such as the clergy and deaconesses, usually wear a distinctive dress. But there is really no distinctive dress enjoined upon any class of Christians, either in the New Testament, or in the teaching of the primitive church. Yet, although the New Testament is free from any particular legislation in the matter of dress, there are certain general directions given as to what is becoming. Take first St. Paul's directions in his first letter to Timothy. Timothy was a young man. He was the chief minister in the Church at Ephesus, and probably had oversight of the surrounding districts as well. There was trouble in some of these churches about this matter of dress. In Jewish worship the women had their own court. They were not allowed to meet with the men in the great public assembly. It is much the same to-day amongst the Mohammedans. The women share in the worship in many of the mosques, but in their own transept, and behind a latticed screen. No doubt in the early church the men and women would meet in the open church together. But probably as in the East to-day, the men would be seated on one side of the centre aisle, and the women on the other. Now, some of the women had evidently gone beyond the bounds of what was becoming in the matter of dress. It is likely these would mostly belong to the second generation of Christians. Their fathers and mothers had been Christians before them. Some of these women were carried away with the fashions and customs of the heathen amongst whom they lived. St. Paul writes concerning them, "that women adorn themselves in modest apparel with shamefastness and sobriety; not with braided hair; and gold or pearls or costly raiment." These instructions relate to church gatherings. The Apostle Peter writes to the Christian women of the same locality on the general subject of adornment, but without reference to public worship. His teaching is very much in the same terms as that of the Apostle Paul. Speaking to Christian wives of their adorning, he says: "Let it not be the outward adorning of plaiting the hair and of wearing jewels of gold, or of putting on of apparel; but let it be the hidden man of the heart in the incorruptible apparel of a meek and quiet spirit which is in the sight of God of great price." It seems taken for granted in both these passages that the dresses worn by the women should be modest and becoming. In fact, there seems little change in the fashions of the East from century to century right up to the present day. It was rather the question of ornament and ostentation. The ladies of pagan Rome employed their slaves to weave their hair elaborately. Gold and jewels were also extensively and lavishly worn. It is of these things these writers speak. Christian women were not to take their standards of personal adornment

from the pagan society around them. The Dress Difficulty in the early church is the same as that which we find in the New Testament. Two second century teachers, Tertullian and Clement of Alexandria, have written quite a lot on this subject. But it is not so much fashion as such, as of fashionable adornment that they treat. A good deal that they wrote forms rather amusing reading for an Australian at the present day. When we turn to the Old Testament, however, we find direct legislation in the matter of dress.

The dress of the Aaronic priesthood in their ministrations is legislated for with great care. Into that legislation we need not enter. The functions of the sacrificing priesthood have found their fulfilment in Christ, and have passed away. The robes of the High Priest have their lesson for us, but they are of a spiritual character, and do not enter into the subject of ordinary dress. But the dress of the layman was also legislated for under the old economy. One of these laws is of very great interest. The reference will be found in Numbers XV., 37-41: "Speak unto the children of Israel that they make fringes in the borders of their garments throughout their generations, and that they put upon the fringe of each border a cord of blue." Now, to the devout Jew this cord of blue had a meaning and a message. It was part of that symbolism which entered so largely into his religion. Blue was the heavenly colour. The wearing of this cord of blue was to him a constant reminder of heavenly things. It reminded the wearer of his heavenly origin. Man as such is the child not of the earth only, but also of heaven. "These are the generations of the heaven and of the earth, when they were created in the day that the Lord God made earth and heaven . . . And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." This cord of blue also reminded the wearer of his heavenly calling. Privilege and experience are two very different things. The Old Testament believer was to walk daily as the child of God—in fellowship and in obedience. "That ye may look upon it and remember all the commandments of the Lord to do them." He wore this distinctive colour because he was to live a distinctive life. This is evidently the spiritual meaning of the accompanying commandment, "Thou shalt not wear a mingled stuff wool and linen together." And again, "That ye spy not out after your own heart and your own eyes." They were not to spy out the fashions and fashionable ways of the heathen nations about them, or copy their dresses or fashions. This old law—"upon each border a cord of blue"—has a spiritual meaning for us to-day. We Protestants hold to a distinctive creed. That creed we regard as the dearest thing in life and the glory of our race. It is any wonder that Protestant men often hang their heads with shame when they find their womenfolk going to unbelievers of Paris for the fashion of their dresses and perhaps it is the underworld of Par-

is at that! In dancing, too, it seems all the rage lately to imitate the most lustful section of American negroes in their "close" embraces and suggestive gestures. Followed innocently, perhaps, by many a Christian boy or girl, but quite out of keeping with the heavenly calling of a child of God. We are not, of course, recommending the wearing of a real cord of blue, although our Lord Himself wore such a cord on the borders of His garments. But what we do urge upon Christian women is that their dressing should bear the mark of their Christian calling. Things are generally better in this respect than they were in the years immediately following the war, though at the beaches they are worse. Let us who are Christians seek in all things, and wherever we are, to bear the outward appearance of an inward loyalty to that Lord Whose we are, and Whom we serve.

**The New Constitution.**

Victorian Provincial Synod Discussion.

Claiming that branches of the Church in the various Dominions had the power to determine what was their doctrinal position, various speakers at a constitutional convention of the Provincial Synod of Victoria, on February 11, emphasised the importance of this principle being included in the proposed constitution of the Church in Australia. In view of the meeting of a second constitutional convention in Sydney in October, developments which had occurred since the first constitution was drafted in 1926 were outlined by various speakers.

Mr. Herbert Turner said that the constitution of 1926 had been accepted subsequently by every diocese except Sydney. This diocese had proposed seven amendments, which he believed were unnecessary, but most of them were harmless. The principal amendment was that Sydney sought to reserve the right to exclude itself from any appeal to a supreme Church tribunal in matters of faith, ceremonial and doctrine. Although unwillingly, many of the dioceses had indicated that they were prepared to accept the amendments for the sake of the Church. Later it had been seen that the right of Sydney to exclude itself from a supreme Church tribunal might have very undesirable consequences, unless an amendment was made to a section dealing with any revision in Australia of the Prayer Book. The late Bishop Long had pointed out that in the event of an appeal being made to a civil Court of law, the determination of the doctrinal position of the Anglican Church would be in the hands of persons who possibly had little knowledge or little sympathy with matters upon which they would be asked to arbitrate. In 1928 a conference of bishops and the consultative committee had reached a concordat by which it had been proposed that two-thirds of the bishops in Australia should decide whether any revision of the Prayer Book was in accordance with the declarations of faith in the constitution.

The Bishop of Ballarat (Dr. Crick).—I must take objection. It was not a concordat. The result was never published. If it had been, some of us would have felt compelled to protest.

Mr. Turner.—But the agreement made will come before the next convention.

The Bishop of Wangaratta (the Right Rev. J. S. Hart). It will not. It is dead.

Mr. Turner.—I have never heard of its death.

Mr. E. C. Rigby urged that the new constitution should possess elasticity. Other regional Churches in the Dominions had the power to determine what their doctrinal position was, and he could not see why Australia should not have similar power. (Hear, hear.) Actually the constitution of 1926 asked for less. The Sydney diocese apparently wanted a rigid constitution, and would permit no alterations unless these were stated by a civil Court of law, to be consistent with the doctrinal position laid down in unalterable declarations set out in the constitution itself. Along the lines of the discussion between the consultative committee and the bishops in 1928 he believed that a section should be inserted in the constitution which would allow questions of the orthodoxy of a revision of the Prayer Book, to be decided by the bench of bishops. Delegates to the

Sydney convention should go determined to seek such a provision.

Bishop Hart asserted that Mr. Turner and Mr. Rigby were not up to date. The bishops had decided that they would begin in October, when the last convention had left off, thus taking no notice of what had happened since. The Sydney amendments were now finished with, and the agreement between bishops and the consultative committee was dead. Sydney would probably submit amendments to the convention, and possibly most of the other dioceses would do similarly.

How were they to define the faith and doctrine of the Anglican Church in Australia, Bishop Hart asked, to preclude any determination of what that faith and doctrine was, except from within the Church? A principle of Anglicanism was the competency of regional Churches to decide such matters for themselves. As a Church they did not believe in papacy, which involved the government of the Church by another part of the Church. He feared that in Sydney there was a tendency toward such a belief. (Loud laughter.) The High Court of Australia was not competent to decide what was the faith of the Church. A Church court was obviously the authority for that. So long as that principle was safeguarded in the constitution, there need be no undue fear of appeals to a civil Court of law.

**Great English Historians.**

Being the fifth of a series of lectures delivered in Adelaide University by the Rev. W. H. Irwin, M.A.

**5. FROUDE.**

To have been the personal friend and disciple of two such dissimilar thinkers as John Henry Newman and Thomas Carlyle furnishes no mean claim to fame. James Anthony Froude had this distinction, and as well he wrote a history of the Reformation in England, using one of the finest prose styles in our language. This style was formed in the school of Newman, and recalls that of the master by its ease, grace and clearness. In addition to his style, he gained from Newman a subtle disingenuousness, which the later influence of Carlyle failed to eradicate. Stopford Brook complained that Froude created delight and distrust in equal measure. Without apparent distortion he seemed to give a wry view of important events and to leave a shade of dubiety even on an excellent cause. Few historical writers have accordingly, been better accused with justice of inaccuracy, and of probable dishonesty. Yet such a less his works will live when his critics are forgotten—such is the power of "fame's great anti-septic" style. In connection with Froude's style, we may remark upon his keen perception for those historical scenes and occasions which give room for, and even demand graphic and picturesque description. In ability to do this he was rivalled only by Macaulay—indeed, it may be doubted whether in some respects Froude was not the greater master of the two, for he was free from mannerisms and could write pointedly without overdoing antitheses. Froude brought out some historical work in his Newman period, assisting in Newman's series "Lives of the Saints." His last sentence of the life of St. Neot is famous. "This is all and perhaps more than all that is known of St. Neot." One fears that a similar remark might well be made upon Froude's treatment of other subjects.

