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FOUR THINGS COME NOT BACK.

Four things come not back—
The spoken word,
The sped arrow,
Time past,
The neglected opportunity.

—Old Saying.



Australian Church Record.
Diocesan Church House,
Sydney.
September 14, 1931.

My Dear Boys and Girls,

One thing these nice September days mean is that the dull and cold weather of winter is behind us and the warm, lovely days of Summer will soon be here. Somehow or another, we do like the sun, however hot it is. There is another kind of sunshine besides the sunshine of the sky, and I am often talking to you about it.

"A little thing, a sunny smile,
A loving word at morn,
And all day long the sun shone bright,
The cares of life were made more light
And the sweetest hopes were born."

It's the sunshine of the heart, and everybody is the better for that sunshine. An Australian bishop once said there were two kinds of Christians. There were the "Coffee-pot Christians" and "Teapot Christians." The "Coffee-pot Christians" were those with long, melancholy faces, who were always looking on the dark side of things. And the "Teapot Christians" were those with nice, round, smiling faces, who were always merry and bright.

A Packet of Sunshine.

A little cripple lad lay all day upon his couch at a window, looking down upon the mean street below. Each morning he would smile, and wave a farewell to his mother, a poor washer-woman, and each evening on her return, he would greet her with another smile. Little by little, other passers-by came to look for that smile, which, although shy at first, he would give, and his smile sent them singing to their daily work. They waved to him and smiled back. Tiny presents soon found their way into that sick room. Then the children in the street also looked for the smile of that sick lad, and it helped them to make up their petty quarrels. And so the little chap, though racked with pain, became indeed, a packet of sunshine.

A sunny smile, why that is one of the things you can give away without missing it. You give a smile to someone, and you get a smile back again.

Have you ever noticed that? It is possible for us, each one, to be a packet of sunshine every day we live. It is our duty, as followers of the Lord Jesus, to cheer all those with whom we come into contact by our cheery words and sunny smiles, and kindly deeds.

Your loving friend,

The EDITOR.

WHY HE LOST THE RACE.

Some little boys were running a race, and all felt sure that Tommy, the boy in the lead, would win, as he was the fastest runner.

Those looking on began to cheer the different boys, and Tommy gradually fell behind, until he was the last one to reach the goal.

His friends gathered around inquiring why this was. Tommy, wiping the tears from his dirty little face, replied, "You yelled, 'Go it, John!' 'Go it, Jimmy!' but there was no one yelled, 'Go it, Tommy!' and I just couldn't run at all."

A word of cheer often makes success instead of failure.

COMPETITION.

Filling the Gap.

The number of letters in the missing words corresponds with the number of dots.

"There was a man called who was obedient and faithful. God loved him. He was called the 'Friend of God.' He had one son whose name was whom he loved very much. One day God told to go to the land of to sacrifice as a burnt So prepared for the journey, and after days saw the place afar off. He took light, knife and sticks, but no and the son noticed this and said, 'Where is the ?'"

. built an and prepared for the sacrifice of But a voice from Heaven said, Then looked up and saw a caught in the by his which he then offered up. He called the place"

(See Genesis, chapters 21 and 22.)

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EDITORIAL.

Japan and Manchuria.

FOR some years past Japan has had a special lien over Southern and Eastern Manchuria. Not only has she big securities in the railway systems, but under agreement she is allowed to hold armed guards along certain lines. In addition, Japan has some 124 millions invested in Manchuria. Ever since the defeat of Russia has this eastern Empire spread her tentacles in this great country—admittedly one of the richest and most fertile in the world. It is to this region thousands of Japanese settlers and traders have gone in Japan's endeavour to find territory for her fast multiplying population, and to secure markets for her products and the supply of raw material for her manufactures. Though China has claimed Manchuria as a part of her territories, yet it has never been so in strict usage, for Manchuria lies far beyond the Chinese Wall and is scarcely a Chinese province proper. Be that as it may, sooner than expected, Japanese forces have at last advanced on this fertile territory, Chinese soldiers have been disarmed, and certain cities and strategic points have been invested. Meantime China has appealed to the League of Nations. Russia looks on, doubtless formulating her plans. What the out-

come will be, it is hard to say. China is so involved in civil strife, banditry and fighting between the armies of rival generals, that Manchuria has been allowed to get on as best she may. Meantime, Japan has secured her position and it looks as if Manchuria will yet become the advance guard of a Japanese Colonial Empire.

