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**The Congregational Union.**

(Continued from p. 3.)

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

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

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

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

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



**About Your Mother.**

(By Rev. J. R. Miller.)

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

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

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

Now, what about this mother of yours? Do you think you appreciate her at her true worth? Do you think you are returning to her in the worthiest way the love which she has lavished upon you through the years?

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

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

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

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

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

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

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

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

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

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

**A WISE REPLY.**

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

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

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

**A Paper for Church of England People**

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Ballarat Synod.

Leader—Empire Day.

Mass Meeting of Evangelical Churchmen.

Melbourne Evangelical Campaign.

Quiet Moments.—Gospel Prohibition.

The Irish—Religious and Political.

Wayside Musings.

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**EDITORIAL.**

**The Death of French President.**

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

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

**The Protestant Dictionary.**

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

**Law and Order.**

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

**Empire Day.**

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

When Lord Palmerston, as a young man, was seeking election to the House of Commons, he was asked at a meeting, "Will you support such and such a measure, if returned?"

"I will," said Lord Palmerston, at which half the audience cheered, "not," continued his Lordship, amid vociferous counter cheering, "tell you." Then the whole crowd roared together.

## TO PARENTS & GUARDIANS

YOU ARE RESPONSIBLE FOR THE WELFARE OF YOUR BOYS AND GIRLS. After recent events, are you alive to your responsibilities?

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It is of practical wisdom that the apostle here speaks: And especially of practical wisdom in the affairs of the Kingdom of God. There are two words in this verse that arrest our attention—

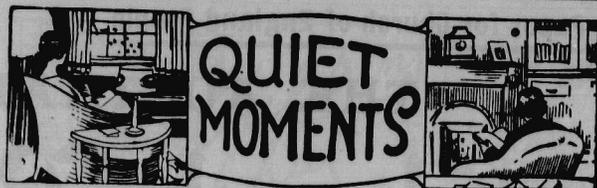
(1) The usual word for "time" in the New Testament is the word "chronos," which we have in our English words chronometer and chronology. Chronos stands for time in its ordinary meaning as duration. But the word used here is a different one. It comes from the root "to cut," and means time in sections or seasons or points. In common use it might mean "the nick of time."

(2) The word redeem means to buy back or to buy again. The form used here means to buy for one's self or for one's own advantage.

Hence we have in the margin of the Revised Version the rendering "buy up the opportunity." It is quite true that the days are evil. The trend of things—the general current of events—is away from God, not towards Him. The spirit of the age is hostile rather than helpful. Yet time as it passes brings opportunities. These opportunities we must seize. We must turn them to a spiritual advantage. They are each of them only in the market for life for a short time. We must make them our own for the Kingdom's sake. Christians must be alert and active. Things will not come right of themselves.

II. "Wherefore be NOT foolish, BUT understand what the will of the Lord is."

The word "foolish" is also of interest. It means "without mind," "silly," "senseless," "without proper



## Gospel Prohibition.

IN a recent issue we published in this column a very helpful article by the late Bishop Handley Moule, on the Total Abstinence of the Gospel. This week we ask our readers to consider a kindred subject—Gospel Prohibition.

The Bishop wrote of the fourth chapter of the Epistle to the Ephesians. May we turn now to the fifth chapter of that Epistle. There we have the word "NOT" occurring three times with strong emphasis in a passage of great interest.

The general heading of the paragraph is: "Look, therefore, carefully how ye walk." "Walk," we remember, is a characteristic word of this Epistle. It occurs in seven places altogether, of which this is the last. Here the believer is enjoined to walk circumspectly or carefully. Then follow the three prohibitions we refer to—three red flags to warn the Christian pilgrim of danger. Three times in succession the word "Not" rings out sharp and clear. But the case is not left in negation.

In each instance where evil is prohibited a positive good is enjoined. "Not . . . but . . ." The prohibition is accompanied by an exhortation.

I. "Walk NOT as unwise, BUT as wise, redeeming the time because the days are evil."

It is of practical wisdom that the apostle here speaks: And especially of practical wisdom in the affairs of the Kingdom of God. There are two words in this verse that arrest our attention—

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II. "Wherefore be NOT foolish, BUT understand what the will of the Lord is."

The word "foolish" is also of interest. It means "without mind," "silly," "senseless," "without proper

heart or feeling," "without proper understanding." It occurs eleven times in the New Testament. Of these only twice in the gospels; and on both occasions it is used by our Lord. It may help us to turn to these two places.

The first is Luke xi. 40. Our Lord was dining at the house of a Pharisee. The host wondered that our Lord omitted the ceremonial washing before dinner. "And the Lord said unto him: 'Now do ye Pharisees cleanse the outside of the cup and of the platter, but your inward part is full of extortion and wickedness. Ye FOOLS.' They did not understand, they had no heart for THE WILL OF GOD IN SPIRITUAL THINGS.

The second use of the word by our Lord is in the following chapter at verse 20. Here in the parable of the rich farmer, God speaks and says: "Thou FOOL, this night thy soul shall be required of thee." This man had no understanding or sympathy with THE WILL OF GOD IN MATERIAL THINGS.

III. This brings us to the third prohibition in this paragraph with its accompanying exhortation. "And be NOT drunken with wine wherein is riot, BUT be filled with the Spirit." Drunkenness is here prohibited: the fullness of the Spiritual life is enjoined. The use of wine is not prohibited in the Scriptures.

Alcohol, as we have it to-day, was not then known. Wines were not "fortified" as they are now with alcohol, nor were spirituous liquors made. The drink trade to-day is a distinct menace. And the recent fashion of cocktail parties makes it worse than ever. Total Abstinence is not enjoined in the Bible, but in view of all the present-day circumstances, it seems to us much the better part.

"There's a little public house  
That everyone should close,  
And that's the public house  
Just underneath your nose."

What a contrast to the drunkards' revelry is the experience of the Spirit-filled Christian.

- (1) There is true joy. "Speaking to yourselves in psalms and hymns and spiritual songs."
- (2) There is gratitude instead of the constant grumbings, domestic and social, of the drunkard. "Giving thanks always for all things."
- (3) There is seamliness and order. "Subjecting yourselves one to another in the fear of Christ."

It has often been pointed out that the Exhortation "Be filled," is in the present tense. This means continuous action, a constant experience, and not just a momentary act. But it will be noticed that the two preceding exhortations are in the same tense. Our understanding the will of the Lord is to be continuous, implying a constant and growing knowledge of the Scriptures. And our "buying up the opportunity" is also to be continuous. Every day "in season and out of season" the believer is to be on duty for his Master.

## The Irish—Religious and Political.

By Thomas Knox, J.P. (Co. Fermanagh).

RELIGION and politics are inseparably connected in Ireland. Of the population of 4,500,000, one-third belong to the six Counties: Londonderry, Antrim, Down, Armagh, Tyrone, and Fermanagh, and three-fourths of these are Protestants. In the remaining twenty-six Counties—three-fourths were, ten years ago, Roman Catholics, the remaining one-fourth (Protestants) have been greatly reduced in numbers by the persecutions of the past ten years. The Romanists in North and South are slavishly subject to priestly domination, and it is a noted fact that the Roman Catholic Church in Ireland can accommodate itself to any political change of parties, and thus in the end master both the political and religious beliefs of its people. The influence of the Irish Roman Catholic Church cannot be fully comprehended except by people who have lived in Ireland. The priests assert control over their people to such an extent that open-minded members of that Church will frankly admit there is no use endeavouring to accumulate wealth; as the priests command it, for their various propaganda, such as building up monasteries, convents, churches, and other institutions, without ever publishing an account how the money has been expended. These buildings dominate even the poorest villages.

A few examples will explain the strategy used. The Irish priest will arrange the disposition of the property, little as it may be, by drawing up Wills for the dying. A case of this kind may be contested by relatives in a free country, such happened in the Court of Quarter Sessions held in Enniskillen a few years ago. The three daughters of an old, illiterate man, whose will the priest had made, came over from Scotland, where they had acquired some spirit of independence, and contested the will, when the priest had to admit that he dictated the contents, and made the old, dying man give his entire accumulation to a Chinese Mission. He also had to admit that the old man knew nothing of the same mission. The girls justly won their case. If they had resided in Ireland they dare not question the action of the priest, or contest his doings.

Another curious custom exists in the North of Ireland, to extort money from the Romanists. At the burial service of their members, the coffin is placed before the altar rails and the priest practically auctions the deceased. Sometimes he uses abusive language towards those who place the money on the lid of the coffin; comparing their offering as too small for their circumstances while others in greater poverty give more. I have known of £800 thus contributed at one funeral. It is an unforgivable offence for any relation to fail in so contributing, or any at whose burial contributions have been given. When any of the contributing family die, relatives of the former are expected to pay up.