Froude accepted and set forth Carlyle's main ideas upon the subject of history. Its office was description, the simple record of human actions, and it should be written as a drama. The most perfect English history is to be found in the historical plays of Shakespeare. Obviously, with such views as these, Froude could have no sympathy with the scientific treatment of history and he pooh-poohed the philosophy of it. "There seems," he wrote, "something incongruous in the very connection of such words as Science and History." He ardently supported the "Great Man" theory, and, like Carlyle, his strength lay in his treatment of the personal element in history. His presentations of character and motive, whether truthful or not, are undeniably fine. His heroes and villains live with his approval, i.e., the great man is a law to himself in ethical matters. In fact, Froude was a Nietzschean before Nietzsche. The list of forceful heroes had already been pretty well exhausted by Carlyle, before Froude got started, and for a hero the latter had to fall back upon Henry VIII. Consequently he attempted to make Henry into something like a national hero, and although paradoxes often amuse and interest

us, yet Froude's apologies for the crimes, brutalities, perfidies, and hypocrisies of his hero carry no conviction with those whose understandings are sound and whose hearts are unperverted.

It is sometimes remarked that those histories are most readable which are written to prove a thesis, i.e., with a bias. Bishop Stubbs said, "Without some infusion of spite it seems as if history could not be written." No historian can wholly free himself from bias and so his best plan is to seek to be fair in his judgements, accurately in his statements, and frank in the admission of his personal views. Froude left no one in doubt as to his unflinching partisanship. He wrote biased history, and with conscious purpose. The keynote to his "History of England from the Fall of Wolsey to the defeat of the Spanish Armada" is contained in his assertion that the Reformation was "the root and source of the expansive force which has spread the Anglo-Saxon race over the globe." He went to the original M.S. authorities and worked diligently at them in the Record Office, at Hatfield House and also in Spain; but he used his material carelessly and formed his opinions apparently before he read his authorities. We fear we must conclude that he was a "shyster" with an incurable tendency to run crooked in historical investigation. "He was," says a severe critic, "constitutionally inaccurate, and seems to have been unable to represent the exact sense of a document, or even to copy from it correctly." His actual honesty has been seriously impugned. After a visit to Australia, and the South Seas, he published "Oceania," wherein he emphasised the wonderful prosperity of the Adelaide workers when in fact, owing to prevailing drought, hundreds were living on charity. His remarks upon Victorian affairs led people to say that his observations were confined to what he saw from Scott's Hotel, in Collins Street. With all its blemishes, his history is a great work, and his faults in detail do not prove he was wrong in his general view of the place of the Reformation in our national history.

**Australian College of Theology.**

Subject of Latin—Th. L. Examination.

In the A.C.T. Manual for 1930 and 1931, the Text Book set down for Latin (Th.L.) is Bede's Ecclesiastical History, Book I. It has been found impossible to procure sufficient copies of this book. The delegates have consequently altered the Text Book to Book III of Bede's Ecclesiastical History, as this can be more easily procured. Should any students find difficulty in obtaining a copy, if they will apply to me I can put them in a position to secure second-hand copies of Book III at a reduced cost.

John Forster, Registrar.  
Armidale, N.S.W.  
12th February, 1931.



Provincial Synod of Victoria Meets.

Outspoken Criticism.

"Low Moral Standard of Public Life."

Fearless consideration of the affairs of the Church in its relation to the problems of the State was a striking feature of the proceedings of the Victorian Provincial Synod, which sat in the Chapter House, Melbourne, on February 11, 12, under the presidency of Most Rev. The Metropolitan, Archbishop Head.

The five bishops of the province of Victoria—Bishop Hart, of Wangaratta; Bishop Crick, of Ballarat; Bishop Cranwick, of Gippsland; Bishop Baker, of Bendigo; and Bishop James, of St. Arnaud, took part.

There were full musters of the house of clergy and the house of laity.

"Responsibilities are Opportunities."

At the Synod service in St. Paul's Cathedral, the Bishop of Gippsland, Right Rev. Dr. Cranwick, preached with inspirational fearlessness.

As far as Australia was concerned, national leadership was appallingly at a discount, declared the Bishop. Scathing condemnation characterised his criticism of moral turpitude in public life. He deplored the tragic fact that our great and glorious nation had become the plaything of party politics. At a time of such bewildering financial problems, when thousands were living in agonising fear of unemployment, throughout the length and breadth of the nation, there had been so much past prosperity in Australia that God had been so long forgotten. Ease and luxury had been courted. To-day conditions had changed. It was no use denying the facts. "Presence is over, the day of reality has arrived," declared Dr. Cranwick. The people were now called upon "to be very bold and courageous." The very responsibilities of the present had become their opportunities. It was their duty to seize the opportunities for God and country.

Presidential Address.

In his presidential address, the Archbishop of Melbourne declared that "every thinking man must look into the future with anxious eyes, as he considered Australia's economic, industrial and political problems. In the past Australia had trusted too much to riches. 'The great force which is opposing the love of God and of our fellow men to-day, as always, is selfishness,' declared the Archbishop. 'Selfishness may be displayed by an individual or by a class or by a political party. In the days of laissez-faire it was displayed by employers as a class. To-day the working man is in danger of being made selfish by some of his leaders. Already his mistake is being taught his mistake by lowered interest and very high taxation. The selfishness has been shown the meaning of selfishness in the basic wage award of the Federal Arbitration Court last month, a document so impartial and sound that the whole Commonwealth should be grateful to the judges who drew it up. (Hear, hear.) It would be a very serious setback to the restoration of our prosperity if anything were done to check its immediate enforcement.'

Mr. Theodore's Position.

I also view with profound concern the reappointment of his place in the Government of a Minister who is still awaiting the decision of a court of law on a serious charge. Until the stain on his character is removed I have no choice but to declare that the moral standard of public life has been seriously lowered by his inclusion in the Federal Cabinet." (Prolonged applause.)

Inflation Condemned.

One other economic question I dare not pass by in silence. I mean the threatened policy of the inflation of the currency. To me it is not a matter of politics so much as a danger which threatens our whole moral and religious life as Australians. It rests upon falsehood, because every note which is issued will have one value on its face, and a smaller value in currency. It is dishonest, because it pretends to bring wealth to the working classes, when in reality it will lessen the real worth of their wages at every issue. It is cruel, because it will rob the mass of poor people in the interests of the few who control the issue of the notes. It is disloyal, for we shall be deliberately paying less than we promised to those who laid down their lives for us in the Great War, for the maintenance of the widows and the children and the disabled. I shall use any influence that

I may have to prevent this misguided hoax from being perpetrated on our Australian citizens. In face of a materialism which must lead to selfishness we must go on with our great duty of teaching men that a revived Australia depends on moderate profits, hard work, and a fear of what is false and wrong and dishonest.

New Constitution.

The Archbishop, after referring to Lambeth's resolution regarding birth control, went on to speak of the constitution of the Australian church, which was to come before another convention in October next. They needed to discuss this in so far as it affected their life and government as a province.

In conclusion, his Grace said:—"Fourteen months ago, in December, 1929, I stood on the platform of the Exhibition Building to receive a welcome to Victoria from over 12,000 representatives of our church. I have never forgotten that day. That spirit of enthusiasm, that sense of fellowship, that longing for the service of the Master, is with us to-day."

The applause continued for some considerable time after the Archbishop concluded.

Election of Metropolitan.

Change in Method Sought.

Among the subjects debated, one concerned the present method of appointing the Metropolitan of the Province of Victoria. At present the Archbishop of Melbourne becomes automatically Metropolitan of the province. The bishops of the province have the right to confirm or reject the person selected by the local appointed by the Melbourne diocese, but they may not propose any person for appointment.

The Bishop of Wangaratta (the Right Rev. J. S. Hart) moved:—"That this synod is of opinion that the method of election of a Metropolitan for the province is worthy of reconsideration, and therefore commends a consideration of the matter to the synod of the diocese of Melbourne."

Bishop Hart and other speakers from country dioceses stated that their dissatisfaction was based on a question of principle and had no personal reference to the present Metropolitan (Archbishop Head). Bishop Hart said that he would prefer a method adopted by some other provinces, whereby the bishops met for consultative purposes with the diocesan electoral board. Both the bishops and the board would vote separately.

Dean Aickin supported the motion, and the Bishop of Ballarat (the Right Rev. Dr. Crick) claimed that it was not fair that the bishops should merely be given the right to accept or reject a Metropolitan as at present.

Canon Baglin (Melbourne), thought that the Melbourne diocese would be willing to allow the bishops the right to choose their Metropolitan.

Canon H. T. Langley (Melbourne), said that he believed Melbourne would prefer to surrender the right of electing an archbishop rather than that they should not have freedom of choice in electing their diocesan bishop.

The motion was agreed to unanimously.

Provincial Paper.

A proposal for the establishment of a provincial church journal was advanced by the Bishop of Gippsland (The Right Rev. Dr. G. H. Cranwick), and supported by several speakers. It was decided to commend to the diocese a consideration of the proposal, and a committee, with the Rev. R. H. B. Williams as convener, was appointed to investigate the project.

Missions.

Difficulties faced by the missionary organisations of the church owing to a shortage of funds, were indicated by Canon E. S. Hughes on behalf of the Australian Board of Missions and the Rev. W. T. C. Storrs, on behalf of the Church Missionary Society.

N. Z. Earthquake.

Feeling reference was made to the disastrous earthquake in Napier, N.Z., and the following resolution was passed:—"That this synod of the province of Victoria desires to convey to the diocese of Waiaupu, in the church of the province of New Zealand, its deepest sympathy in the tragic earthquake which has overwhelmed the city of Napier and neighbouring parishes. It prays that courage and fortitude may be given to the bishop and his people in their hour of need, and that the spirit of Christ may so manifest His presence that from the wreckage of life and property, new buildings may arise, new offers of service for the sacred ministry,

may be given, and a new spirit of willing sacrifice and adventure for the spread of Christ's kingdom may be manifest. Further, that Archbishop Head be respectfully asked to convey this motion to the Bishop of Waiaupu (Dr. H. W. Williams) for transmission to his clergy and people."

The Credit System.

The Bishop of Wangaratta (the Right Rev. J. S. Hart), in a trenchant speech, attacked the tendency of individuals and public organisations to finance ordinary expenditure on credit.