One thing, the matter has been referred to the League of Nations, which body has already got to work. Its action at once tended to allay Chinese feeling and to curb Japanese action. However, the condition may boil over at any moment, while the Chinese attacks on Japanese Nationals at Shanghai and Hong Kong do not tend to ease matters. Japan is watching very carefully and her cruisers are on the alert on the Chinese coast.

Great Britain in Crisis.

WE are confident that throughout the world prayers will be ascending to the Throne of Grace on behalf of the Motherland in this, her hour of financial crisis. By the Grace of God she has weathered many a terrific storm before and we doubt not that with the usual sagacity of her leaders, and the loyal response of her people, she will ride triumphantly over the present sea of trouble. It is clear that tremendous forces have been playing against her. The financial instability of Europe in general, Britain's army of unemployment, her own adverse trade balance, and then her faithful repayment to America of war debts are odds almost too great. Some adjustment had to come. To their everlasting honour, leaders such as Mr. Ramsay MacDonald, Philip Snowden, J. H. Thomas and Stanley Baldwin have sunk their party catch words for the good of the whole nation and are facing the situation as true statesmen. We are sure that they will handle the situation in the right way, with fear of or favour to none. People the world over know only too well that steps taken to protect Britain's economic life are worthy of the support of all honest people. If Britain collapsed, the whole world would be in unexampled straits of loss and ruin. Hence is not only worthy, but at this time of crisis is receiving everyone's confidence. We believe this situation had to come. The sooner the better. Once it is weathered and people in general come down to earth and the orgy of high wages and salaries has been got rid of, and people make up their minds to live in normal, frugal, Godfearing ways, we shall, as an Empire, find ourselves on the threshold of a new era, cheaper production and consequent returning prosperity. Nevertheless, except the

Lord build the house they labour in vain that build it, except the Lord keep the city the watchman waketh in vain.

Juvenile Unemployment.

EVERY worth while citizen must be seriously perturbed with the thought that thousands of youths of both sexes are out of work. Therefore, any movement by citizens as a whole to meet the situation merits our warmest sympathy. The lad or girl, who, on leaving school, is unable to secure employment, is really to be pitied. At the threshold of his career, plastic and impressionable, when habits, for better or worse, are readily formed—and no work! Not only may he lose heart, but he is at the mercy of a whole set of evil currents and may drift into an aimless existence or worse! Then, if unemployment is protracted, his whole character must degenerate. Compulsory idleness demoralises; it weakens a person's moral fibre and opens a youth's nature to all sorts of lawless impulses. It is, therefore, highly important on all accounts, that no effort should be spared to help the youth of our land to find some calling in life. Otherwise, can we expect them to grow up into good and self-respecting citizens?

"Catholic Action."

THE great churches of the Reformation in Australia need to be on the alert, now that "Catholic Action" has begun to manifest itself in the Commonwealth. Speaking in Sydney on Sunday last, the Romanist Archbishop, Dr. Kelly, said:—

"Catholic life is to be made manifest. The Pope requires that Roman Catholics shall share in the mission of the Church to save the world. The world has lost the faith in many places, and indifference to religion is not far removed from denial. The Pope also said that youth must be organised for Catholic action, but not offensively."

Those of us who have been following the results of "Catholic Action" in the Liverpool Diocese in England, in Italy and in Spain, know what to expect. Political interference, tampering with the marriage tie, dragging the Protestant Party in mixed marriages are some of the methods employed with unrelenting vigor. So Protestant Australians need to be on guard! A ceaseless war in the realm of faith and action is being waged, and we must be up and doing, teaching the Reformed faith, which is the New Testament faith, and watching thereunto with perseverance.