Supposed relics of saints, or of the Virgin, are established anywhere, and from the superstitious beliefs of these poor people gold mines for the Church can thus be established. Such a place is a small island in Lough Derg, Co., Donegal, styled St. Patrick's Purgatory; where thousands of Roman Catholics from all over Ireland, and some from England and the States of America, make a yearly pilgrimage to do penance in and round the buildings covering the little island. This station is open from 20th June each year till 15th August. The rigour of the performance I leave to imagination, but the wealth obtained, I have heard discussed in a railway carriage, between two young priests from England, returning from making their station as a "real gold mine."

Another intolerable act of priestcraft is the insinuation to mothers in their homes, if they had married a Protestant, that their marriage was invalid and the children born in marriage illegitimate. As a result, deaths have followed from fear of the Roman Catholic Church. In the city of Derry, where such a sad event occurred, the relatives of the poor mother stole the corpse during the husband's temporary absence. The case occupied the Law Courts for a day; the husband was awarded damages for breaking and entering, but did not recover the dead body of his wife, the Roman Catholic Church had interred it. They verily will "Compass sea and land to make a proselyte." I presided in Petty Sessions Courts where trumped up cases by the priests came up through their endeavour to get possession of children of mixed marriages. Protestants should eschew mixed marriages.

The Protestants of the North, who are of good Scotch descent, are certainly to be commended for their loyalty to King and Empire and refusal to become slaves to such tyranny. They are mainly of the Evangelical Church of Ireland, Presbyterians and

Methodists. The Right Rev. Dr. Darcy, Primate of the Church of Ireland, is a most broad-minded Christian; always ready to take the pulpit, in Presbyterian or Methodist Churches. The Orange Society in the North has for its fundamental rule: "Civil and religious liberty," at the same time protesting, as all Protestants should, against Roman error. It behoves those Protestants and all others to make their Protestantism go further and be devout supporters of their Christian liberty. The Protestants remaining in the South are loyal and true under great difficulties. They have been driven out of any occupation they held under the local government, so different to the North, where no person has been penalized on account of religion. The aim of the Roman Catholic Church is to have not only Ireland, but England restored to pre-Reformation times. It is well known the Church of England is white-anted with Roman Jesuit priests, who have taken Orders for that purpose in the church. Reformation was only partly carried out in Ireland at the time.

People living at such a distance from Ireland as Australia is, cannot conceive the necessity for two governments in such a small island. The inhabitants of the North are a clean, industrious, loyal, God-fearing people, who treasure their descent, position and an open Bible. The Romanists are slavishly under priests' rule, and filled up with perverted historical wrongs, and grievances. This perversion of the truth has been very much accentuated since 1900; from which time the books on history and reading were given over to the Roman priests for selection in the National Schools under their jurisdiction; more than three-fourth of the Schools in the South; this combined with the hatred of England, and false propaganda promulgated by young men returned from the States of America, and other countries, ended in formation of Sinn Fin; and the old school of Nationalists, who were troublesome enough in their day, were thrown into oblivion. They were too slow for the new bloods, so the English, anxious to settle the trouble in Ireland, the South being a thorn in the side of England, got the two parties to meet in conference with the British Government and formulate an agreement; that was in 1920; when both the Northern and Southern Governments were to function on stipulated lines. The Belfast Government functioned and was opened by the King in person. The Southerners backed out of this agreement, set up the Irish Republican Army, and invaded the North in bands, which were augmented by Romanists of the North, who directed their raids on homes of loyalists, mostly at night; were carried off and shot unoffending citizens. Even in the city of Belfast, and elsewhere, people were in terror of being shot down in crowded trams, or trains. As an example of their many atrocities; a retired Archdeacon of the Church of Ireland, aged 87, was taken from his bed at 2 o'clock in the night, from his home where he lived with his aged sister, shot, and deposited in the lawn; his body was found next morning. This was in County Cavan. In many villages and country districts as many as seven would be thus murdered in several distant places of a night. This state of terror and slaughter could be no longer endured, so the loyalists banded themselves together, and patrolled the roads in relief squads, every night; and finally, when suffering was beyond endurance, they carried out reprisals; that is, they took an equal number of known murderers from their homes and shot them.

This was brought terror into the cowards' hearts. The young men of these volunteers were legalized into a force termed the B. Police. This force, fortunately, still is extant, and many again be requisitioned to stem the likely repetition of such outrages, as De Valera is in power, and he never admitted a partition of Ireland. His latest statements are all Ireland a Republic—The "B's" may again have to defend their homes. In Southern Ireland, where loyalists were being slaughtered with impunity; the "Blacks" and "Tans" were enlisted to restore law and order. The "Blacks," from their uniform, were members of the R.I. Constabulary; and the "Tans" of the British Army. Many of the much maligned body were shot from behind hedges, in the dark of the night. The late Michael Collins, a Cabinet Minister in the Free State Parliament set up in 1922 in Dublin, led an armed body of rebels in his native place in Cork, and from behind a wall, by the roadside, shot 14 "Blacks" and "Tans" patrolling the roads. Not satisfied by shooting them, cut up their bodies into quarters and threw them into the fields. By a wonderful coincidence, he was ambushed and slain in the same place 12 months afterwards by his former friends.

The suffering of loyalists during the years 1920-22 in the South was indescribable. Many lost all through shootings, burnings, and raids, and were glad if they escaped alive.

Lloyd George, early in 1922, before he went to a Conference in Washington, signed

a pact giving these rebels more almost than they asked. This ever ambitious politician wanted to have the news to parade before this conference, "he had settled the Irish question," which no previous statesman was able to do. He signed away the liberties of loyalists, granted a Republic in everything, almost, by name, and in so doing forgot there existed a Parliament in Belfast, functioning for two years, which had been opened by the King in 1920. The Northern loyalists, for peace sake, had accepted this parliament and remained with a representation at Westminster; but Lloyd George's hasty act placed them in a fresh dilemma and they had to reopen their case in the British Parliament to prevent their inclusion in the all Ireland Republic. The oath of allegiance, the only link binding the South to England's King is now to go, according to De Valera's dictum.

Before the election in England in 1922, as a member of the Unionist Council in Belfast, I was one of a deputation of several hundred to visit every constituency in Great Britain, to secure a Unionist Parliament returned to power, and defeat our enemy, Lloyd George. I can never forget the crowd who gathered round me at Saffron Walden. They were refugees from Southern Ireland, men and women of over 80 were in the party, shedding copious tears when they thought of all they came through to save their lives. Some deputationist work I went through in the North of England in 1923, and witnessed the same, the scenes to testify as to the sadness of their lot—Refugees fled from their homes in both north and south as far afield as Canada and never returned.

The tragedy of Ireland's history is inconceivable from such a distance as this, "Ireland Free," "Ireland a nation once again," put up by the agitators makes one think; was Ireland not free under the Union; was she ever a nation; when the calumny of Conquering England came into her history. The facts are, in 1155 the Pope Adrian IV, begged the King of England to take charge of Ireland. In 1172 Pope Alexander III, confirmed this by several letters, at present preserved in the Black Book of the Exchequer. Henry II. went to Ireland and was met at Waterford by the Archbishops and Bishops of Ireland, who received him as King and Lord of Ireland, vowing loyal obedience and fealty to him, and his successors for ever. These prelates were followed by the Kings of Cork, Limerick, Ossory, Meath, and Waterford; and later by Rodrick O'Connor, King of Connaught. All these accepted Henry II. of England as their Lord and King, swearing to be loyal to him and his successors for ever. Thus Ireland was saved from fighting factions and chaotic rule which these discontented mourners brood over, as "Conquering" England and "Free Ireland," and the so-called "nation once again." During succeeding centuries bloodshed was prevalent all over Europe as well as oppression. Edward the First, "The Hammer of the Scots," wrought no less havoc in the days of Wallace than Essex and Sir John Perrot in the time of Elizabeth. Ireland had her Ormande and Oliver Cromwell, Scotland her Claverhouse, and the butcher Cumberland. Scotland did not settle down dependent to brood over her grievance, she entered England as peaceful trader, mechanic, etc., and "spoiled Egypt" in her own country, while the Southern Irish could only live on their grievances.

It is a well known fact that when the Wyndham Land Act was passed in 1903, making every peasant or farmer owner of his own land, at the expense of England, the late John Dillon leader in the Nationalist Party hastened to obstruct its passage, fearing the Irish genius for a grievance might perish from starvation if it became law. The mighty Lloyd George, just before the war, had two acts passed which the opponents described as "rank piracy," and which were not applicable to Ireland. The National Insurance and the Land Allotment Acts—thus providing greater freedom than given to England.