"The nation always gets the Government it deserves," said Bishop Hart. "If we as individuals, are careful about money, we will get a careful Government. If we have no horror of extravagance, we will get an extravagant Government. For 10 or 15 years now we have had extravagant governments, but we have not said a word, certainly not as a Church. The Church has not given a lead on the moral aspect, and as private citizens we have not spoken out as we had a right to do. Mr. S. M. Bruce, who, as Prime Minister, was one of the worst offenders, came back and confessed that we had done wrong."

The following motion submitted by Bishop Hart, was agreed to unanimously:—"That this Synod deplores the undue employment of credit to finance ordinary expenditure, whether by individuals or public bodies."

Mr. C. T. Studd

From the Cricket Fields to the Fields "White Unto Harvest."

On December 2 this great-hearted soul away there in Central Africa, reached his 70th birthday. It was in 1877 that he first played cricket for Eton, and in 1882 he played in that famous Test match which gave rise to the term "Ashes." In 1883 he took a prominent part in the bringing back of the "ashes" from Australia, but in 1884 and 1885 he was bearing a fearless witness for Christ, and he was as popular in centres of evangelistic effort as he was in cricket. Early in 1885 he left England for the mission field in China, one of the famous Seven, where he laboured with untiring zeal until 1894, when ill-health compelled his return to England. After his nine years in China he spent seven in India, and, with a broken constitution, he set out to the heart of Africa in 1912. He returned for a short time to awaken interest in the pagans of Central Africa, and in 1916 he finally left his homeland. His fourteen years in Africa bring him to his 70th birthday, and though "faint," he is yet "nursing." His one absorbing passion, as he describes it, is to "run into Heaven with a gallop." He is still busy at work from early morn to late at night, but this fact should not be taken as a guide concerning his health, for so long as he has breath he will sound forth the glories of his Redeemer, and plead with souls to throw themselves into those ever extended Arms of welcome. Standing on the verge of the grave he pleads with sinners and the saints, and to both alike he leads the way by a life of absolute abandonment to the service of his Lord. We are sure that our readers will "take off their hats" in their honour of this devoted servant, and remember him in prayer as he enters upon the "extra mile."

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.

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

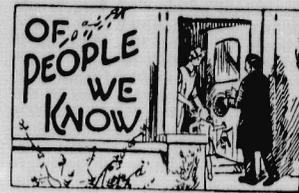
From the Hymnal Companion.

Mar. 1, 2nd in Lent.—M.: 143, 145, 163 (96), 574; E.: 178(109), 173, 150, 175.  
Mar. 8, 3rd in Lent.—M.: 144(44), 149, 365(173), 155; E.: 145, 150, 160, 22.  
Mar. 15, 4th in Lent.—M.: 154, 329(279), 166, 295; E.: 151, 361, 172, 306.

Hymns A. & M.

(To meet the wishes of some of our Readers who use the Ancient and Modern Hymn Book. The two lists are, as far as possible, similar.)

Mar. 1, 2nd in Lent.—M.: 91, 191, 248, 225; E.: 221, 209, 255, 198.  
Mar. 8, 3rd in Lent.—M.: 1, 238, 224, 706; E.: 228, 183, 258, 266.  
Mar. 15, 4th in Lent.—M.: 240, 349, 466, 273; E.: 184, 233, 629, 19.



The Rev. W. Griffith Cochrane, Curate in the parish of Hamilton, Newcastle, for the past three years, sails on February 28 for Great Britain. He goes overseas for further study and experience, and hopes to do parish work in the South of England.

The Diocese of Brisbane has learned with the greatest regret of the decision of the Rev. D. Morgan Jones to resign his parish of Clayfield, Brisbane, on April 15 next. This step has been necessitated by ill-health from which Mr. Jones has suffered for some time past.

At the recent Synod of the whole Province of Victoria, the Very Rev. Dean Tucker, of Ballarat, was elected clerical secretary of the Synod, with Ven. Archdeacon Hancock, of Melbourne, as deputy clerical secretary, Mr. E. McLennan, of Melbourne, lay secretary, and Mr. J. Merrett, of Melbourne, chairman of committees.

In succession to the Rev. C. C. Barclay, who recently left for the charge of St. Mary's Mission, Fitzroy, has been conferred by the vicar (the Rev. F. Maynard), to the Rev. John Matthews, who has accepted the invitation. Mr. Matthews is a Moore College trainee, and was ordained in Sydney. He was curate at Christ Church, St. Lawrence, for a couple of years. He began his new work on February 1st.

Much sympathy has been shown in Newcastle and district with the Rev. Cliff Stretch in his somewhat lengthy illness. However, he is now much better, and is well on the way to recovery. During his illness a touching incident happened. An official at the post office telephoned and made inquiries after Mr. Stretch. He added—"you will not know me, but I assure you that the name of Stretch is not forgotten in Newcastle."

A wallet of notes was presented to the Rev. J. Bidwell, on February 10th, by parishioners of the St. Stephen's, Newtown, the occasion being his departure to the rectory of St. Paul's, Kedfern, Sydney. Mrs. and Miss Bidwell also received several handsome gifts. There was a large gathering of several clergy and laymen referring to the splendid work accomplished by Mr. Bidwell during his nine years' incumbency of the great parish of Newtown.

The Rev. C. J. King, for over 30 years Rector of Camden, N.S.W., and lately assistant at St. Thomas', North Sydney, has severed his connection with the parish, and will act as locum tenens at Camden during the next month. At the end of March he expects to leave for Papua to fill a temporary post in the New Guinea Mission. It will be recalled that his brother, the late Rev. Copland King, was a pioneer in the New Guinea field.

The Rev. R. Kemp Teasdale, Vicar of Cowfold, Sussex, England, arrived in Sydney on February 15 on holiday. Mr. Teasdale was trained at Moore College, and ordained in St. Andrew's Cathedral, Sydney, some 20 odd years ago. He subsequently went to England and served under the Bishop of London, becoming in due time, Vicar of the ancient parish of Cowfold. The fine parish church there is hoary with age, and has several notable memorials within it.

The Rev. Dr. A. P. Elkin, Rector of Morpheth, Diocese of Newcastle, who was engaged during the greater part of last year in making a sociological survey of the remaining tribes of South Australia for the Australian National Research Council, returned home for Christmas. As Dr. Elkin has now to prepare his reports for presentation to the Council, and for publication, the Rev. M. M. Redman, who carried on during his absence, is remaining at Morpheth to assist in the work of the Parish.

The death is announced of Mrs. Good, wife of the Rev. J. Good, late Vicar of St. Jude's, Carlton, Melbourne. Her life was one of rich service spent in active ministry with her husband in his various parishes. Her faith in Christ and witness for Him never grew dim. A large congregation assembled at St. Jude's Church to show their

loving respect. The cortege subsequently moved to the Melbourne Cemetery, where the Rev. Canon T. Langley and the Rev. C. H. Barnes, assisted by the Rev. R. Long, completed the service.

Responding to the invitation of the mayor (Councillor A. Stewart), citizens of Ballarat are cordially co-operating in a presentation to the Very Rev. Dean Tucker, who will retire from active ministry in May, after 60 years of service. At a gathering of representative citizens, various speakers paid tribute to Dean Tucker's 33 years' service in Ballarat. A fund was opened. The organising committee has decided to hand over the gift on St. George's Day, April 23, when the Ballarat branch of the Royal Society of St. George, of which the Dean is president, will hold its annual celebration.

The Rev. P. W. Robinson, of Melbourne, before leaving for Great Britain, received several presentations from the Church of England Boys' Society, of which he had been general secretary. The executive tendered him a luncheon, at which a copy of "Australia Unlimited" was presented as a token of memory and esteem. The loss of Mr. Robinson is a big blow to the C.E.B.S., but the members prayerfully trust it will all be for the good in the long run and that Mr. Robinson's health will speedily recover. They are sure that he will advance the C.E.B.S. cause in England, for indeed Australia is showing the way in boys' work.

After 35 years of continual work at Mission House, Auckland, N.Z., Sister Hannah, of the Order of the Good Shepherd, is to rest from her labours in order to take a trip to England. She will be accompanied by Sister Constance, of St. Mary's Homes. When Sister Hannah first went to Grey Street, Auckland, it was a bad slum. At the back of Mission House many of the houses were in such a condition that people could not live in them. The surroundings were unhealthy. Now, Myers Park, with its green lawns, bright flower beds, and graceful palms, has taken its place, wiped away the drabness, and promoted a fresh and pleasant outlook.

An uncommon family connection with the noted Choir of Magdalen College, Oxford, is possessed by the Rev. H. Lowther Clarke, vicar of Armlay, Leeds, England. Both he and his younger brother sang at Magdalen, and nowadays his son is in the choir. A second son, David, at present nine years of age, has been placed on the reserve list in the final three for a choral scholarship shortly. Mr. Lowther Clarke is son of the late Archbishop Lowther Clarke, the reverend gathering of several clergy and laymen referring to the splendid work accomplished by Mr. Bidwell during his nine years' incumbency of the great parish of Newtown.

The Bishop of Bunbury, W.A., the Right Rev. Cecil Wilson, formerly Bishop of Melanesia, claims to be, with the exception of the Archbishop of Wales, the senior Bishop in the Anglican Communion. He began his ministry, as many other leaders in the Church to-day have done, in the parish of St. Mary's, Portsea. The Bishop relates how he has preached in his old church at Portsea under every one of its vicars since 1886, and has found some of the workers of his time still carrying on the work that "Vicar Jacob" set them to over forty years ago. There was a reunion of old Portsea clergy quite recently, in which over two hundred took part, many of them being bishops. Among them was Dr. Cosmo Lang, the present Archbishop of Canterbury, who had sixteen curates, when he was the vicar.

Bishop W. R. Mounsey of the Community of the Resurrection, Mirfield, and formerly Bishop of Labuan and Sarawak, has been commissioned by the Bishop of Truro, England, as assistant bishop in the diocese. Bishop Mounsey was ordained in 1890 to a

curacy at Willenhall. He then came to Australia and was on the staff of St. James' Church, King St., Sydney, subsequently returning to England. From 1904-9 he was curate of All Hallows, Barking-by-the-Tower. In the last-mentioned year he was consecrated Bishop of Labuan and Sarawak. He resigned the see some six years later, and became chaplain at Alassio, Italy, and subsequently in charge of the Church of the Resurrection, Brussels. After vicar of London curacies, he was appointed vicar of St. Mark, Regent's Park, and in 1916 he entered the Community of the Resurrection.