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CHURCH OF ENGLAND LEAGUE, TASMANIA.

Reunion with Orthodox and Old Catholics.

At its July meeting, the Church of England League of Tasmania dealt with the subject of closer union between the Church of England and the Orthodox and Old Catholic Churches.

Old Catholic Church.

The Rev. C. Allen, B.A., spoke on the Old Catholic Church and pointed out that its members were deserving of every sympathy, because of the stand they took for conscience sake, when at the Vatican Council of 1870, they refused to acknowledge the Pope's claim to be the infallible Head of the whole Church of God. They afterwards formed themselves into churches with bishops of their own. These bishops met at Utrecht, in Holland, in 1890 and drew up a declaration of their faith, called the Declaration of Utrecht. The old Catholic Church now numbered about 150 thousand members, mostly in Holland, Germany and Switzerland. It had discarded some of the worst abuses of the Roman Church, such as clerical celibacy, confession, the cult of the saints, a great regard for images, Benediction with the consecrated wafer. Its outlook was mediaeval, rather than Scriptural. Its influence was small, and it showed little sign of growth.

The lecturer went on to say that in its negotiations with the Old Catholic Church the Lambeth Conference had committed itself to the statement that there was nothing in the Declaration of Utrecht that was inconsistent with the doctrine of the Church of England. This had raised a storm of protest, because in that Declaration the Old Catholic Church professed the Faith as defined by the general councils of the first thousand years of the Christian era, whereas the Church of England bases her faith on Scripture only; and secondly, because the Declaration of Utrecht commits the Old Catholic Church to the doctrine of the Sacrament of the Eucharist. The lecturer pointed out that the only sacrifice the Church of England recognises is the sacrifice of our praises and of our souls and bodies. It knows nothing of the sacrifice of the Body and Blood of Christ for the world's sins. The doctrine rested on the fallacy that Christ was ever offering a sacrifice in Heaven, whereas Christ's sacrifice is over for ever, and He is now seated at the right hand of God, and a priest never sits to sacrifice. The lecturer went on to say that this doctrine made the Eucharist the complement of the Cross, that which gave the Cross its atoning significance. This put the priest and his sacrifice between the individual soul and God. The lecturer pointed out that before the Reformation the Holy Communion was a sacrifice. The second Prayer Book of 1552 made it a sacrament. The new Prayer Book of 1928 made it a sacrifice once more. And that was why it was rejected. The lecturer concluded by saying that we all wished for the closest possible union between all those who loved Jesus Christ in sincerity. But there must be a union of minds as well as of hearts before such a union could become real.

The Orthodox Church.

In speaking on the subject of Reunion with the Orthodox Church, the Rev. F. L. Wyman said that since Reunion with the Orthodox Church appears to be so definitely contemplated by the Lambeth bishops, he behoves us to enquire into the teaching of that Church. We learn that in the Orthodox Church tradition has equal authority with the Bible. Further, Holy Communion, which is known as the Holy Eucharist, is regarded as a propitiatory sacrifice. Further, it is offered by the priest, not only for the living but also for the departed. This surely is a theology which one naturally associates with a Church that is unreformed, but cannot by any stretch of imagination be regarded as being in any way representative of the Church of England. Yet it seems that the bishops set out to represent Church of England teaching as being as near as possible to the teaching of the Orthodox Church. We, therefore, turn to the concessions and admissions made by the bishops to the delegate of the Orthodox Church at the Lambeth Conference. The bishops first of all stated that in matters of doctrine the final and governing decision lies with the House of Bishops. The bishops, realising that the Orthodox Church had very serious objections to certain of the 39 articles, so serious that that Church suggested in 1920 that perhaps it might not be offensive to propose their general abolition, have stated that if it is felt that there