The Conscriptio Act passed in 1918 for the British Isles had to be withdrawn from Ireland, on account of the denunciations and curses openly proclaimed by hundreds of priests in Southern Ireland. The curse on supporters of Conscriptio and the Roman and blessing on those who resisted, are too horrible to relate. This fierce denunciation was made in the chapels after Mass, and many co-religionists of the regular army at the same time being slaughtered by the enemy, and recruits so desperately wanted to fill the depleted ranks, and such characters as Roger Casement in the enemy's ranks behind the scenes, doing his part to suborn Irishmen from their allegiance—usual Roman tactics.

Ulster, without conscription, sent every man physically fit, and thus sent a greater proportion of their population (the Protestants) to the front than any other part of the Empire.

The curious medley of brooding visionaries, consisting of priests, political people (Continued on p. 12.)

WAYSIDE MUSINGS.

(By a Wayfarer.)

THE PROBLEM OF INSPIRATION.

"Do you believe the Bible?" asked one of the young men.

"Yes, certainly," said the older man. "Don't you?"

"Yes," said the young man, "I believe the Bible in a general way, but I'm not sure that I believe everything in it. Don't you find a lot of difficulties in it?"

"Yes," said the older man, "a terrible lot of difficulties, but I don't worry about them, because I recognize that they are mostly due to our ignorance. Every fresh discovery in Eastern Archeology solves some of our Bible difficulties; and for the rest we must wait for more light. But have you got any special difficulties in your mind?"

"Yes," said the young man. "The Bible says that Balaam's ass spoke, and that the Sun stood still when Joshua told it. I read in a religious paper the other day that Balaam's ass didn't speak at all; but that when Balaam hit it it groaned; and Balaam's guilty conscience made him think that it spoke. Which is true, the Bible or the Sydney religious newspaper?"

"Yes, I saw that passage," said the older man. "It was a review of some learned book or other by some wise clergyman. He was evidently one of those clever men, more learned than pious, who set out to deny or explain away everything in the Bible that is beyond the range of their own narrow experience. Unfortunately for his theory, horses and asses don't groan when they are struck; but little details like that don't worry a learned critic who is out to upset the authority of the Bible. The incident was miraculous; and so was the lengthening of Joshua's day; and neither of them can be explained by natural laws. But I can't imagine a better rebuke to the vanity of the prophet,—the centre of a great procession of nobles and their retinues,—than that his ass should be shown to be, when God willed it, as good a prophet as Balaam himself;—able to see spiritual realities which Balaam couldn't see. Are those your chief difficulties?"

"No," said the young man, "miracles like that are not real difficulties. We must admit that miracles belong to God, to be worked whenever He sees fit. The real difficulties are the moral ones. Don't you think it was a very wicked thing for the Israelites to invade Palestine as they did, and to slaughter whole nations of Canaanites,—men, women, and children!—Do you think that God ever really commanded it?"

"I do," said the older man, "and God meant it to be an object lesson to the world. Go into some of the special wards of our big hospitals, and see the suffering and disease caused directly by impurity and vile sin; and remember that these horrible diseases often descend to the third and fourth generation; and there learn God's attitude towards sensuality and impurity. Why should it be thought incredibly cruel when God sent His executioners to destroy those vile races rather than let them die out through their own villainy; and leave them, in the mean time, to contaminate other races? What kind of people they were you may learn from Genesis 19, the chapter that records the destruction of Sodom and Gomorrah. Why, in Sodom

not ten righteous people could be found."

"The men might have deserved to be destroyed by the Israelites," said the young man, "but it seems rather hard on the women and children. Surely they couldn't all have been so vile."

"When the men are wicked," answered the older man, "one doesn't see how the women could have been much better. But, in any case, I don't see the hardship. Death, in itself, is not an evil. Sudden death means that we are spared the pains and sorrows of old age, and from a slow death by disease. The heathen had a proverb: 'Those whom the gods love die young.' Then again, from the time that Sodom was destroyed, to the time when the Israelites were sent to destroy the whole race, was over 400 years. After that terrible warning, four centuries were given them for repentance, and they didn't learn righteousness in all that time. Moses said to the Israelites, 'Not for thy righteousness doth the Lord bring thee in to possess this land; but for the wickedness of these nations doth the Lord drive them out before thee' (Deut. 9: 5). The easy victories of the Israelites over vastly superior numbers, were almost certainly due to the degenerate feebleness of the Canaanite character and to their loss of manhood through national sin. Tennyson says of Sir Galahad,—

"My good sword cleaveth the casques of men,  
My good lance thrusteth sure,  
My strength is as the strength of ten,  
Because my heart is pure."

and in Scott's famous poem, Marmion's death is due to his sin,—

"It may not be; this giddy trance;  
Curse on you base marauder's lance;  
And doubly cursed my failing brand,  
A sinful heart makes feeble hand."

Those highly civilized Canaanites were, perhaps, the vilest race of whom we have any record. They deserved to be destroyed."

"I see," said the young man thoughtfully. "I have so often read in books by learned men, about the barbarity of the Israelitish conquests, that I never saw it from the true point of view."

"Learned men, with hearts estranged from God," said the older man, "men who know nothing of the power of the Gospel, very far removed from the meekness and gentleness of Christ, think to exalt their own ability by finding fault with the Bible, and with God's providential dealings with men as there recorded. To shake men's faith in the Bible is the Devil's most modern attack on revealed religion."

"Then you believe the Bible from beginning to end?" asked the young man.

"I do," answered the elder. "The Bible is God's great Revelation to man, telling him all he needs to know for his guidance from Earth to Heaven. It contains many difficulties,—perhaps because we are meant to have a probation of Faith, as well as a probation of conduct. God has made us rational creatures, and will hold us, we believe, responsible for our Belief as well as for our actions; and therefore He has never left us without sufficient guidance. Beginning with the Law of Nature, He next gave (at first to the Adamite race only), a revelation of Himself; then to the Abrahamic race, the Mosaic Law; and lastly, through that race, as trustees for the whole world, through Prophets, Evangelists and Apostles, the complete Revelation of His will, with as much instruction about the Past and the Future, as it concerns us to know."

"But are there, then, no mistakes in the Bible?" asked one of the young people.

"I have never found any," answered the elder. "Nor does it seem to me consistent with God's purpose that there should be any. Errors of translations there may be, errors of copyists, but errors in God's message to mankind, No!"

"I have a suggestion," said the young lady. "Let us write out our conversation and send it to the A.C.R. Perhaps the Editor, or some of its readers, may give us some further thoughts on this big subject, that may help us."

"Good idea," said the others, "let us start to write it now while it is fresh in our memories."

Melbourne Evangelistic Campaign.

THE well-prepared Melbourne Evangelistic Campaign began in earnest on Thursday last. Missioners and the Vicars in whose parishes the missions are to be held, assembled at Christ Church, South Yarra, for a quiet afternoon. This was conducted by the Archbishop of Melbourne, assisted by the Vicar and the Campaign Secretaries, the Revs. Geo. Green and E. J. Durance. In his usually clear and analytical way, the Archbishop led his hearers to the mountain top, dealing in his first address, with the Message of the Ascension, its meaning and value for to-day, and in his second address, with the spiritual barrenness and hunger of this day, of the failure of man's attempts to meet the situation, and that our Lord and Saviour, Jesus Christ, is alone able and willing to meet man's deepest needs and change the chaos of to-day into the things of His Kingdom. At eight o'clock that evening in St. Paul's Cathedral the Archbishop commissioned the Missioners for their responsible task in the following words:—"To our well-beloved in Christ. Greeting. We hereby commission you as a Missioner in this our Diocese, with prayer that you may be enlightened by the Holy Spirit to proclaim the Eternal Gospel of God, with love and power, for the conversion of sinners, the strengthening of believers and the building up of the Body of Christ."

(Signed by the Archbishop.)

The Archbishop gave a telling charge to the Missioners and then led the congregation in prayer. A hymn followed, and then the Rev. Roscoe Wilson spoke earnestly, searching words to the people. Most of the Missioners are Melbourne clergy, the visiting Missioners being the Bishops of Tasmania and Bendigo, Archdeacon Blackwood, of Hobart, and the Revs. S. H. Denman and W. J. Siddens, of Sydney.

What are we to believe?

In our last issue we commented on an utterance at the half-yearly meeting of the Congregational Union, by a minister of that Church, who said that people should not be classed as unbelievers, only because they did not believe in the Resurrection or in miracles.

In this morning's "Herald" we read of an address by a Mrs. Albert Littlejohn (and this also was said under the aegis of Congregationalism), in which she is reported to have said that people could not be expected to believe the contradictory teachings of the Bible; and that the whole Biblical presentation was unintelligent; and that there should be a Faith which could be understood.

We don't know what status Mrs. Littlejohn holds as a preacher in the Congregational Church; but we wonder how a Bible-satisfied such intellectual giants as Newton and Gladstone and Balfour can be pronounced by a lady-preacher to be contradictory and unintelligent; and something that cannot be understood. We should almost fancy that the lack of intelligence must be in this case conversely ascribed.