Victorian Provincial Synod.

Happy Interlude.

Shortly after the Victorian Provincial Synod assembled on February 11th, the Bishop of Gippsland asked leave to "move a motion without a speech." This being granted, the bishop moved a vote of welcome, confidence and thanks to the metropolitan, the Archbishop of Melbourne. The motion was most cordially received, and seconded by the Bishop of Bendigo. The Archbishop was simple and brief in reply. With charming modesty he quietly remarked that he was quite conscious of his "imperfections," but their good would ever be an inspiration which would help him in his duties. His Grace subsequently assured all members of the synod that they would be warmly welcomed to Bishops Court. The entire tone of the assemblage was one of good humor and good sense. This was manifest when a discussion developed as to the length of speeches. The registrar had proposed that the introducer of a subject should have twenty minutes, the seconder fifteen minutes, and other speakers ten minutes. Eventually it was agreed that the respective times should be fifteen minutes, ten minutes, and then ten minutes for general speeches. The Metropolitan and the five bishops set splendid examples in the matter of brevity. These prelates arranged on the platform in the chapter house constitute an interesting gallery. There is the president, Archbishop Head, more austere of appearance than of speech and general estimation; the precise and business-like the Bishop of St. Arnaud, who speaks as concisely as an astute director at a board meeting; the scholarly, controversial little Bishop of Wangaratta, whose winsome personality is not always an index to the caustic character of his comments; the pensive and pleasing Bishop of Bendigo, whose serious manner is a charming foil to his light and lucid deliveries; the forceful Bishop of Gippsland, fearlessly logical and trenchantly critical; lastly, but by no means least, the big, booming, boyish Bishop of Ballarat, "the ideal pal for a hike," as a layman remarked yesterday.

Mr. J. W. Head, son of the Archbishop of Melbourne, reached Melbourne on February 12 by the Aberdeen and Commonwealth line steamer Moreton Bay. Mr. Head will spend about eight months with his parents, and will then return to Cambridge University. The Archbishop and Mrs. Head were present at the wharf when the steamer arrived.

Mrs. Head, wife of the Archbishop of Melbourne, has consented to take office as president of the Girls' Friendly Society in Victoria. She will preside at the first council meeting for the year in Melbourne, on March 11.

A WOMAN WORKER'S VIEW.

"The thing that makes life most worth living for me is having a job that keeps me on the jump all the time, with all my mental powers alert and active, and yet is always just a little ahead of my best efforts to keep up with its possibilities."—North American Review.

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"The greatest of faults, I should say, is to be conscious of none."

—Carlyle.

"Let him that is without sin among you first cast a stone."

—Jesus.

#### FEBRUARY.

27th and 28th—Ember Days. Let us continue in prayer for the Ministry of Christ's Church.

#### MARCH.

1st—2nd Sunday in Lent. David, Archbishop of Wales. He is one of our links with the true Catholic Church, and not through Rome. The true inwardness of personality becomes prominent in religion. Not the outward show, nor the evident evil, matters so much as the poise and health of the spirit within, and the inner daily walk with God is an equilibrium that nothing can upset for long.

2nd—Chad, Bishop of York, pupil of the greater Anselm. John Wesley, born 1701. Have the bishops of to-day quite bettered the style which drove the Wesleyans unwillingly from the Church.

6th—Slave Trade abolished, 1807. There remains other forms of economic servitude as degrading—the Drink Traffic is one.

7th—First Prayer Book of Edward 6th, published, 1549. A partial reformation only, though many would return to its standard, forgetting this. British and Foreign Bible Society founded, 1804, in England.

8th—3rd Sunday in Lent. Gregory taught us many beautiful prayers, or his book, if not himself, has done so. What a thought that God observes our desires. May they ever be such as He approves. But then He must approve all those natural and personal wants which He created, so long as they are exercised in due proportion to the finer Revolution in Russia, 1917.

10th—Annual meeting of the Melbourne British and Foreign Bible Society.

11th—First daily paper published in London, 1709.

12th—Gregory, Bishop of Rome. Revolution in Russia, 1917. Next issue of this paper.



### TO AUSTRALIAN CHURCHMEN

OUR Church has recently reminded us that the greatest of all virtues is LOVE. That "all our doings without LOVE are nothing worth." A study of this word in the New Testament shows that it has a much bigger meaning than some suppose. Its real meaning is Largeheartedness—Magnanimity. A combination of sympathy, hope and courage. In it we have a message for our own day. "All honourable life," says Cicero, "flows from four sources, knowledge, fellowship, magnanimity, moderation." In these words he expresses the best ethical teaching of the ancient world.

It became the task of Christianity to lift the grace of Magnanimity above all other virtues, so that it became the supreme virtue of which humanity was most like God.

This greatest of all virtues that Marcus Aurelius guarded within the sanctuary of his own soul, was being preached by the followers of the crucified Nazarene in the first century.

After the centuries when the western world was overwhelmed by a vast

flood of barbarism, we see this supreme ideal of Magnanimity emerging again in the ideal of the young Knight when he dedicates himself before the altar all night. And so on throughout the centuries, we see it is just this quality that lifts a Raleigh or a Drake out of piracy into nobility, and gives the controversial works of a Hooker of a Jewel a distinctive character of their own. It was Shakespeare's supreme title to moral greatness that he learned to recognise in an ever increasing degree that "forgiveness is nobler than revenge, and love stronger than hate."

Although Puritanism was noble, it lacked this very grace. It "loved those that were Godly, much disliking the wicked and profane." What a giant Milton would have been, if he had added Largeheartedness to his other splendid gifts.

Above all, our Lord gave us on the stage of human history the supreme example of Largeheartedness as the motive power of life. The people of His day were very small minded. The Pharisees, the People and the Disciples all came under His reproof, because they refused to think the best of others and were envious, boastful and selfseeking.

And to-day throughout Australia there is an urgent call for all Christians and those who hold positions of responsibility to exhibit this grace above all others. St Paul tells us in the 13th chapter of 1st Corinthians his conception of this supreme virtue of Magnanimity.

It does not seek its own rights or good, or interest.

The largehearted man will not support with enthusiasm proposals for lifting the burden of taxation from his shoulders to lay it on those of others.

He will not be for ever asserting his right to do what he wills with his own. He will not set personal prosperity before his children as the supreme good.

He will not be angry if his claims to respect and difference are not recognised. His reward is not in popular applause, but in the consciousness of work done. What he offers to men less fortunate than himself is not patronage, but friendship.

#### The Secret.

How can we become largehearted? By learning to look at life from the standpoint of eternity. There is no other way. Lose sight of the Infinite and the meanness and the littleness of life have you in their grasp. This is the meaning of prayer; the re-adjustment of life from the standpoint of the Infinite.

#### Our Need.

We need largehearted people to-day. Most of all, largehearted women. For there is much in a woman's life to make her small minded. Our social life is cleaner and larger, perhaps, than it used to be, but now how small it is still!

We do not bear, we complain. We do not believe, we distrust. We do not hope, we fear. We do not endure, we resent.

#### Our Press.

What about our newspapers? Every nation gets the kind of press it deserves. What of our Australian press? There is much to commend. There are certain standards of honour and good feeling that make our press an institution of which we need not be ashamed. But is it magnanimous?

Does it lead people to a larger outlook or a finer vision? Would it have a chance of paying if it did? Is its largeheartedness that is eager to impute the worst and lowest motives to the statesmen of other nations or the leaders of political parties? That fills our columns with the degrading stories of squalid crime? That assumes that the motives of opponents must be based on self-interest and unscrupulous greed?

#### Religious Life.

Is our Religion a largehearted thing? Are there no quarrels behind the Master's back who should be the greatest? No tendency to think evil of those who differ from us? Are all social distinctions left outside the church of Christ? Are we applying the teaching of Christ to our economic and industrial life?

#### The Constraining Love of Christ.

The hall mark of a true Christian is this LOVE. This direct personal devotion to Christ as felt by the first followers of Christ, is rare among Christians to-day. It is this kind of love that lifts a Magdalene from the mire of defilement, transforms an Augustine from a sensualist into a saint, lures a Francis to make poverty his bride, nerves a Luther to defy wickedness in high places. Launches the Pilgrim Fathers on their strange venture across the seas. Carries a David Livingstone across the swamps of Africa. This love means not our hands in fetters, but our hearts on fire! Let us go forward strong in the strength which God supplies through His eternal Son.

#### The Gospel of Lent.

HERE are many Christian people to whom Lent makes no appeal.

They say that the Christian life is freedom from the yoke of bondage of ordinances, seasons, etc., but we are beginning to realise in these modern days that the observance of some rules for the ordering of life are necessary. Health cannot be maintained unless the life of the body is regulated. Intellectual mastery in any subject has been reached only because the learner made and observed certain rules of study. Equally true is it that without rules our religious life suffers. We are now in the early stages of Lent. We are bidden to follow the example of "Him, who for our sakes did fast forty days and forty nights." Our Church reminds us at this season of the sterner side of our religious life and of Him whose symbol is the Cross.

If we are to succeed in the art of Christian living, we must discipline ourselves. Whatever the Cross means it does not mean luxury, ease and inordinate pleasure seeking. The Church calls the aimless, the self-centred and frivolous who seek to amuse and gratify their natural desires, to a more excellent way. We cannot live on sweets. Nothing can take the place of the Bread of God, which cometh down from Heaven and giveth life unto the world.

We urge Clergy and Laity to come together and face their spiritual problems and draw upon the wonderful resources which God, through prayer and Sacrament, has put within our reach in all our parishes. There must be corporate prayer and sacrifice if the Church is going to do the work of God successfully. What is wanted to-day is a body of Christians who will quietly and deliberately agree to take

## Church Overseas.

### THE CHURCH IN BRITAIN.

#### The Family in Danger.

#### The Bishop of Salisbury's Grave Warning.

Dr. Donaldson, Bishop of Salisbury, is seeking to make his diocese alive to the perils which beset home life in these days. Recently he organised the School for leaders of the Salisbury Diocesan Council for Religion to consider the matter; and addressing them, said that the movement for religion in the home was part of the larger movement set on foot by the clergy, and known as the Way of Renewal, and was the answer of the laity to the call of the Archbishops, to serve and worship God with the mind as well as the heart. There was a parallel to be drawn between the call of Nehemiah to the people of his day, "Remember the Lord, who is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses," and the call of the Church to Christian people to-day.