is any ambiguity in the 39 articles they should be interpreted by what the Prayer Book itself says. Everything points to the fact that the bishops had the Revised and Rejected Prayer Book in mind when they made this statement, and, in any case, it is quite unsound to suggest that a Book of devotions should be the interpreter of a declaration of Faith. The Articles explain or interpret the Prayer Book, not vice versa. Further, the bishops said that the service of Holy Communion is known as the Eucharistic sacrifice, and that when we pray, that "by the merits and death of Thy Son, Jesus Christ, and through faith in His Blood, we and all Thy whole Church may obtain remission of our sins and all other benefits of His Passion," we include the whole company of faithful people living and departed. The bishops further stated that after Communion, the consecrated elements remaining are regarded sacramentally as the Body and Blood of Jesus Christ. Thus the bishops have:—(1) Constituted themselves as the final authority in matters of Faith; (2) Weakened the authority and the distinctive witness of the 39 articles; (3) Represented the Holy Communion as being known as the Eucharistic sacrifice; (4) Stated that the Church of England prays for the dead; (5) Authorised Reservation as a practice of the Church of England.

We cannot but be saddened by all this, and while we still trust that the bishops may yet be much blessed by God in their endeavour to secure Reunion with the Orthodox Church, yet we sincerely hope that Reunion will never come on the basis of a wholesale surrender of the Reformation settlement, and of those beliefs which have been passed on to us as a most solemn and sacred trust.

Unanimous Resolution.

At the conclusion of the meeting the following resolution was carried unanimously:—"That this meeting of members of the Church of England League views with grave misgivings some of the statements made by a committee of bishops of the Anglican Communion in their negotiations with representatives of the Greek Orthodox and Old Catholic Churches with a view to closer union between these three Churches, statements afterwards endorsed by the Lambeth Conference as a whole, and set forth in the Lambeth Conference Report, 1930. The statements specially referred to are: (1) That the Church of England holds the doctrine of the Eucharistic Sacrifice; (2) That the Church of England in the Eucharist prays for the remission of sins of the dead as well as of the living; (3) That the practice of the Old Catholic Church in basing her Faith on the decision of the General Councils of the first 1000 years of the Christian era, as well as on Scripture, is not inconsistent with the doctrine of the Church of England; (4) That the 39 Articles must be interpreted in accordance with the Book of Common Prayer. This meeting considers that these statements are not consistent with the doctrine of the Church of England as contained in her Prayer Book and set forth in her 39 Articles. Further, this meeting urges that the first direction in which the Church of England should seek reunion is those Christian Churches which, in the past for some reason or other, have separated themselves from her—Churches more closely allied to her in race, in language, in mental and spiritual outlook, than the Orthodox and Old Catholic Churches.

Further, that the secretary be instructed to forward a copy of this resolution to the Archbishop of Canterbury.

Letters to the Editor.

"Inquirer" writes:—

Recently an old friend of mine died, and the relatives arranged for the burial in ground formerly paid for by the family, in the cemetery of St. Paul's, Canterbury.

To my surprise, I was informed that the fees asked for by the Church authorities for the interment amounted to £8/8. When it was explained that the Church would not be used and that the clergyman of the parish of which the deceased had been a parishoner would conduct the service, the fees were reduced to £0/6/-. Then, on the day of the burial, the sexton called upon the relatives and stated that the wrong grave had been opened by mistake, and a further fee of £1/1/- would be necessary. My friends do not know I am writing this letter, but the facts as above given were stated in my presence. Should these facts be correct I would like to ask whether the authorities of a Church Cemetery have power to charge such fees under these circumstances? I understand that at Rookwood the fee would have been £2.

WAYSIDE MUSINGS.

(By the Wayfarer.)

The Judgment of Christendom.