We should like to know what basis of belief Mrs. Littlejohn will recommend to us in place of this unintelligible and contradictory Bible. Shall we adopt the Koran or the Talmud; or shall every man be left to form a Creed and a Bible to satisfy his own notions?

Simple people like ourselves may indeed thank God that things that are hidden from some who are wise and prudent, have been in ten thousand instances, made plain and clear to babes.

C.M.S. Gleaner—Report Number.

The May number of the C.M.S. "Gleaner" for Australia and Tasmania contains the Story of the Year. The twenty pages with maps and illustrations give a fine resume of the year's operations. No aspect of the work overseas is left out, and several telling facts are recorded.

The Story of the Year ends—

"A survey of the activities of the Church Missionary Society of Australia and Tasmania must serve to bring home to all who read it how great can be the results of a fellowship such as ours. The actual cost in prayer and time and gifts to many who are linked up with our work is probably not very great. There are some, and a company of saints they are, who spend, and are spent, in this service they love. The thought often comes home to one, that if our work is so effective now, what would it be if we all were so filled with zeal that the cost to us in prayer and time and gifts was much more real than it is now?"

"The Story of the Year comes to our friends as a reminder of a great privilege. God in His wonderful love has redeemed us and has called us to be His witnesses. If our witness is to be really effective, we shall need to keep in mind the privilege of being witnesses and also how He has provided such an effective channel in C.M.S. This year let it be our aim to make the story more thrilling still, and full of great triumphs. 'Let the song go round the earth, Jesus Christ is King!'"

The Bishop of Jerusalem.

Principal of Wycliffe Hall Appointed.

The following statement was issued from Lambeth Palace:—

The Archbishop of Canterbury, after consultation with the Archbishop of York and the Bishop of London, has appointed the Rev. George Francis Graham-Brown, M.A., Principal of Wycliffe Hall, Oxford, to be Bishop of the Church of England in Jerusalem in succession to the late Bishop MacLennan.

Mr. Graham-Brown was born in China, his father being at the time a missionary of the China Inland Mission. He served with the Forces in the Great War, and was ordained in 1922, being appointed Vice-Principal of Wycliffe Hall a year later. He became Principal in 1925, and to commemorate the jubilee of the Hall in 1927, he conceived the idea of taking the students to spend their summer term in Palestine. This visit proved so successful that it has been repeated every second year, and the Principal has thus had opportunities of studying the Churches of the East, and has many friends among the Orthodox Armenians and others.

Since 1929 he has been a member of the Central Advisory Council for training for the ministry, and he served with distinction on the Commission of the Anglican Communion and Old Catholic Churches. His speech in Convocation in January, in support of the resolution approving inter-communication between Anglicans and Orthodox was a notable instance of Evangelical broad-mindedness. Mr. Graham-Brown is also a member of the Anglo-Russian Society of St. Sergius and St. Alban.

Hymns for Sundays and Holy Days.

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

Hymnal Companion.

May 22, Trinity Sunday.—Morning: 1, 263, 266, 40(141). Evening: 39(44), 363, 278, 300.

May 29, 1st S. aft. Trinity.—Morning: 360, 209, 277, 264. Evening: 324, 159, 422, 20.

June 5, 2nd S. aft. Trinity.—Morning: 12(371), 75, 424, 375(41). Evening: 383, 151, 401, 37.

A. & M.

May 22, Trinity Sunday.—Morning: 160, 164, 161, 166. Evening: 163, 162, 281, 22.

May 29, 1st S. aft. Trinity.—Morning: 224, 193, 431, 261. Evening: 520, 255, 437, 27.

June 5, 2nd S. aft. Trinity.—Morning: 731, 363, 435, 540. Evening: 220, 184, 428, 30.



The Bishop of Adelaide has appointed the Rev. E. A. North Ash to be Honorary Chaplain to the C.E.M.S. Hosted in Adelaide. Mr. North Ash was formerly Rector of St. Mary's, Waverley.

On Ascension Day in St. Andrew's Cathedral, the Archbishop of Sydney ordained Miss Gillespie, Head of the Deaconess House Sydney, Sister Couch, Sister Adelaide, Sister Joyce, Sister Dorothea, and Sister Elsie to the Order of Deaconesses. There was a representative congregation, the service proving most inspiring.

The Archbishop of Perth visited Busselton for the Centenary of that parish. Preaching in the evening of April 10, His Grace took as his text, Deut. 8: 2—"And thou shalt remember all the way which the Lord thy God led thee." He dwelt on the importance of history as a link binding us with the past, and a solemn reminder of our responsibility in the present and for the future.

At the last meeting of the Council of the Diocese of Melbourne, the Archbishop announced the appointment of Archdeacon Hancock as Archdeacon of Dandenong in succession to Dean Aickin, who had held the office since 1919. Archdeacon Hancock will carry on the duties of the Archdeacon of Dandenong in conjunction with his present position as Archdeacon of Melbourne.

Information is to hand that Mrs. Chambers, the wife of the Bishop of Central Tanganyika, accompanied by the Rev. J. C. Dunham, one of the European chaplains, in March climbed Mount Kilimanjaro (1900 ft.) and was able to look into the wonderful crater with its ice walls 500 ft. high. It was Mr. Dunham's third ascent, but a first effort on the part of Mrs. Chambers.

The Ven. J. C. Herring, Archdeacon of Geelong, Diocese of Melbourne, has accepted the living of St. Columba's, Hawthorn, in succession to the Rev. D. M. Deasey, and will probably be inducted early in June. He will retain the Archdeaconry of Geelong, and will, for the present, continue his work as Organising Secretary of the Home Mission Fund.

On Trinity Sunday the Archbishop of Brisbane will ordain in his Cathedral, the Rev. H. F. Wilkins to the Priesthood, and Mr. J. H. Marlow to the Diaconate. Mr. Marlow has been a student at Ridley College, Melbourne, and has recently obtained an Honours Degree in the University of Melbourne. He will be second curate of St. James', Toowoomba. Canon Stevenson will present the candidates, and the Rev. R. B. Massey will preach the sermon.

The Rev. Frederick Joseph Price has resigned the parish of Kapunda, Diocese of Adelaide, with Hamilton, his resignation taking effect on 30th June. Mr. Price has served in this diocese since 1910, and has done valuable work and has been personally beloved wherever he has worked—in Salisbury, Belair, Norwood and Kapunda. He will be greatly missed, but will carry with him into his retirement the best wishes of many of the clergy and of the laity.

The Vicar of Collingwood, Melbourne, writes:—"We feel great regret that Sister Flora, our Deaconess, has been compelled to send in her resignation, owing to ill-health and the necessity for rest. For 31 years she has laboured devotedly as Deacon-

ess in the industrial parishes of Melbourne, spending the last eight years here with us. She has accomplished wonderful work here, building up our Mothers' Union till it has become second to none in Melbourne, and proving herself quite a financial genius in raising money for our funds. Her successor will be Deaconess Violet Hodge.

The Bishop of Central Tanganyika, in his February quarterly letter, writes:—"On my way from Australia to the Diocese I broke my journey and at the request of the Archbishop of Capetown I confirmed 311 members of the Church of England congregations there. Many new and good friends were linked on to the Diocese. The Rev. E. W. Lashrey, M.A., Rector of St. John's, Wynberg, Capetown, has consented to be my commissary for South Africa. I hope the bond of fellowship between South and Central Africa may deepen to the glory of God and the strengthening of Christ's cause in this great Continent."

The West Australian Church News, in referring to the recent visit of the Bishop of Riverina to Perth, states:—"The Bishop of Riverina has now returned to his own diocese, but he has left us under a debt of gratitude to him for his work among us for over a fortnight. We understand that his stay at Guildford was very helpful, and that each night during the Convention at St. George's Cathedral he had a congregation of over 600, and that the missionary rally on April 18 was too large for the Burt Memorial Hall, and as once before, adjournment had to be made to St. George's Cathedral in order to find accommodation."

We extend our deep sympathy to the Rev. H. G. J. and Mrs. Howe in the death of Mrs. Madsen, wife of Professor John P. V. Madsen, of Sydney University. Mrs. Madsen was the daughter of the late Mr. E. W. Molesworth, a leading Churchman, who represented the Newtown electorate in the State Parliament for many years. She was interested in social and charitable work. The funeral was attended by members of the Senate of the University and of the Professorial Board, representatives of the legal and learned professions, and many personal friends and relatives. Mrs. Madsen was sister to Mrs. Howe.

Captain Cowland, of the Church Army, London, passed through Sydney last week and conferred with several clergy in view of the visit of his party to the Diocese early next year. The Archbishop of Melbourne, writing of the Captain's recent visit to that Diocese, states:—"Captain Cowland, of the Church Army, left us last week to go to Queensland. His Crusaders are with us still, and later on a report of their visit will be published. Meanwhile they have been doing a great work for God and His Church, for which we are all profoundly thankful. We pray that what they have done will make many men and women, young and old alike, give their lives to the service of God in the activities of His Church."