The call of Nehemiah was to build a wall for the preservation of the family and the religion for which it stood. In the first place, the family was a priceless possession, and its safety was at stake. To-day family life was being threatened by the new position of women, and by economic changes which caused the State to take over many of the responsibilities of the parents, such as providing education, medical attendance, playgrounds, etc. These things, although good up to a point, had the effect of drawing the children away from home to find their recreations.

Christ does call us to something higher than physical comfort. Self-denial is a Christian duty. It is an imperious instinct of a true Christian.

Confronted by the simplicity and severity of Christ, how can a Christian be self-indulgent? The secret of Lent is the prayer, "Not my will but Thine, be done." The sacrifices of God are a broken spirit, and nothing less than that. Let us not hold back from making this sacrifice.

In these days of rush and unrest we all need the opportunity of quiet reflection, prayer and pause, that we may take stock of ourselves. Let us read books that will help us and lift us into the region of ideals and that will bring us face to face with the great issues of life. At least, read some book of the Bible, which will give counsel and direction.

There is little conception of discipline to-day. The Church that makes large claims on the disciplined life of her people will become a vigorous Church.

Discipline seems to have become no part of our Protestant and spiritual culture. Churchmanship has become to many an easy good thing—just an "extra" to a lot more interests in life. Not the "one thing" of St. Paul's life. Let us curb slackness and apathy; limit jealousy and prejudice; liberate ourselves from evil imagination and bitter thoughts; and cultivate the mind of Christ.

Lent is a means to an end. It invites us to look forward to Passion Week and the sacrifice of the Son of God on the Cross and in prospect of what that wonderful sacrifice means. Our Redemption is rooted in the Divine Self-Sacrifice.

Are we walking that way to-day?

#### THE LORD'S DAY.

"I have, by long and sound experience, found that the observance of the Lord's Day, and of the duties of it, has been of singular comfort and advantage to me; and I doubt not but it will prove so to you. God Almighty is the Lord of our time, and lends it to us; and as it is but just we should consecrate this part of that time to him; so I have found, by a strict and diligent observation, that a due observance of the duty of this day hath ever had joined to it a blessing upon the rest of my time, and the week that hath been so begun hath been blessed and prosperous to me; and, on the other side, when I have been negligent of the duties of this day, the rest of the week hath been unsuccessful and unhappy to my own secular employment; so that I could easily make an estimate of my successes in my own secular employment the week following by the manner of my passing of this day, and thus I do not write lightly or inconsiderately, but upon a long and sound observation and experience."—Sir Matthew Hale.

#### The Evils of Gambling.

#### An Appeal to All Ministers of Religion.

The incitement to gambling is just as prevalent in Great Britain as elsewhere. The leaders of all the Reformed Churches have addressed the following appeal to Christian people. The Archbishop of York heads the list of signatories.

"We venture to make this appeal because of the great harm that is being done in all parts of our country by the practice of betting and gambling. To some extent the public conscience is blunted in this matter by the use of what are really forms of the same practice as a means of supporting good work. We appeal to you to do what-

ever is in your power, first to prevent "raffles" as part of any bazaar or other activity in connection with your own church; secondly, to discourage "sweepstakes" and other similar methods of raising money for hospitals, charities and good causes generally.

All such methods encourage the gambling spirit, and lend a show of respectability to the gambling habit. That spirit and habit are now among the chief causes of misery and crime. With all possible earnestness we appeal to you to check such encouragement of them as is given by associating them with works of charity and piety."

#### The Primate's Call to Study.

The Archbishop of Canterbury has been saying something sound and deep to this modern world in its boasted acceptance of so-called scientific attainments, and its critical attitude to the Christian religion. In its self-assurance it was either critical of that religion or else found it superfluous. In the haste of modern life, in the jostle of its excitement, God was crowded out.

Dealing with the question of how, as Christian people, they were to meet this challenge in the world to-day, the Archbishop said it was to the duty of witness that the three hundred bishops of the Anglican community called the members of the Church in their Encyclical letter. Their Christian faith must be based, he pointed out, upon first-hand knowledge, and for that they must study. Would it be an exaggeration to say that there were many who did not give to the study of Christian doctrine or history in one year the amount of time they gave to the study of the newspapers in one week? The result was that for many, their hold upon the Christian faith was fragmentary, partial, superficial and therefore, at every point exposed to doubt and to disquiet.

#### China—A Call to Prayer.

There are many hundreds of Christian schools in China, carried on by the various missionary bodies, with tens of thousands of scholars. In these schools the Scriptures have been taught daily, morning and evening prayer conducted, and at all times endeavours have been made to build up young lives with sound Christian education. Now we read:—

"The Chinese Government has issued orders that all private schools (including Mission schools), must be registered with the Government. The terms of registration include the following:—

(a) No Scripture to be taught, and the Bible to be excluded entirely.

(b) No religious services of any kind to be held in primary schools (i.e. among scholars under 16).

(c) No influence to be exerted to make the children Christians.

(d) The portrait of Sun-Yat-Sen (the founder of the Chinese Revolution in 1911) to be worshipped.

The China Inland Mission has decided not to register any of its Mission schools under these conditions.

The Chinese Government has declared its intention of closing every school that will not register and thus comply with these impossible conditions, though so far this has not been pressed in every district."

To meet this tragic situation, the missionary leaders have issued a world-wide call to prayer for China and her leaders.



## NEW SOUTH WALES.

## SYDNEY.

## Laymen at Prayer.

A number of Sydney business men are meeting in the Y.M.C.A. Hall every Thursday, from 1.10 p.m. until 1.50 p.m., for prayer, beginning with to-day. Christian men of all denominations will be warmly welcomed. Matters concerning Australia and the world, home life, parliaments, industry and personal life will find place in the supplications made for Divine guidance and blessing.

## Ladies' Home Mission Union.

The Ladies' Home Mission Union has entered 1931, overwhelmed with calls at the start. The year promises to be even more difficult for the Union than 1930. But, looking back upon last year, the leaders go forward with confidence, knowing that our members and friends will do their utmost to support the work. The demand for clothing is greater than ever, and the supply very low, especially in children's clothes. We have nothing at all for boys, and have had to refuse some urgent appeals. It is hoped that our readers will remember the work in prayer and with either new or used clothing.

## A.B.M.

## Missionaries Entertained.

An "at home" was given at the A.B.M. rooms on February 13 by the Sydney committee of the women's auxiliary of the Australian Board of Missions, when six missionaries from various parts of the field were entertained. The guests of honour were Canon Tomlinson, of Papua, the Rev. Geoffrey Martin, of Goulburn, who will leave Sydney for missionary work in Rabaul, the Rev. Dr. Cecil Gill, of Papua, who has just returned from a trip to London. Miss Lilian Caswell, of Papua, Miss Edna Gray, of Moa Island, Torres Straits, and Mr. Chapman, of Mitchell River, North-west Australia. Mrs. Tomlinson, who will return soon to Papua, with her husband, and Mrs. Cecil Gill, were also guests of honour.

The Rev. J. S. Needham, chairman of the A.B.M., made a speech of welcome to the guests. Those present included Bishop Gilbert White, Miss White, and many others.

## The King's School.

## Ninety-Ninth Anniversary.

The ninety-ninth anniversary of the King's School, the oldest school in the Commonwealth, was celebrated on Saturday, February 14, with the annual reunion of old boys of the school and their relatives, and the customary cricket matches between old boys and school boys.

There were approximately 2000 persons present, and they were welcomed by members of the school council and the headmaster, the Rev. E. M. Baker, and Mrs.

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Baker. In the school chapel, the Rev. Canon Langley, assisted by the Rev. H. P. Fewtrell, conducted the commemorative service.

Old boys from all over the State attended, as well as two from New Guinea, and others from Queensland and Victoria.

The school was opened on February 13, 1832, by the Rev. Robert Forrest, M.A., who had shortly before arrived from England. The first school building was in a fairly large house in George-street, Parramatta.

Six day boys and six boarders attended the school during the first term, but by the end of six months the roll contained the names of more than 100 boys. Among the first dozen were two Macarthurs, one of them afterwards becoming one of the most famous headmasters of the school, Edwin Sutor, two Oakes brothers, John Watsford, and George Rouse were also on the first roll. To-day there are 337 boarders and 70 day boys.

## NEWCASTLE.

## Enthronement of Bishop.

The enthronement of the Right Rev. Francis de Witt Batty as Bishop of Newcastle, will take place in the Cathedral at 8 p.m. on Tuesday, 3rd March. The Primate of Australia will be the preacher. A special form of service has been prepared for the occasion. Clergy, Churchwardens and Synodsmen from all parts of the diocese will attend. Admission to this service will be by ticket.

**Catharing for Clergy.**—At the request of the Bishop, there will be a Corporate Communion of Clergy in the Cathedral, at 8 a.m., on Wednesday, 4th March, at which his Lordship will be the celebrant. The service will be followed by a breakfast in the Cathedral Hall, after which the Bishop will address his clergy. The Cathedral Women's Guild has very kindly undertaken to provide the breakfast.

**Welcome Meeting.**—On Thursday, 5th March, churchpeople will gather in the Cathedral Hall to extend a welcome to his Lordship, the Bishop, and Mrs. Batty. It is hoped that the clergy from the suburban parishes and country clergy, too, will be present.

## BATHURST.

## Unity and Faith.

## Bishop Crotty's Stirring Appeal.

The Bishop of Bathurst (Dr. Crotty), at Eucrowra, N.S.W., last week, made a stirring appeal to the people to overcome the financial and industrial crisis.

"We must have a true Christian democracy, guided, inspired and restrained by the Christian Church," he said. "Only this will enable us to conquer the difficulties. We should not tackle those problems in a selfish recklessness, but with a bold unity of front. The problems should be tackled as a whole, and not bit by bit."

"The Church has been criticised because it would not get away from general principles of reform. The Church will always deal only with general principles, and will not stoop to participation in party politics."

Continuing, Bishop Crotty said that there was need for unity. They must demand that existing party influences should be submerged so that the party viewpoint and party cries would cease. They must join forces in the demand that party politicians would cease playing fast and loose with national problems, and that government of the people for the people and by the people should be ushered in.