"I READ a very striking article," said the young man, "in the last issue of the A. C. Record. It was a broadcast sermon by the Rev. H. G. J. Howe, and it was a message of encouragement, such as, in view of present troubles, seems urgently needed. But it contained some remarkable passages. For instance, the writer quoted Mr. H. G. Wells as saying that destruction is not merely threatening civilization, but that it is happening to civilization before our eyes. The Ship of civilization," says Mr. Wells, is not going to sink in perhaps, five years' time, but is sinking now. And he further quotes Sir Philip Gibbs the well-known War-correspondent (speaking of the dangers threatening Europe), as saying that the stage is being set for the greatest melodrama of all time—the Downfall of Europe. And he further quotes the Rev. Lionel Fletcher, as saying that we are facing to-day the most tremendous economical, international and spiritual crisis in the world's history. Is there sufficient ground, do you think, for such very strong language?"

"It is hard to say," answered the Wayfarer. "We in Australia, are dependent on one set of telegrams. Those men, nearer to the centre of affairs, may have more information. As far as we know, England is going to weather her financial crisis; and the other European States seem also to be in calm waters. As far as we know, the only danger threatening the world is Communism, so I suppose that is what these men were referring to."

"But do you mean to say that Communism is really threatening the existence of civilisation?" cried the young lady. "Do you really mean that Mr. Lang and Mr. Garden and the other Communists are actually trying to destroy the civilization of the world and to bring back Anarchy?"

"Mr. Lang is a Roman Catholic," answered the Wayfarer, "and a man can't be both a consistent Romanist and a consistent Communist; so I hope he is more Romanist than Communist. But certainly in all his legislation that is of class-interest, in everything that hinders employment and hampers trade, he is working, and working very successfully, in the interests of Communism and Anarchy."

"Then again," said the young man, "I read that in the recent Anglican Synod, Canon Langford Smith, one of the leaders, expressed an opinion that in ten years' time, or perhaps even in five, the Christian Church, as an organisation, will probably be fighting for its very existence. And another prominent member, Mr. McKern, said that he had many opportunities for learning, and that he was astonished to find to what extent Communism had spread among us. Do you really think that these men are true prophets? Do you really think that civilisation is in danger of being broken up?"

"The future is in God's hands," said the Wayfarer, "but certainly the outlook is dark, and for this country especially. Communism is an attack not only on civilisation, but more particularly on Christianity. A Socialistic Government, chiefly by its favourite tool, the Arbitration Court, but also by other class legislation, and by an

injurious tariff, has been so successful in hindering employment and hampering trade, that to-day there are thousands of men unemployed, many of them just existing on the dole. And when you get a lot of idle men, some of them hungry, and all of them discontented, and with needy families, you have a soil well prepared to receive the seeds of Communism; and you never know when a spark may cause such a conflagration as the Communists are hoping for. Beside that, we are living in the time of the end, when, as the Scriptures warn us, great troubles and upheavals are to be expected."

"Where do you find that?" asked the young man.

"In each of the first three Gospels," said the Wayfarer, "we read of signs in the sun, moon and stars, the sea and the waves roaring, and men's hearts failing them for fear; all connected with the coming of the Son of man. Now, I don't suppose anyone looks for actual signs in the sky, or the sea. It is, I take it, the Governments of the world that are meant. And in the Book of the Revelation, and in the prophecies of Ezekiel, Daniel, and Zechariah, we read of a great attack to be made upon Jerusalem and the Holy Land in the latter days. In Daniel vii and in Revelation xiii, especially, we read of a great power that is to arise—we call it the Anti-Christ—who is to make war against the Saints, and to overcome them, and they are to be delivered into his hands for a time and times and half a time. In the Revelation, the same period is called forty-two months (Rev. xiii, 6). In Zechariah xiv the attack is upon Jerusalem, which I take to mean the Church; and there, too, the attack is to be successful, and only to be ended by the coming of Christ. So, I think we have abundant cause to expect troublous times."

"I don't see why you should expect all those things now," said the young lady. "Those prophecies have been unfulfilled for centuries, and may, perhaps, be unfulfilled for centuries more."