Canon and Mrs. Rook received a great farewell from St. Aidan's, Annandale, Sydney, last week, the Canon receiving a wallet of notes as a token of esteem in which he was held by the parishioners and people of Annandale. The gathering was attended by the Mayor and some of the aldermen of Annandale Council, and by a party of visitors from Chatswood. Speeches praising Canon Rook were delivered by the Mayor and the Revs. F. L. A. Schloeffel (Presbyterian), F. W. Walker (Methodist), and D. Creighton (Church of England, Hurlstone Park), and Mr. Marshall; the last-named mentioned the splendid work of Mrs. Rook, especially during the war. Canon Rook thanked the speakers, and said it had been a big thing to withdraw from the parish after 23 years. He expressed deep appreciation of the friendliness and help which he had received from all denominations in Annandale, and particularly for the help and co-operation of the ministers of the various churches.

**SEVAG**  
Brushing Lacquer  
HOME BRIGHTER—WORK LIGHTER  
Makes Your Feel the COMFORT of Your Home.



"Well arranged time is the surest mark of a well arranged mind."—Pitman.  
 "The night cometh when no man can work."—Jesus Christ.

#### MAY.

- 22nd—Trinity Sunday. It is idle to assert that this teaching is an addition to the original deposit, for it is but a definite statement of what is clear in Holy Scripture. There are not three Gods, though the ignorance of critics tries to foist such on to the Trinitarian belief.
- 23rd—Savonarola burned, 1498. Italy paid a great price for destroying her best and noblest sons.
- 24th—Empire Day. God save the King, And God save our Empire from the Bolshevik.
- 26th—Queen Mary born, 1867. Augustine of Canterbury died, 604 A.D. He did a great work, but it has been exaggerated in importance, and being forgotten that there was much Christianity in England before he came.
- 27th—The Venerable Bede born, 670 A.D. England produced this great scholar and translator of the Scriptures, thus early working for the Bible in the "Vulgar tongue."
- 29th—First Sunday after Trinity. Rome counts Sundays as after Pentecost, thus making clearer the English character of Trinity Sunday. Why should the Church of England be expected to assimilate the "Romans" in every detail? This date records the Restoration of Charles II. and the swing over from one extreme to another, which has marked the Church of England too often.
- 30th—Jerome of Prague martyred, 1416.
- 31st—Union Day of South Africa.

#### JUNE.

- 2nd—William Carey, the great Indian Missionary died, 1834.  
 Next issue of this paper.



#### Empire Day.

THE 24th May is the Empire Day of the British Family of Nations. On this day we remember two great Queens.

Queen Victoria, whose birthday it is, and who has been described as the Empire Builder. She always said "No," when politicians wanted to part with any territory.

And Queen Elizabeth, who will ever be remembered by every school boy. In her reign, on 24th May, 1572, Francis Drake sailed out of Plymouth with his two little ships to explore and to fight. In those days Spain ruled the waves, not Britain. When Drake, the peer of Nelson, went out of England, she hadn't a foot of oversea soil. Calais had been lost in a previous reign.

#### A Vast Change.

How vast is the change to-day. Thirteen million square miles, with nearly five hundred million of people. We own a quarter of the world's surface and a quarter of the human race. How wonderful has been the enterprise, the genius and courage of the British race, to gain and to hold so wonderfully the red dots spread over the map of the world.

And wherever the Flag flies, there is Liberty and Equality. Conditions are better under the British Flag than under any other rule. The Flag is essentially Christian. It is composed of three crosses: St. George, St. Andrew, St. Patrick. It reminds us of a Saviour, Sacrifice, and Unity.

Empire Day gives us the opportunity of showing our Unity to the world. We are under one flag and one King, who is the personal bond of unity that binds us together. Though oceans divide us, we are still one, a great Commonwealth of Nations, and Australia is not the least of them.

The National Anthem will be girding the earth. Let us thank God for our wonderful Empire. It is a day of promoting friendship and brotherhood. We must never forget that we are British. Let us be loyal to our own people and traditions, and make it our aim that we shall remain so.

#### Our Responsibility.

The greatness of our Empire casts a serious responsibility on all who are British. We are all more or less responsible to maintain the high ideals of life within the Empire.

History teaches us the lesson that all Empires, ancient and modern, have expanded, languished and decayed through false ideals, and is there any valid reason why the British Empire will not do the same? The answer largely rests with ourselves. It is eternally true that "Righteousness exalteth a Nation." We must continue to build on the old lines if we want to keep what we now possess. We must all be true patriots. Loyalty to our National standards is more essential than ever to-day.

#### The Call To-day.

The call to-day is to purge our national life from corruption. To pray for our Empire and to uphold the moral standards of our life. The permanent forces of the Empire are Moral Forces. They may be cradled in a manger because there is no room, they may be tortured on a cross or laid in a tomb, sealed and guarded. But before day-break they are out and alive, more fully alive for all they have endured. We may well ask, Where is the higher life, the nobler spirit, the patience, the brotherhood, the devotion to duty that we thought or hoped would be the legacies of the Great War?

Let us cultivate in ourselves and in others this higher life and so be worthy to hand to our children the meaning and value of our British ideals.

The world has moved a long way in the last hundred years towards a nobler conception of International Peace. The League of Nations represents a serious attempt to outlaw war in every field. Our Empire is passing through a very difficult period of economic stress undreamt of ten years ago. We need to exercise true Christian courage, believing as we do in the sovereignty of God and His willingness to guide and direct us as a people. Loyalty to Christ the King of Kings is a paramount necessity to national unity and recovery. He alone can invest human character with the qualities essential for progress and peace.

#### Master Divine.

We thank Thee for all new beginnings,  
 For this new day  
 With its opportunities of service to Thee  
 and communion with Thee.  
 We thank Thee for landmarks passed,  
 And new vistas opening ahead,  
 For new hope and new inspiration . . .  
 —(From "Prayers for an Indian College.")

## Mass Meeting of Evangelical Churchmen

AT THE CIVIC HALL, EXETER, ENGLAND.

### Criticism of the Oxford Movement.

THE Civic Hall, Exeter, was crowded in March, on the occasion of the meeting called by the West of England Evangelical Committee, under the Chairmanship of Sir Edgar Plummer. That it was a memorable meeting no one could doubt who saw the great concourse and witnessed its complete unanimity in witnessing to the Protestant Cause. Before the meeting Sir Edgar Plummer entertained the clergy who had come in from places as wide apart as the Lizard in Cornwall and Weymouth in Dorset, at the Rougemont Hotel, which presented, when Prebendary Hinde arrived, the appearance of a small Islington Conference.

### Four Dioceses Represented.

When the fifty clergy streamed on to the platform, and a number of well-known laymen, it was apparent that the whole of the four Dioceses of Exeter, Truro, Bath and Wells, and Salisbury were responding to the call of the Reformation, and determined to show a solid front to the aggression of the Oxford Movement and Anglo-Catholic claims. Besides those clergy and laymen who accepted Sir Edgar Plummer's invitation, sixty more clergy had sent their regrets at not being present and expressed their deep sympathy. The meeting was in connection with the movement represented by a Central Committee in London, drawn from all the Protestant Church societies, which has been called into being as a result of the centenary of the Oxford Movement and by the fact that this year is the four-hundredth anniversary of the Reformation.

The Exeter meeting is the first of a series of great meetings arranged in all the dioceses to uphold the Reformation Settlement and show up the Oxford Movement in its true light as antagonistic to the true background of the Church of England.

After hymns, prayer by the Rev. R. B. Moors, Chaplain of Torbay Hospital and reading of the Scripture by the Rev. C. Harris, Rector of Chudleigh, Sir Edgar Plummer said, before giving his address from the chair, that it was with very real regret that he had received a message from Sir Thomas Inskip regretting his inability to be present owing to unavoidable official engagements. It was a great disappointment to all, and particularly to Sir Thomas himself. The Rev. I. Siviter had kindly come to speak in his place.

### The Chairman.

Sir Edgar Plummer then said they were met as a body of Evangelical Churchmen who valued the old landmarks and honoured the Bible as the supreme authority in all matters of doubt. In that respect they differed from other sections of the Church who placed the Church first and claimed that the Church gave us the Bible. He made bold to say that if only the simple truths of the Bible were taught and the Gospel faithfully proclaimed from every pulpit there would be very few vacant seats in any of the churches. This year should be a memorable one for Englishmen, for it marked the fourth centenary of the Reformation. Did they value to-day, at their true worth, the great sacrifices

made by the reformers of four hundred years ago? Were those holy and heroic men to be forgotten? He feared that in some quarters they were being minimised and the formation of the Oxford Movement a century ago being applauded. He contended that the Oxford Movement of a century ago was a move by the High Church party to blanket the third centenary of the Reformation, and something very similar was being done to-day. If the Church wishes to commemorate any event it should be the Reformation.