There was great need for faith. They must get back to the faith that in Australia was a great democracy based on friendly co-operation between men and men, class and class, rich and poor, town and country, the man who worked with his hands, and he who worked with his brains. Then, and not until then, would things right themselves.

## GOULBURN.

## Quarterly Meetings.

All diocesan bodies met during the second week in February. The Property Trust is having an anxious time through increasing arrears of interest and rents. However difficult this makes diocesan finance, it is satisfactory to note that the Synod auditors do not anticipate any loss with any of our investments. The necessity for rigid economy governed all the deliberations of the Diocesan Council. As a measure of economy the Bishop is postponing Synod until 1932, and the various diocesan bodies will meet at longer intervals. Steps were taken to deal with the financial difficulties of certain centres and parishes. The rapidly mounting overdraft on the Clergy Widows' and Orphans' Fund proved the greatest anxiety before the Diocesan Council just now. That overdraft stands at £1000, and is still growing. The Organising Secretary was asked to concentrate on this appeal this year. The Missionary Council reluctantly asked for a reduction of its quota from £1600 to £1200 for 1931. The Board of Education managed to retain Miss Akehurst's services in part as Director of Religious Education, and made some provision for the financing of that work. It is hoped that its limited resources may be supplemented by parishes and individuals.

## VICTORIA.

## MELBOURNE.

## Christian Witness.

Writing to his diocese regarding Lent and Christian witness in Australia, the Archbishop states:—

"We need to realise afresh the importance of the will of God if we are to solve our political and industrial problems. We must, in our own lives, maintain the witness of the Christian community in the world in which we live. We must strive for a more practical achievement of Christian reunion. We must catch a vision of the splendour of the Anglican communion throughout the world. We must offer our money and our prayers and our own souls for the work of the sacred Ministry of the Church. We must fire the generous enthusiasm of youth for the work of our Master in this generation. All this we have learnt from the Lambeth Conference of 1930. The suggested Constitution which will be discussed in October, 1931, will, we hope, be a means by which the Church in Australia with greater freedom and efficiency, be able to carry out the great task of evangelising Australia, which God has committed to it. Our Lent will indeed be profitable, if it helps us by prayer and fasting and almsgiving, to dedicate to God for His great purposes, "ourselves, our souls and bodies, to be a reasonable, holy and lively sacrifice."

## The National Crusaders of Australia.

The Rev. R. G. Nicholls, of St. Mark's, Fitzroy, Victoria, has initiated a movement that has been called the "National Crusaders of Australia," the purpose of which is to impress upon our politicians the power of the Christian conscience, and to demand that steps be taken to right the present most unsatisfactory condition of affairs in our national life. The members' pledge contains the most decided challenge. It reads as follows:—

"I solemnly resolve to put God first in life, to seek His wisdom, and to fulfil His will.  
"I swear my allegiance to King and Country, to obey the laws, and to uphold the

sanctity of the Constitution and the honour and integrity of the Commonwealth.

"I am prepared to place duty to country before any claims of self.

"In the power of God I pledge myself to live simply, to act conscientiously, to work hard, to abjure all extravagance and luxury, to help those in need according to my ability, to pray daily, to honour God publicly, and to serve and sacrifice willingly for my country's good."

## GIPPSLAND.

## The Bishop and Bible Reading.

Writing to his diocese on February 1st, the Bishop states:—

## The Bible Reading Fellowship.

For a long time I have been searching for a bonafide Church of England Scripture Reading Union. The daily lessons are too long for the average person. The need is for short readings with brief, pithy explanations giving a true spiritual message for every day in the year. The Bible Reading Fellowship exactly meets this need. Every month a small cheap booklet is issued to its members. It arrives in plenty of time for our use in Australia. It is compiled by some of the most reliable scholars in our Church, and is useful either for individuals or groups. I have joined the Fellowship myself, together with my family. Very earnestly do I commend it to our Clergy and Church people. I should dearly love to see many hundreds of Gippslanders enrolled and availing themselves of this most delightful vehicle for a few minutes of uplifting Bible study every day. I believe that more than anything else, it would inspire us to be at our best in these difficult days.

## Diocesan Synod.

The Bishop has summoned the 1931 session of the Synod on April 29th. In view of the approaching second Constitution Convention in Sydney in October, and for other reasons, it will be an important session.

The Archbishop of Melbourne will be the Synod preacher. This will be his first visit to the diocese. His stay will last from April 30 to May 4, the Archbishop taking part in the annual diocesan festival and Synod Sunday. He will conduct a quiet day for the clergy.

## Chapel at Bishopscourt.

A chapel is in course of erection at Bishopscourt. During his recent visit abroad, the Bishop received some gifts in this connection. He states:—

"A very beautiful brick chapel is now being erected here at Bishopscourt. The study is being enlarged and the chapel will open from it. I know that this news will cause general rejoicing through the Diocese, and especially among the clergy whom I have ordained, and who have realised the need for an aequae chapel. It is to be dedicated to the memory of Bishop and Mrs. Pain and Archdeacon Pelletier, the first owners of this home and the first Archdeacon of North Gippsland respectively. I shall only be able to furnish it quite simply at first, but if any of you would care to send me gifts, however small, it will help me to add to the beauty and ornateness of this new Diocesan centre of prayer and inspiration. The chapel will be finished by the beginning of April, and the dedication will take place during Synod in the presence of the Archbishop, the Clergy, and representative laity from all over the Diocese."

## WANGARATTA.

## What Public Life Needs.

The Bishop, writing to his Diocese, states:—

"What I want to say to you is that our whole public life needs your individual thought, followed by conference with your friends. I may be right or wrong, but these questions worry me, and I want you to think about them. We must form the habit of bringing Christian conscience to bear upon our politics and our business. Forget your pockets and your parties, and try to face the moral questions. Let us give Christianity a chance to prove itself in the world about us.

I am sure of one thing—that the real governing power of this world is the living Christ, the invisible King. I am not sure of my own interpretation of His will. I put out my thoughts to you to set you thinking. The one thing I ask of you is, not to answer, "I think so-and-so," but, "I think that Christ wills so-and-so."

## Work in the Parishes.

The immediate future is, of course, difficult. I believe that at most of your an-

nual meetings your officers will report that the past year has been a good one. It is not likely that 1931 will be so good financially. We must not be afraid of an unfavourable balance sheet at the end of it. Keep the work going, whatever happens. Religion is not a luxury to be dispensed with when we are hard up—we need it more than ever when the world round us is dark. If there is a little leeway to make up next year, well, we have had that before, have we not? We must be as careful as we can, but we must not starve the Clergy, or deprive people of services. If each person resolves to economise in something else, and not in his service of Christ, all will be well.

## Appointments.

Rev. A. B. A. Brown, who has been Curate at Holy Trinity Cathedral, Wangaratta, has been appointed to the charge of Tallygaroopna.

The Rev. W. A. Williams, of St. John's, Alexandra, has been appointed to the vacancy in the Rushworth Parish caused by the death of Canon Grist.

St. Columb's Hall has at last found a second priest to assist the Warden, the person of Mr. Reeves, formerly a student at Ridley. The Rev. Leo Ball has returned from his long stay in England—not a holiday by any means, but a valuable addition to his experience.

## BENDIGO.

## Clerical Changes.

During the last three months there have been many changes in the diocese. From Pyramid Hill, the Rev. S. J. Musworthy resigned, and the Rev. F. W. Hipkin appointed, and Mr. Shaxted takes Stanhope, vice Hipkin. Mr. L. S. Langdon has been appointed to Harcourt vice Rev. E. Lyndon Smith, resigned. Mr. G. C. Baldwin transferred to Sebastian, and the Rev. E. G. Laverick, of Sebastian, has gone to Tongala, vice Rev. H. Whiteman, on extended leave. Mr. A. D. Page has been appointed to Koon-drook. Rev. R. A. Pettebridge has been appointed to Long Gully, which district has been placed under the charge of All Saints pro-Cathedral parish. Mr. T. A. Aldrick has been transferred from Raywood to Golden Square. The Rev. C. R. Miles is to be temporarily in charge of Tatura, while the Rev. C. H. Patmore is on six months' leave. The Rev. J. H. Lee goes to St. Paul's as curate, vice Rev. C. R. Miles. The Rev. E. Tolhurst, of Eltham, Melbourne diocese, has been nominated to the parish of Wood-end, vice Canon Poulton, resigned.

To fill vacancies as representatives to Provincial Synod, the following have been appointed:—Mr. D. A. Dryland, of Castle-maine, Mr. A. E. Tulloh, of Kyneton, and Mr. J. Friswell, of Bendigo.

Owing to the financial depression, some of the districts have been reduced in status.

## QUEENSLAND.

## BRISBANE.

## The Dean of Brisbane.

The Archbishop writes:—

I have invited Archdeacon Dixon to be Dean of the Cathedral. He has kindly consented to hold that office along with the office of Archdeacon of Brisbane. His title after Bishop Batty's resignation as Dean has taken effect (on February 28th) will be The Dean.

## The C.E.M.S. and Social Work.

The Archbishop, in his monthly letter to his diocese, states:—

I am deeply impressed, more impressed than I can say, by the social work that is being carried on by the Church of England Men's Society in Brisbane. I went the other day to the mid-day dinner (it is provided every day, Sundays included) in the Hall of Holy Trinity, Valley. About three hundred unemployed men, none of whom is getting the "ration" get a good dinner daily. By the time you read this letter, about eighty thousand free dinners will have been provided. Besides all this, provision is made for the repairing of boots free of charge, and four hundred pairs of boots have been so repaired. Men have been provided with clothing to the extent to which clothing is sent in. Many have been provided with work. The hall is open for their use for several hours every day. The orderliness and the spirit of good fellowship are beyond praise.

I have not written this for the purpose of begging, but I remind you that so very great a work cannot be done without the expenditure of a considerable sum of money.

## R.S.P.C.A.

## Annual Celebrations

## HUMANE SUNDAY

Will be observed on

March 1st, 1931

All Clergy, or those in charge of Parishes, are requested to have the Appeal of the R.S.P.C.A. recognised.

This is not an appeal in your Parish for cash, but for sympathetic interest.