"Our Lord gave us two signs," said the Wayfarer, "by which we might know the times of the end. First, He said that Jerusalem should be trodden down of the Gentiles until the times of the Gentiles should be fulfilled, and then He said that the Gospel must be preached in all nations for a witness, and then should the end come. Well, Jerusalem is no longer trodden down by the Gentiles. Palestine is to be, under the League of Nations, a national home for the Jews, and the League has committed the administration to Great Britain. Then again, there is now no country in the world to which the Gospel has not been preached. Thibet was, I think, the last to open its doors. So that both those signs are fulfilled, and we may now look for the Second coming of Christ, the taking away of His people and then the final persecution."

"Then do you mean that Christ's people will not have to go through that final persecution?" asked the young lady.

"That is a difficult question," said the Wayfarer. "On the one hand it is said, both in Daniel and in Revelation, that the Anti-Christ is to make war with the saints, and to overcome them, and that they are to be delivered into his hands for time, times and a half, or for three and a half years. On the other hand, Christ said (Luke xxi, 26) 'Watch ye and pray always that ye may be counted worthy (R.V. that ye

may prevail) to escape all those things that shall come to pass, and to stand before the Son of man.' So it seems that those who are watching will escape—will be caught away, I presume, at Christ's coming, but that the rest will have to go through the persecution."

"And the persecution is to last for time, times and a half," said the young man. "What does that mean?"

"I can't tell you," said the Wayfarer. "That period is named many times in the Bible. Daniel (vii, 25) calls it time, times and half a time, in the Book of Revelation we read of a thousand two hundred and three score days (xii, 6); time, times and half a time (Rev. xii, 14), and in chapter xiii, 5, we read of forty and two months; and, strangely enough, in that same 13th chapter, we have one of the cruel characteristics of modern unionism (an essential feature of the persecuting spirit of modern Democracy, and one that is encouraged by the present Government), that no man should be allowed to buy or sell unless he had the mark of the Beast. The exact particulars God does not yet permit us to know. Some people think that the great persecution is to last, literally, three and a half years. I sincerely hope that a day does not here stand for a year, as in some parts of the Bible it does; for that would mean 1260 years of persecution."

"All that sounds very dreadful," said the young lady. "Certainly Communism is growing; and certainly in Russia the persecution has begun; and no one seems to know how it can be stopped. . . . What can we do?"

"Nineveh, for its wickedness, was threatened with destruction," said the Wayfarer, "but when the Ninevites repented, the destruction was postponed for over a century. So organised Christendom is threatened now. But if it were possible for organised Christendom to repent of its idolatries, its falsehoods, its worldliness, its manifold corruptions, and if Christendom could return to the purity and simplicity of its first days—then Christendom, too, might be similarly reprieved. In the meantime there are always the faithful few, the salt of the earth, like the ten, who, if they had been found in Sodom, would have saved it—for whose sake it may be that the judgement of Christendom has been hitherto restrained. And for individuals there is the same hope. If you and I will repent of our sins and watch and pray, there is always the hope that we may individually be counted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

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Diocesan Church House, George-st.,
Sydney.

STATE SCHOOL. Population in N.S.W.

Interesting figures are now available as
to the present child population of the State
Schools in N.S.W. Approximately 57 per
cent. belong to the Church of England, 13
per cent. to the Methodists, 12 per cent. to
the Presbyterians, 11 per cent. to the Roman
Catholics, and 7 per cent. to other denomina-
tions.

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October 12, 1931.

My Dear Boys and Girls,

These are times when boys and girls should learn to work hard, so that when they go out into the world, they will be no "lazy bones," or easy-going people, but earnest and hard-working. This land of Australia does not want drones or schemers or people who look for money and give no worthwhile return.