### Prebendary Hinde.

Preb. H. W. Hinde (Vicar and Rural Dean of Islington) said the first danger which confronted the Church of England was sectarianism. They of the Church of England held a unique position in England; through the very fact of their establishment they had unique opportunities and grave responsibilities. After the rejection of the Prayer Book Measure there was started a campaign for the Disestablishment of the Church, and we know quite well who is at the back of it. That Movement was inaugurated and almost at once obtained the powerful support of the Bishop of Durham. Most of the causes espoused by him failed, but that was no reason why they should ignore or minimise the effect of his advocacy of disestablishment even if he himself did not lead it to success. There had also been brought before them a scheme for the maintenance of establishment with its privileges but without its national control, so that the Church could move along the lines of a national Church without necessarily representing the national religious mind. If that became the state of affairs they would find the Church moving along just those lines which the country showed so plainly at the time of the Prayer Book controversy was not the English conception or interpretation of Holy Scripture. If they lost their position as a national Church they would lose their opportunities of service.

His fear was that if any such thing as that took place they would become, even if they were still the same kind of Established Church, only one among many religious sects, and would have no more privileges, opportunities and responsibilities than any other.

The second of the dangers was episcopal aggrandisement. They had always been governed by bishops, but they had been governed by them hitherto through the weight or force of their personality.

They had been men of God—he did not say that the present ones were not—whose personal influence had been felt. They had their respect and esteem and they had looked up to them as truly fathers in God and had been led by them. But to-day—and it was no good attempting to hide it whether they put it down to the Prayer Book controversy or not—it was a fact that the Bishops were not held in the same esteem that they were. The attitude many took in regard to the Prayer Book Measure lowered them in the public mind. "The tendency to-day is for the Bishops to seek to acquire more power in their own hands."

One of the outcomes of the Enabling Act, which brought in the Church Assembly and was designed to give the laity more power, had been, strangely enough, to give more power into the hands of the Bishops. They saw that in the Prayer Book Measure, and by the way in which they presented the Measure when it last came before the Assembly. To-day things were play-

ing into the hands of the Bishops, and it was a fact that they were gradually getting into their grasp more power than they had. Things were centring more in them.

### Centralization.

Centralization was the third danger. It was part and parcel of that scheme. He was not going to say it was deliberate. It is the course of events. Things were becoming more and more centralized and getting into the hands of groups. In matters of finance dioceses sent their quotas to the Church Assembly Fund, but the dioceses had practically no power over the administration of those funds. Things were getting more and more under the dominance of the episcopate.

The fourth danger was modernism, in itself a kind of religion, but a negative one. It could do no more than disparage the accepted doctrines of the time without providing a substitute.

"We find ourselves in this position. We have our very position in the State being threatened."

There was rising in the country at the present time a new spirit of religious enquiry, a new desire after knowledge. The younger generation was asking for certainty and assurance as to what was the truth. The doctrinal position of the Church of England to-day was such that they did not know where they were.

They might say with perfect frankness that their position was to be found in the Book of Common Prayer and in the Thirty-nine Articles, and it was what they believed to be true. It was their doctrinal position. But they could not hide their heads from the fact that that was really not the case. It was the case on paper; it was not the case in fact. Why? Why was it that the country rejected the Revised Prayer Book?

The Revised Prayer Book was rejected because the country considered it inconsistent with Holy Scripture and that it went back upon the Reformation position. Since its rejection the Bishops, with one or two exceptions, had authorised the use of the Book, with the result that there was no longer uniformity in the churches.

Did they or did they not hold by the Thirty-nine Articles? No one looking down upon their country and reading their hearts and beholding what was going on in the churches would know what answer to give.

They were being asked to join in a celebration commemorating the Oxford Movement, a movement which believed in subscribing to the doctrines of the Church of Rome. It would be said that the Oxford Movement brought a greater reverence into church services, that it was responsible for increased devotion and cleaner churches; but he maintained that those things were brought about by the Evangelical revival. "In the eyes of the world this celebration will be the glorification of something which the man in the street will not be able to differentiate from Romanism."

"How can we honestly join in a commemoration of a movement that has brought this into the Church of England?" After all it is true, and no one can deny it, that our Thirty-nine Articles were drawn up by men who repudiated the doctrines of the Church of Rome.

### The Resolution.

The Chairman then moved the following resolution: "That this representa-

tive meeting of loyal Evangelical clergy and laity held at Exeter this 16th March, 1932, desires (1) to uphold the integrity of the Reformation Settlement and of the Thirty-nine Articles as the official standard doctrine in the Church of England; (2) expresses its dissent from those doctrines and practices which have been developed through the Oxford Movement and are inconsistent with the authorised standards of doctrine in the National Church; (3) that this meeting approves of a worthy celebration on a national scale of the Fourth Centenary of the Establishment of the Reformation in England."

### The Rev. I. Siviter.

This was seconded by Rev. I. Siviter, St. James's, Ilfracombe, who said the time had come when Evangelicals must speak. They had been keeping the peace too long at the expense of compromise. They had conceded this and given up that until at last they were merely tolerated by a large section of the Church, whose avowed intention, according to the "Church Times," was to make them as extinct as the Dodo. He claimed that the Evangelicals were the true sons of the Church which was emancipated from Rome 400 years ago; true sons of the Church which, in spite of traitors within and foes without, was still considered by the King, the Lords and Commons, the Protestant Reformed Religion. The Oxford Movement in 1833 was born in secrecy; it was nurtured in deceit; its method was lawlessness, and its goal, revolution in the Church of England.

"I am a member of this Diocese and a member of the Diocesan Conference, and I yield to none in my allegiance to the Bishop of this Diocese. I thank God for the stand he took—and I believe it was a lonely one—in his attitude towards the Prayer Book. I am happy to serve under him. During the seven years I have been in this Diocese I have never opposed him on one single point, but if he makes this Oxford Movement commemoration a Diocesan affair I shall be bound, in the interests of my conscience, peace and truth, to oppose it."

In conclusion, Mr. Siviter said the people to-day were indifferent, the Church was passionless, and the ministry uncertain. But there were signs of an awakening. What had they, as Evangelicals, to offer? They had an absolute revelation—the Bible; and they had an absolute atonement—Calvary. Their Thirty-nine Articles were full of these absolutes, and if they could give these to men they would get a hearing.

The resolution was carried unanimously.—"The Record."

### GOD REIGNS!

What matter if the clouds hang low?  
 What matter if the Bleak wags a bow?  
 What matter if I may not know  
 The reason why these things are so?  
 God reigns! I will be true.

No matter what I must resign,  
 No matter how the fires refine,  
 If I but with His image shine,  
 By faith I clasp His hand divine:  
 God reigns! I will be true.

### CHILD TRAINING.

Unless you teach your children to honour their father and mother, to love God and to reverence their king, and to treat with tenderness and kindly care all inferior creatures, to duly regard all things with even the semblance of life, and especially such as God has endowed with the power of giving us pleasure, as birds and flowers—unless you teach your children these things you will be educating Frankensteins and demons.—Ruskin.



## NEW SOUTH WALES.

## Diocese of Sydney.

## HOME MISSION FESTIVAL.

The Archbishop draws special attention to the Great Festival of the Home Mission Society, to be held in Sydney Town Hall, May 24. The Hon. Mr. Justice Harvey will preside, and among the speakers will be Captain Cowland, of the Church Army, London.

## CLERGY CONVENTION.

At Kurrajong, some 40 miles from Sydney, a Clergy Convention has been held from May 9 to 13. The Archbishop, in his letter to the diocese, drew attention to this gathering called for the deepening of the spiritual life and stated: "I promise to be a most useful opportunity for the Clergy to rest awhile from their busy occupied lives, and by waiting upon God, aided by helpful addresses, to find a veritable Mountain of Transfiguration from which they will return to their tasks invigorated and renewed in hope and purpose. I earnestly trust that many of my brethren will see their way thus to go apart and find new strength for ministerial efficiency."

## THE CHATSWOOD CONVENTION.

The Chatswood Convention will again be held this year in St. Paul's Church on the King's Birthday holiday. During the last two or three Conventions the Church has been quite full, including the choir stalls. A strong programme of speakers is announced for this year, as appears from our advertisement columns.