His Grace the Archbishop of Sydney will preach an official Humane Sunday Sermon in St. Andrew's, at the morning Service, at 11 a.m.

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## Clerical Changes.

The Rev. J. C. Ramsay has gone to Gaton, and was inducted by Archdeacon Glover on Wednesday night, January 14th. The Rev. James Tweedie has succeeded Mr. Ramsay at Clifton, where he was inducted by the Archdeacon on Sunday, January 18th. The Rev. K. A. Munro went to the vacant parish of Chinchilla at the beginning of February.

## TASMANIA.

## Ordination.

On Sunday, December 21, a most impressive and inspiring ordination took place in St. David's Cathedral, Hobart. The Bishop of Tasmania ordained the Dean of Hobart and Archdeacon Blackwood, and several other clergy were present. The following were admitted to Holy Orders:—

The Rev. C. J. C. Coupe (Hagley) and Rev. H. E. S. Doyle (Penguin) were ordained priests, and Messrs. J. E. Atkins (Hobart), J. J. Cramp (Hobart) and L. L. Oldham (Burnie) were ordained deacons.

The occasional sermon was preached by the Rev. C. H. Corvan, rector of St. John's, New Town, who outlined the duties of the clergy in an inspiring fashion, pointing out that they were required to "care for the flock of God," which, he said, meant all men and women everywhere. None were to be neglected or disregarded, but all were to have the chance of hearing the wonderful message of the love of God, and the members of the ministry were those to whom God had intrusted this all-important task.

## NO GOOD SINGERS WANTED.

"It has been said that a good singer is one who knows how to hold on to his notes," said a Tyneside (England) cleric at a bazaar in aid of church funds. "This afternoon," he added, amid laughter, "I am not asking you to be good singers!"

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## The Layman and Prayer.

By Wilfred Porter, M.A.

A NEW movement has lately arisen in Sydney. A number of business men have felt impelled by a common necessity, particularly owing to depression, industrial and political unrest, to assemble for prayer once a week in the Y.M.C.A. hall, commencing Thursday, February 26th from 1.10 to 1.50 sharp.

These men publicly proclaim their faith in prayer (they represent many different churches), not flocking to hear some great preacher. They are not even seeking, like our community singers, to forget their troubles. They are satisfied that the religion they profess is made to stand any test, and they are trying it out as never before in the stormy times which have overtaken their country.

To thoughtful men this movement raises a question of paramount importance. Can we touch the Eternal in this way, or is prayer at best a pious aspiration, a subjective act which may make us feel better, but cannot alter things outside us.

Let us notice at once that if it be admitted that prayer can alter things within, the transition is easy, nay inevitable, to the next step, the alteration of things without. Once it is established that prayer has some force, science forbids us to limit the possible range of that force.

Now overwhelming testimony is available to prove the power of prayer in changing the lives of men. And if prayer has made them honest and humble in heart, it will certainly change their conduct, and thus have an objective value without. But the business men who have convened this meeting, go beyond this view. They believe that the God of Elijah lives to-day. They point to the classic examples in modern days of George Muller, the founder of the Bristol Orphanages, of Hudson Taylor, the diminutive leader of that great band of stalwarts, the China Inland Mission; and they point to hundreds of lesser lights. They say that if prayer has not been more widely answered, the fault is not in God, but in the wrong adjustment of the intercession.

We are living in an age of miracles. Press a button and you have at command all the electrical resources of a great city at your service. Tune in on the radio and messages will reach you from five different continents. In each case the magic power is there awaiting only a proper adjustment on your part to shed its beneficence upon you.

In the early stages of these great discoveries, success was rare, hindrances were frequent, but now we find the success almost invariable, the hindrances are rare. Is it possible that answers to prayer, which to so many men are rare, are to others the everyday experience of life?

Nearly everyone is willing to admit, at least in his sincere moments, that his religious experience is a poor thing, not at all what it might be. Is this the reason why prayer is so seldom answered? It certainly seems a sufficient one. Need we seek any other?

Again most men freely confess their ignorance of real prayer, sometimes sorrowfully, or it may be with indifference they resign such knowledge to the specialist, whether he be an official exponent of the practice, or some outstanding Christian in whose life prayer is an undeniable force.

Let such men (and they form the greatest majority of us) admit that they are incapable of judging a question such as this. Their knowledge of the facts is too small to support any opinion. They must get light from those who have better knowledge. And the latter speak with no uncertain sound. They say that when the conditions are fulfilled the answer comes.

We hope in a later article to discuss these conditions; we close this article with an example and a story. A city business man recently told the writer that his New Year resolution was to pray daily for the Lord Mayor of Sydney. We are sure that Alderman Jackson is too wise a man to despise his good fortune in having behind him even the prayers of one citizen. It would be impertinent in every sense of the term to enquire of him whether he had noticed any difference.

Now for the story. It concerns a scoffer and a Christian lady. The former jestingly asked, "Do you believe in prayer?" "Yes," "Then how about asking God for a fever? I could do with it." Calmly the lady enquired, "Do you know the Prince of Wales?" "No, but I have seen him." "Would you not think it presumptuous to ask for a fever?" "Well, yes, I should." "Then," she concluded, "you will have to know my Heavenly Father much better than you do before you can expect such a favour from Him."



## An Appeal for Books.

"Isolated" writes:—

Will you be kind enough to ask your readers through this letter, to spare from their library shelves as a gift or a loan for a year, any of the books contained below.

I ask as an Evangelical Parish Priest who lives over 200 miles from the nearest city. I am doing some subjects in the T.H. School and cannot afford the books. For Philosophy of Religion I need Galloway, Reality by Streeter, Modern Values and the Idea of God, by Sorley, The Idea of God, by Pringle Pattison, and Christian Mysticism, by Inge. Also, The Structure of the Physical World, by Eddington, and Science and the Modern World, by Whitehead.

For the O.T. paper I shall need many of the books mentioned in the A.C.T. Manual for 1931, and should be very grateful for any on that list. Perhaps you would be kind enough to readdress the books to me as, naturally, I feel a little diffident about publishing my name.—(We warmly support and recommend this Appeal.—Editor.)

## St. Peter and Cowardice.

Mr. A. W. J. Foster, of Coff's Harbour, N.S.W. writes:—

I cannot understand how any thinking person can accuse St. Peter of cowardice. The Bible does not. Peter denied Christ because he was offended with Christ, and Christ mentions Peter's denial as a proof of his being offended. When Christ was arrested, one man single handed, drew his sword against the Jewish host, and struck the leader on the head. Was that cowardice? Christ ordered him to put up his sword into his sheath, then Christ curly dismissed his disciples, "Let these go their way," they had been warned previously, but had not understood. Peter wanted to fight, Christ would not have it. Did not Christ say that the hosts of Heaven were at His disposal? Were not His disciples prepared to fight, yet He delivers Himself up into the hands of His enemies to be slain? Could madness go further? Yet even then, Peter the soldier, becomes Peter the spy, and actually enters the judgment hall to see the end. Was that Cowardice? Where were the nine who fled? Was there any longer a Master, and His disciples, and when asked if he was one of this Man's disciples, was not there some truth in his reply, "I am not"? The words go there grievously offended. If a spy by a subterfuge can make his escape, is that cowardice? But there is nothing to show that Peter's life was in danger. He went about for years after. Pilate refused to find Christ guilty, and very unwillingly allowed Him to be crucified, contrary to the law. Would he have allowed a weaker case? The charge of cowardice is a baseless slander.

## National Christian Crusaders.

Mr. J. A. Thick, Malvern, Vic., writes:—

Ushered in by lengthy advertisements in the press, a new movement had its origin at St. Mark's, Fitzroy, Melbourne, a few weeks ago. Rev. R. G. Nicholls, Vicar of St. Mark's, was responsible for the formation of the "National Christian Crusaders." Shortly after the formation of this body at St. Mark's, public meetings were addressed by Mr. Nicholls in the Melbourne Town Hall, both meetings being well attended. It seemed obvious that the attendance was made up mainly of actual church folk, and those interested in the political aspect of the movement. What it is fair to Mr. Nicholls to say that he is trying to avoid the appearance of creating a political body, matters such as National finance, the tariff, wages, interest, etc., must bring the movement within the sphere of politics. The general opinion within our own Church is that the campaign may do considerable harm to the Church, while falling to do any of the things it seeks to do. To its members' pledge, no exception can be taken. The mistake seems to be in associating religion with politics, for this Mr. Nicholls certainly did in his addresses at the Town Hall, even though his talk was non-party. If the Church wishes to do something, let it go in for spiritual revival, and leave the political side to existing parties, fully alive to the

situation. A spiritual upheaval in the churches' own job. By bringing men and women to Jesus Christ, we will give them a sense of responsibility to God and man. By giving a "lead" in the political direction, the Church may lose prestige, and at the same time drive them away from God.

## The Ten Commandments.

"Churchman" writes:—

I have noted with some degree of surprise and regret that several of our Churches have almost, if not entirely, given up reciting the Commandments during the Communion service.

I have noted also, that this departure is not limited to any particular section (if I may so call it) of our Church, for I have encountered it in both High and Low Church circles. I conclude, therefore, that there is no doctrinal significance in it, I have not gone into the question of the legality of so changing the form of service. That does not concern me very much. But what I am concerned about is the fact that it looks as though the Commandments are to be expunged altogether. I have always loved to hear them repeated and have been proud to think that our Church is the only one that does. I will be told, of course, that the proper place for them is in the Sunday School, where they form a series of lessons. True. But several other subjects form series of lessons during the school life of the children which they readily forget when they go out to do battle in the world, and none will they forget more readily than the Commandments. Who is going to urge them to keep the Sabbath Day holy? How many of them will turn up the Bible and read the chapter containing them? How long would it be before they became very little known at all?

I grant that the passage of Scripture used in place of the Commandments were the words of Christ Himself, but they were used as a summary of the whole. Someone has suggested that it saves time to use the shorter form, and gives a little respite to the hard working clergy. They have my sympathy but surely something else might be left out instead? I have heard of one Church where they actually sang a hymn between the Epistle and the Gospel. Surely that takes up as much time as the Commandments would.