I heard of a boy who had left school about six weeks. He wanted to leave school, for he had come to the conclusion that it would be far more interesting to go to work and make heaps of money than to be at school learning hard lessons. But generally you find out afterwards that school is not such a bad place, after all. There are many boys and girls who love school a good deal better after they have left it, than they did when they were there. One day this lad saw an advertisement in the paper—"Wanted, a boy," and so he said to his mother, "That's the very thing," and she thought he had better apply for it. So he washed his face, and combed and brushed his hair, and put on a clean collar, and he looked quite smart. When he arrived at the office the master happened to be there, and he was told to sit down. The master seemed to be very busy writing, and for a moment or two he did not look up. "What do you want, my boy?" he said after a time. The boy smiled and said, "I have come to see about the situation. The master looked at him, and his first question was rather a curious one. He said, "What time do you get up in the morning?" Now that was touching a rather tender spot. He did not care about going to bed at night, and in the morning he was always a bit sleepy and kept his eyes fast closed when he should have been up. There was only one morning in the whole year when he did get up early, and that was on Christmas morning, at two o'clock, to see what was in his stocking.

I do not know what answer the boy gave to that question. But the master spoke to him again, and said, "I hope you are a trustworthy boy. You can never be trusted unless you are worthy of trust. Take that pen and piece of paper and write down your name and address, and let me see what kind of

a writer you are." Afterwards the master said, "That's all right; you can start on Monday morning at eight o'clock." The boy thanked him, and off he went, but when he had got about twenty yards he suddenly stopped; he remembered that the master had said nothing about wages. "I hope he does not think I am going to work for nothing," he thought, so he went back to make sure. "Please, sir," he said, "You didn't say anything about wages." "Didn't I?" said the master. "I'll tell you what I'll do; I'll give you what you deserve." In another minute the boy was outside, and he began chuckling to himself, and said, "If I'm going to get the wages I deserve, they're going to be big ones, because I'm going to deserve them." Some older people will tell you that there are many people who seem to get a great deal more than they deserve, both of sorrow and of joy; but I am not thinking of them just now. I am thinking of the best things that life can give you, things that make life rich and beautiful and happy and useful. These things do not come by luck or chance. We sow them and we reap them, just as we always reap what we sow.

Your Friend,
THE EDITOR.

AN OLD CHURCH CUSTOM.

The passing of a former parish clerk (or vergier) in this district calls to mind the powers that these worthies used to possess and exercise. It is on record that a vergier once carried, besides a dog whip, a wand with a fox-brush on one end and a knob on the other. Women sleepers during service were awakened with the brush; men were brought back from dreams to reality by a smart rap on the head with the knob.

The Parish Church records show that the Dursley boys of the seventeenth century were not so perfect in their behaviour at Divine Service that they could be judiciously left to themselves. So in 1657, the churchwardens paid to "John Stockwell, Master Correcter of the boys," six shillings; in 1658, "To Walter Jenkins, for keeping the boys," two shillings and sixpence; and in 1694, "To John Mills, for beating ye boys," three shillings. Let us hope that this "catechizing" was serviceable to the boys in after years.

You know the cat that stays out all night, licks the cream off the milk while it waits for you to open the door to get your morning paper and then rubs itself against your leg and purrs! !

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Bishop of Birmingham and His Attackers.
Evangelicals and the Prayer Book.
Garrisoning the Heart.
General Synod.
Pastoral from the Archbishops and Bishops.
Rally of Sydney Churchmen.
Wayside Musings.

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EDITORIAL.

Amateur Economists.

IN an address at Hamilton, a suburb of Newcastle, New South Wales, the Bishop of Armidale (the Right Rev. J. S. Moyes), as reported at length in the papers, made a vigorous attack on our bankers and banking system. Amongst other things, he said, "the banking policy is not for the good of the community, though its return to shareholders may well provoke envy. . . . To-day the bulk of banking was in the hands of a few large joint stock banks, with depositors running into many millions. Shareholders for the most part were ciphers. . . . The immense power wielded by the banks was in the hands of a small oligarchy of rich men."