## HELPING THE UNEMPLOYED.

## Canon Hammond Explains His Scheme.

It was evident that a wave of sympathy swept over the Sydney Rotary Club recently when Canon Hammond explained, with vigour and eloquence, his scheme for settling people on the land in "pioneer" homes. He said that he had over 380 men staying with him, and the unemployed were few in number compared with the men—the new poor—who were anxious to regain their independence. He deplored the undermining of the health of the children as a result of the want of proper food. The aftermath of the depression period would be more calamitous, from that point of view, than the aftermath of the Great War. The men should be given a chance to work for themselves. It was better to have a hard time doing something than a hard time doing nothing. If men with idle land would give it for homes and for cultivation, or would offer it for a period they would see a revival of the spirit which animated the pioneers who had laid the foundations of nationhood. Over 20 pioneer homes had been built or were nearing completion, in the terms of his scheme. It was necessary not only to give, but to give wisely, and he urged his plan to Rotarians and others desirous of combating existing evils. Each home that was built was worth £1 per week, and he hoped to have 500 homes. A man with eight children built a four-roomed home with 230 worth of material, and grew a fine lot of vegetables at the same time. There were over 800 suitable applications to build such homes on idle land. To provide homes was the best way

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Chairman of Council: Hon. F. S. Boyce, K.C. C. C. THOROLD, M.A. (Oxon), Headmaster

to cope with violent notions of reform. Moreover, they would create in children a land-mindedness that would mean a great deal to Australia in the future. Instead of thinking of city life, they would turn naturally to a country life. He was going right ahead with his £60 home plan; if Noah had had a committee he would never have built the Ark. His appeal was on behalf of men of the first quality who abhorred the dole and who wanted to take their part as independent workers in a lovely country.

## ST. PAUL'S, REDFERN.

## Archdeacon Boyce Memorial.

The matter of the Memorial to the late Archdeacon Boyce came before the annual vestry meeting the other day, and a sketch of a bronze tablet, together with the suggested wording, were submitted and unanimously accepted. An application has been forwarded to His Grace the Archbishop for a faculty to proceed with the work. Notices encouraging if there are any objectors to the proposal have been posted in both porches, and if no objection is raised by the end of the month of April, the Archbishop will be notified and he will then probably issue a permission to erect the tablet. We should like to have it in its place and unveiled by the anniversary of the death of the Archdeacon, 27th May. The work is estimated to cost £115 and we have about £68 in hand. Further amounts are solicited from the late Archdeacon Boyce's friends and admirers.

## Diocese of Newcastle.

## DIOCESAN SYNOD.

The Bishop writes:—

"Synod is being summoned to meet on May 31, and there will be the usual Synod Service in the Cathedral at 8 p.m. on the previous evening. We shall have a good deal of important business to do in Synod, notably in connection with the proposed new Cathedral Ordinance. I hope there will be a large attendance of members, and especially that the Synodsmen representing country parishes will make an effort to be present. Attendance at Synod should be recognised by all its members as a matter of obligation. If any Synodsmen are unavoidably prevented from attending they should formally apply for leave of absence."

## GENERAL MISSION IN MAITLAND AREA.

Missions in the following parishes opened on April 30th:—

West Maitland, St. Mary's.—Rev. Wallace Bird.

West Maitland, St. Paul's.—Rev. J. S. Needham.

East Maitland.—The Bishop of Goulburn.

Morpeth.—The Right Rev. Bishop of Goulburn.

Homeville.—Rev. T. Armour.

Greta.—Rev. J. Elliott and Rev. C. W. Nicholls.

WallSEND.—Rev. C. W. T. Rogers.

Opening on May 14th:—

Adamstown.—The Bishop of Wangaratta and Rev. F. Travers.

Cardiff.—Rev. S. J. Houston.

Cessnock.—The Bishops of Gippsland and Armidale.

Hamilton.—The Bishop of Riverina and Mr. Voss.

Islington.—Captain Cowland (Church Army).

Lambton.—Rev. H. Davies.

Mayfield.—The Right Rev. Bishop Halford and Rev. F. Travers.

Newcastle, St. John's.—Rev. J. S. Needham.

New Lambton.—Rev. David Rettick.

Stockton.—Rev. Canon Langley.

Waratah.—Rev. T. Armour.

Wickham.—Rev. J. Benson and Bro. Peter.

## VICTORIA.

## Diocese of Melbourne.

## EVANGELISTIC MISSION.

The Archbishop writes:—

On May 15 our Diocesan Evangelistic Mission begins in many of the parishes, and will be continued in others during the next three months. A list of these parishes will be appearing in due course. I am inviting the Missioners and the clergy in whose parishes Missions will be held, to a Quiet Afternoon at Christ Church, South Yarra, on Thursday, May 12. This will be followed by a Service at 8 p.m. in the Cathedral in order to Commission the Missioners for their work. A Mission will be held at the Cathedral, beginning with a service of preparation, on May 14, at 8 p.m., and concluding with a service of Thanksgiving on May 23 at 8 p.m. We need to pray for God's blessing that all these efforts, whether in the parishes or at the Cathedral, may be blessed by God and used for His glory in the Diocese. Several parishes are having Conventions for the complete teaching of their own people. In some parishes nothing is being done at present, but probably an effort will be made later on. Everywhere we want to pray for greater courage in winning others for God. Our danger is complacency and contentment with things as they are. We need to be evangelists, whether clergy or laity, in order that we may pass on to others the vision of Jesus Christ as we have seen Him for ourselves.

## C.E.M.S. DIOCESAN COUNCIL.

The meeting of the Melbourne Diocesan Council of the Church of England in England, Society on Monday, 18th April, was preceded by a dinner at which some ninety members of the Society sat down. The Archbishop was present, and was warmly welcomed by Mr. G. E. Emery on behalf of the brethren. In acknowledging the welcome His Grace let slip the fact that the day was his birthday, whereupon he was enthusiastically wished "many happy returns of the day."

The Archbishop assured the Council of his personal gratitude for what had been done in connection with the Cathedral spires. He wanted them to throw their weight behind the mission. Their work should be of a personal kind, and should be given whether their parish was to have a mission or not; in the latter case they could do something to increase the Christianity of their own parishes. They were holding an effort in the Cathedral from May 15-22, to which he hoped they would not come alone. If he found the Cathedral filled with the godly, he would sweep them out. He hoped that the mission would rouse them from their self-complacency. There should be more willingness on the part of the laity to give their services to the work of the Lord; he wanted them to feel more and more the need of witness in the open air. His experience last January at the beach services was such that convinced him that such work ought to be developed next summer. He looked to the C.E.M.S. to make the Church much more aggressive in the future.

Referring to the State elections, the Archbishop said that Church people ought to make their influence more felt in the public and political life of the State and Commonwealth. The real crisis in Australia, he thought, was whether the Christian ideal of life should be maintained, or whether a lower standard should be accepted as something better—the lower was attractive, but insidious, because it was wrong. If they loved their neighbour as themselves they would not be content with a sentimental regard which put him off with the second best, but would insist upon giving the best. The highest standard was to strive for the development of character; and even though it may not be acceptable it was the best. They must maintain truthfulness and honesty, the honouring of contracts and promises if they were followers of Jesus Christ. They must bring their Christian conscience to bear

upon the problems of public life, and so put men of high character in positions of leadership. He hoped that they would go back to their parishes determined to foster the C.E.M.S. Let them keep in touch with the boys, making allowances for the omniscience of youth, which, rightly directed, would develop into the ignorance of more mature years.

## MISSIONARY SUNDAY.

Sunday, May 8, was observed in the Diocese as a day of intercession and of offering for the missionary work of the Church. The Archbishop, writing with regard to the Sunday, stated:—

It was said by a notable missionary leader recently: "We shall never solve this missionary problem by ordinary methods. The root problem for us is a spiritual one. We feel strongly the need of a spiritual revival if we are ever adequately to face the world situation with the message of Christ."

So we earnestly call our people back to the paths wherein are to be found the renewal of the spiritual life, and power equal to our tasks.

## EVANGELISTIC MISSIONS.

Evangelistic Missions began in the following parishes on May 15, and continued until May 25:—

Alphington.—Rev. J. H. Frewin.

Ascot Vale.—Rev. J. Briggs and Rev. C. J. B. Claydon.

Burnley.—Rev. A. Law, D.D., and Rev. L. A. Croker.

Camberwell, St. John's.—Bishop of Tasmania.

Camberwell, St. Mark's.—Rev. C. L. Crossly.

Canterbury.—Rev. W. G. Thomas.

Essendon, St. Thomas'.—Rev. S. H. Denman, Sydney.

Fairfield, St. Paul's.—Rev. H. W. Doudney.

Fitzroy, St. Luke's.—Vicar.

Glen Iris, St. Oswald's.—Bishop of Bendigo and Rev. H. Stanley Hollow.

Glenroy.—Rev. John Drought.

Hampton, Holy Trinity.—Archdeacon Blackwood, of Hobart.

Hawthorn, Christ Church.—Rev. Canon Thornton, Sale.

Kew, St. Hilary's.—Rev. P. W. Robinson.