I sometimes wonder whether some of our higher critics have found the Commandments to be faulty and unworkable. I have not, nor do I think anyone else has. Of course, I am only a lay man, but I feel I must have a say about a matter that worries me. I would like to hear what other Church goers have to say about it, yourself included.

## A Modern List of Seven Deadly Sins.

Preaching in Westminster Abbey, Canon Donaldson ventured to give a modern list of seven deadly sins, which are striking hard at the social fabric of our more complicated civilisation of to-day, and making deep gashes everywhere. They are, as quoted from the Christian Advocate:—

1. Politics without principles.
2. Wealth without work.
3. Pleasure without conscience.
4. Knowledge without character.
5. Commerce and industry without morality.
6. Science without humanity.
7. Worship without sacrifice.

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## The Power of Example.

When we were travelling from England to Australia, in 1927, there was on our boat one of the world's great scientists—one of the most distinguished men of our age. He was travelling first-class, while the Bishop of Adelaide and I were in the second class, where we held regular services in the saloon. The times of meals differed in the two classes, and some of the first-class passengers made this an excuse for their absence from the service. It was not so with this scientist. He would keep his eye on his watch and half way through dinner, rise and bow to the Captain and say—"Will you pardon me sir, I wish to attend the service." On the first occasion he was the only member of the first-class saloon who attended the evening service. But it was not long before a large contingent, inspired by his example, left the first saloon in the middle of dinner to attend service and every Sunday morning and each Saints' Day during the voyage that scientist came to the Holy Communion. You will not be surprised when I add that his influence among the passengers was one of the most outstanding features of the voyage.—The Dean of Newcastle, N.S.W.

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 Pray then:—  
 "O come to my heart, Lord Jesus,  
 There's room in my heart for Thee."  
 Your loving friend,  
 The Editor.

Dear Girls and Boys,

I wonder can you remember the words of that warning, our Lord Jesus gave to His sleepy disciples in the Garden of Gethsemane? Well, I will recall them! "Watch and pray lest ye enter into temptation." Another word for temptation is testing, that is, putting someone to the test. Jesus tells us that if we would stand true we must keep on the watch and be boys and girls of prayer. You know:—

"Satan finds some mischief still, for idle hands to do."

But don't forget:—

"Satan trembles when he sees the weakest child upon his knees."

"What a delicious smell!" cried a little mouse to his mother, as they came out of a hole in the granary floor. "I'm sure it's toasted cheese; I should know that smell anywhere." "Very likely," said the old mouse quietly, but knowingly. "Do you know," said the young mouse presently, "I've found a way of getting out of the trap without being caught. If you tread very lightly and do not give it time to tip up, you're all right." "Thank you," said the mother mouse, "but if you take my advice you'll keep clear of the trap. I have seen plenty of traps in my time, but I have never met one that I cared to trust myself inside."

**"Watch and Pray."**

We have an enemy, and he sets traps for men and women, and boys and girls. You know who I mean. And before we know where we are, we are caught. I think the Lord Jesus must have seen that great enemy coming towards His disciples. You remember what He said to them—"Watch and pray." He saw Satan coming towards Peter, too, for He told him that He would pray for him in that hour of temptation. He saw the danger of that disciple, who meant so well, and who tried so hard to serve His Master, and He knew that Peter, in his own strength, was no match for Satan. And so Jesus warned that disciple of His because He saw the snare that was being laid for him. What is a boy or girl to do when Satan comes along with one of his traps? There is a text in Ephesians, chapter vi., 16, and there you will see that you need the shield of faith.

**Our Shield.**

The Lord Jesus wants to be our Shield. This great enemy of ours is always doing his best to make us fail, but if we shelter behind the Lord Jesus, making Him our Shield, we shall be safe, and need never fear.

One little boy put it very quaintly. He said, "I have let Jesus into my heart, and when I hear Satan knocking, I just ask Him to open the door. And Jesus makes me very happy, and a good boy." That was a lovely testimony. Can you all say that?

Note.—By the way, I have not yet received any replies to the competition I asked you to enter, see last issue of the "Church Record." Prize of half-a-crown for the best anecdote about the Bible. You must write it on a post card only. I will publish the best ones in this children's column.

**Stories.**

Rosie James wants to know what stories about animals there are that she could read. Her birthday is drawing near, and three of her dearest friends have promised her books. Lucky, lucky little Rosie. She wants all these books to be about animals. Perhaps our little readers will suggest such books. Write to the Editor. She wants one about a cat and a dog, too!

**Have you Ever?**

Have you ever—read a top story?  
 Have you ever—slept in a river bed?  
 Have you ever—seen a penny stamp?  
 Have you ever—seen a letter box?  
 Have you ever—heard a rubber band?

Small boy (to shopkeeper): Give me some of those Bradman's, please."  
 Shopkeeper: "What are Bradman's?"  
 Small boy: "Why, hundreds and thousands."

**Schoolboy Howlers.**

A centipede is the French measure of length.  
 A thermometer is an instrument for measuring temperance.

"Mary, when you are spoken to, answer, 'Yes, Ma'am.'"  
 "Righto!"

**SHE'S GOT ONE.**

Is the following story one of the signs of the times? I often hear that young people are reading fewer books. Two girls were discussing what present one should give to a friend on her birthday. "I know," said one, "give her a book!" "Don't be silly," said the other, "she's got one."

**ASKING TOO MUCH.**

Said Tommy to his little playmate, "Ann, just look at your face, how dirty it is."  
 "I can't," said Ann, "I've got it on."

**DON'T FORGET.**

"When you say the meat is tough, praise the pudding as light as air! Give the smooth as well as the rough, smiles with frowns—that's only fair."—Daily Sketch.

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**Evangelicals in Council.—The Islington**  
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**Leader.—The Sign of the Times.**
**Mothering Sunday.—By C.B.M.**
**Quiet Moments.—Reading.**
**Roadside Jottings.—Christian Economics.**
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**Editorial.**
**Mothering Sunday.**

ONE thing that the observance by the Y.M.C.A.'s throughout the world of Mother's Day has done to the Church of England is, that it has wakened her up to the opportunity and importance of Mothering Sunday. This ancient practice and custom of the English Church, always observed in bygone days on the Fourth Sunday in Lent, had in modern times fallen into disuse. Happily, during the last few years, there has been a revival. Mothering Sunday and all that it connotes is coming into its own again. There is every need and reason, not only because of the power and influence of motherhood, but also because of the links it gives with the hoary and healthy customs of our ancient Church. At such a festival there is no need to become soppy and sentimental, but there is every need to inculcate in our young life, a great reverence for motherhood. The mother heart and devotion can never be fully described in language, nor can they be valued in worldly estimate. They can, however, be under-written in countless loving

acts, and that Church is failing which does not teach in all the glory of its range the great command—"Honour thy Father and thy Mother." It is surely a tribute to the wonder of motherhood, when sacred writ exclaims, "as one whom his mother comforteth, so will I comfort you," and therefore, this coming Mothering Sunday ought to see thousands embracing the joyous privilege of making a votive offering of their love for their mother, to the work of Christ through His Church.

**Modern Politics.**

THE outspoken address by the Bishop of Bathurst, in his Cathedral, on the trend of modern politics, has given many furiously to think. The Bishop quoted Canon Donaldson, of Westminster, who recently stated that the first of seven modern deadly sins is the cult of politics divorced from principle. With this we whole-heartedly agree. Now-a-days, with many politicians, it is a case of retain your seat by playing down to the multitude. It is a case of loaves and fishes and principle goes by the board. Vote for the end in view, no matter how ignoble it may be! Of course the rot is at the foundation. Faith in God and accountability to Him are lost in thousands of lives, with the result that selfishness has become paramount and voting and votes go to those who will promise the most. Whether people and politicians like it or not, there has entered into the soul of this nation, immoral conceptions, simply because they have got away from God. Cynical disavowal of principle, unscrupulous thinking and acting, have come in like a flood, with the result that democracy is very largely foetid. With God divorced from the inner realities of our life, with His Commandments laughed at and ignored, with His Book unread and His Day unhallowed, is it any wonder that there has gathered round our national and political and social life, the present day chaos!

**The Church Challenged.**

THIS present situation in our land constitutes a deadly challenge to the Church. If the salt has lost its savour, wherewith shall it be salted? We are not unblameworthy. Very many in our great democracy think rightly or wrongly, that the Church is insincere and unreal—that there is too much of the professional about the Church's representatives—that the Church has not been true in her witness—and often one-sided. We don't agree with that. Yet we are bound to ask is the Church's witness and work

as Christlike and spiritual as it might? She has played down also to whims and notions of the masses; and frequently her standards have been lowered and the flood has come in! We agree with the Bishop when he says:—The Church, were her vision clear and her voice united, might yet make a Christian demand that would be loud and potent, cutting through the drifting stupidities, like a two-edged sword. She might assert the principle of fellowship, vital to industry and to life. The Church might call to Australian democracy to go forth in a new spirit, reminding it that it was a new spirit and a new statesmanship, and not new States it needed. She could call on it to revise its political implements, making them more democratic and more Christian; and she might demand fiercely that party machines should be put back in their place, and that government of the people by the people and for the people should be restored. She could remind that same democracy that if the multitudes refused their democratic and God-given task, some autocracy from the left wing or the right must inevitably emerge to do what they refused to do.

**The Visit of Lord Baden Powell.**

THE visit of Lord Baden Powell, accompanied by Lady Baden Powell, is an event of prime importance, and we join in the cordial welcome which they doubtless will receive at all hands! Not only has our distinguished visitor had a notable career in the British Army—his name is on the scroll of fame as the Hero of Mafeking, in the tragic South African war of 30 years ago. But we venture to suggest that even his record of service in these respects, dwarf into littleness compared with the great and enduring work that he has accomplished as founder and moulder of the Boy Scout Movement—and we couple with this the Girl Guides! It was a stroke of genius to bring to birth this unique organisation more than 21 years ago, and it has required no less genius to fashion and extend it during these subsequent years. Boy Scouts are now to be seen in almost all countries in the world. The Movement has overcome all barriers of race and language and religion, and is doing a mighty work in developing upright character in the rising generations. The Church should give the movement its strongest and richest support. It is fraught with endless possibilities. We trust that Lord and Lady Baden Powell's stay amongst us will be refreshing and inspiring to them, as we are sure it will be to all Australians.