We quite freely admit ourselves to be amateurs in Economics, but still we try to exercise common sense. We fail to see what point the good Bishop is driving at. The Bishop thinks "the banking policy is not for the good of the community." This may suit Mr. Theodore and the two-up school of economists; as witness the speech a few days later at Balmain. Our own opinion is that but for the Banks and the Bankers our finances at the present moment would be in an absolute state of chaos. Then as to the statement that the "return to shareholders may well provoke envy." This we consider hardly fair. Some of the banks have

already failed, and the shareholders have lost money. Others of the smaller banks are stated on the best authority available to us to be in a precarious condition. Take one of the strongest and oldest of Australian banks—the Commercial Banking Company of Sydney. Their shares could be bought a few weeks ago on any Stock Exchange in Australia almost at par. And even this morning, after the recent general boosting in the daily papers, a share for which £12 was originally paid only brings £14/10/-. These can be bought by anybody—rich and poor alike. When we consider the general advance of Australia during all the years that this Company has been engaged in business, and when we consider the ability and force of the many men who have controlled its affairs, and we now find that the Company is still practically where it was at the beginning, we think the reference to dividend hardly justifiable. In our opinion, it will be a sorry day for Australia when the control of the Banks is handed over to the Professional Politicians. We would rather see a committee of Bishops manage it than that!

Evangelistic Efforts.

WE have noted with much interest that both the Melbourne and Newcastle Dioceses are planning diocesan-wide Evangelistic missions for May of 1932. This is a step in the right direction. We wish God-speed to the arrangements and earnestly pray that a revival of real religion may break out in these two important dioceses, and that the fire will spread beyond their bounds. That our lands needs a spiritual awakening is beyond question. Many causes have led to the spiritual famine which prevails and to the lethargic spirit which seems to hang like a pall over so many lives. Nevertheless we believe that deep down there is much soul hunger, and therefore no hour could be more opportune for a great Evangelistic sweep than the present. We are convinced that the right notes must be sounded. Less ecclesiasticism, more humanity; less religiousness, more Christianity; less importance, more sincerity is our need to-day if we are to compel the wanderer and the dull in soul to come in. Evangelicals have an Evangel or they have nothing. We do not stand for a special type of service, conducted in any particular way. Our contribution to the Church is our message—the all-important message of Gospel-life through Christ's atoning death. Conviction and experience are the essentials of its delivery, and it is the lack of these, conspicuously absent, which is the cause of so much spiritual stagnation to-day. The clamant call is to apply

ourselves in the strength which Christ supplies to our Message. We need no new Gospel, but let us see that we speak in the language people can understand, and not in archaic phrases and ancient shibboleths which none but the initiated can understand. The message must not merely pass from the pulpit, but from lip to lip as in the early days of Christianity. And we must not just live on past experiences, we must tell out and show what Christ is now to and in our lives. A great door—open and effectual—is before us and we trust that Evangelicals will be in the forefront of all Evangelistic enterprise. But mere moral standard is not enough; abundant energy and noise will not suffice; a goodness and piety removed from understanding of the difficulties and temptations of the masses will not alone make efficient Evangelists. Sufficiency comes only from God. Enthusiasm for Christ is needed. Christians magnetised by Christ and marked with unflinching optimism—and then faithful—are the people God will use and even more is needed. The world waits for Christians who will make themselves felt. The jibes flung at the Christian forces of our land are, that much talk is done, that the routine of worship goes on, but that Christians belie their profession. The world wants to see them different,—the beauty and goodness of their lives telling—the power of the living Christ emanating from them in their daily walk. If such strong, sturdily witness is seen, the world will assuredly respond.

Spain.

THE indications are that in Spain republicanism has this time come to stay. If this is so it will certainly have far-reaching effects. Already there has been shown a bitter feeling on the part of many against the great religious houses. These are reported to be very large property owners. They have had a long reign of power in Spain. They have not used their power well. The people of Spain have for centuries been poorly educated and badly governed. The proportion of illiterates is estimated at 50 per cent. of the population. The Church has earned an unenviable reputation, chiefly through the Religious Houses, for tyranny and oppression and religious bitterness. Last century an effort was made (the Church of Ireland being chiefly responsible) for the Establishment of a Protestant Episcopal Church in Spain. A Bishop was consecrated and good work was done. There are still some scattered congregations, but they are without a chief pastor and without proper organisation. They have been greatly hampered by restrictive legislation.