Kew East, St. Paul's.—Rev. W. J. Siddens, Sydney.

Lilydale, St. John's.—Rev. A. H. Constable.

North Melbourne, St. Marv's.—Rev. Canon Crotty, D.D. and Rev. J. Nash.

North Melbourne, St. Alban's.—Rev. Eric Thornton and Rev. Oliver J. Brady.

Thornbury, Holy Trinity.—Rev. A. Fenwick Brown.

Cathedral.—The Archbishop.

Footscray, St. John's.—Rev. C. H. Nash.

## "A.C.R." MEETING.

A meeting in the interests of the "Australian Church Record" will be held at C.M.S. Rooms, Cathedral Buildings, Melbourne, on Tuesday, 24th May at 3 p.m. The Rev. S. H. Denman, of Sydney, and Editor of the "Record," will give the address, and Canon Baglin, Vicar of Essendon, will preside. All Melbourne friends are cordially invited to be present and it is expected there will be a large gathering.

## THE ANGLICAN CHURCH LEAGUE.

The Anglican Church League has arranged a public meeting to be held in the Chapter House, St. Paul's Cathedral, on Monday evening, 30th May, at 8 o'clock. An address will be given by the Rev. C. H. Nash, M.A., on the Church in South India, with special reference to the scheme for Church union. Mr. Nash, who is one of the Church's leading and most eloquent speakers, is well qualified to speak on the work of the Church overseas, and has recently returned from a tour of inspection of the Mission Field. Dr. Bearham, President of the Anglican Church League, will take the chair. An invitation is extended to all Church people. Admission is free, and there will be a collection in aid of the funds of the society.

## Diocese of Ballarat.

## DIOCESAN SYNOD.

In his charge to the recent diocesan synod, the Bishop stated:—

"Since my return about eighteen months ago, I have been into nearly every corner of the Diocese, and the impression that I

have formed is an encouraging one. The life of the Diocese is sound and strong. Clergy and Laity are striving to bear their witness, and doing it in many cases with marked effectiveness. Times are difficult and disappointing, spiritually as well as in other ways. But I thank God for the way that our people are carrying on, and for the increasing influence that our Church is winning in the community. And I am sure that my brethren of the Clergy will agree with me when I say a special word of thanks to our Lay Office-bearers. As I go round the Diocese, I often find, as is only to be expected, that Managing Bodies are facing grave anxiety and difficulties. These situations are troublesome enough to the Bishop or the Archdeacon, and demand from them all the help that they can render. But they are infinitely more burdensome to the men on the spot, who have to contend with them continuously day after day. And I would remind you all, as I often remind myself, that the work of the men and women of the inner circle in our Parishes and Districts entails not only administrative anxiety, but often also real self-sacrifice. In cases where offerings for the maintenance of the work of the Church fall below the necessary minimum, how often is the situation saved by the generosity of the few, strained sometimes almost beyond their capacity? We do not know, but God knows, and will give them His Own reward."

## Diocese of Bendigo.

## ST. PAUL'S CHURCH.

## The Spiritual Crusade.

September 16th to 26th, 1932.

Crusaders—The Rt. Rev. G. H. Cranswick, D.D., Bishop of Gippsland, and the Rt. Rev. J. S. Moyes, D.D., Bishop of Armidale.

It would seem to some of us that in facing the challenge of materialistic Communism the Church must evangelize or perish. Many of us are praying that throughout next year the spirit of evangelism shall be a mighty—yea, an irresistible force in our parish, culminating in a great ingathering of souls into the Kingdom during the September Crusade.

## DEATH OF MRS. POULTON.

The Bishop, writing with reference to cabled news of the death of Mrs. Poulton, wife of Canon Poulton, a former Rector in the Diocese, states:—

"More or less ever since they arrived in England, i.e., about a year ago, Mrs. Poulton's health has been a cause of anxiety. Some heart trouble, I understand, fairly-long duration, increased, and she was forced to rest continuously. I received a letter from Mr. Poulton about three weeks ago, and though he said that Mrs. Poulton was no better, I gathered that there was some realisation of the serious nature of the illness. And now, perhaps rather suddenly, the end has come. All up and down the diocese, especially in the parishes of Trentham, Heathcote and Woodend, are many who knew and loved her. I myself was frequently the recipient of her bountiful hospitality; she was indeed a perfect hostess as scores and scores can testify. Moreover, she was a perfect clergyman's wife, her work in the parish being invaluable. But though her work was so splendid in the S.S., the Gleaners, and in a wide variety of other ways, yet this was eclipsed by her quiet influence for good. To all in trouble she was truly a Mother of Israel, a serene, gracious Christian personality."

## QUEENSLAND.

## Diocese of Brisbane.

## THREE CHURCH FESTIVALS.

The Archbishop, writing to his diocese, states:—

"Three Church Festivals come in this month of May—Ascension Day on Thursday, May 5th, Whitsunday on Sunday, May 15th, and Trinity Sunday on May 22nd. The first of these is the crowning glory and triumph of our Blessed Lord Jesus Christ. Though every possible honour is given to it in our Prayer Book, yet it is not observed by people as it should be, or it falls always on a week day; moreover, on a week day which is not a general holiday. It ought to be a general holiday, just as Christmas Day is. The second is the great Festival of God the Holy Ghost, and is really regarded as the birthday of the Church. The third is concerned with the Being of God. We adore God because of what He is, Three Persons—Father, Son, and Holy Ghost—yet one God."

## THE NEW GUINEA MISSION.

The Archbishop further writes:—  
"A scheme has just been launched whereby it is hoped that the amount owing to the New Guinea Mission by the A.B.M., amounting to £7085 4/7, may be paid off by the sale of old gold and silver. This appeal is being made in every diocese of Australia. Already several hundreds of pounds worth of old gold (jewellery, sovereigns, etc.) has been received. Gold watches, bracelets, brooches, chains, etc., may be sent to the Hon. Organising Secretary for A.B.M., or to Miss Haussmann, at the Church House, Ann Street, Brisbane. And I am sure that if you will be good enough to give your old gold to your parish priest, he will forward it. It really does look as if the debt might be paid off in this way. Then the work of the Mission might go on without curtailment and the relief to the Bishop and his staff would be intense."

## ST. FRANCIS' COLLEGE.

The Provincial Council of the College held its third annual meeting on Friday, April 15th. The Council is composed of one representative of each of the Dioceses of Queensland, who are appointed by the Bishops.

The Council controls the finances of the College and the consideration of accounts was its chief business. Points of general interest in the year's accounts, which closed on March 31st, were that the income had increased considerably. The annual collections made in September yielded £553, an increase on the previous year, though not so good as three years ago. Fees from students were £1069, the smallest since the College resumed after the War. Interest on the overdraft was £292. So, if the overdraft could be wiped out, or if the collections and donations could be increased by about £200, the College would be solvent. (Of the income, Brisbane provided £1274, N.O., £320, Rockhampton, £116, Carpentaria, £10, and New Guinea, £10. There are at present in residence 12 Brisbane students, 3 N.O., 1 Rockhampton, 1 Banbury, and 2 from the Community of the Ascension, Goulburn.)

## WEST AUSTRALIA.

## Diocese of Perth.

## CHURCH EXTENSION AND HOME MISSION.

Whitsunday, May 15th, is also Church Extension Sunday in the Diocese.

The Church Extension Fund, like all other funds, has suffered during the past two years from decreased subscriptions, but it is a good sign that very few town subscribers have dropped their subscriptions entirely. In order to stir up more interest in the "Home Missions" side of Church work, a fairly extensive exchange of pulpits was arranged throughout the metropolitan area for Whitsunday and the preceding Sunday.

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The Archbishop writes with regard to the matter:—

"The Church Extension Fund is really the treasure chest of the Church. This Diocese has been fortunate in benefactors in the past, but the present needs require present benefactors, and these benefactors must be numerous. We have manifold and difficult difficulties in the parishes, but some have felt the bad times severely, and we propose to give up the week from May 8 to May 15 to a serious effort to increase largely the interest and the income of the Church Extension Fund."

### Diocese of Bunbury.

#### BUSSELTON PARISH.

Busselton Church and Parish have been celebrating their Centenary. The Bishop writes:—

"The Busselton celebration of its Centenary was carried out with great enthusiasm by the whole town. We have not much history yet in Australia, and Busselton has set us an example how to make the most of what we have. The Bussell family came out in 1820 from my old parish of St. Mary, Portsea, which, with St. Thomas', Portsmouth, is one of the two old parishes into which Portsea Island was formerly divided. In 1886, when I became a curate of Portsea, under Canon Jacob, we had 50,000 people in the parish, and six curates living in the vicarage with the Vicar, to minister to them. We used on Christmas Eve, some years, to marry 25 couples simultaneously at the altar of the parish church, it being generally supposed that on that day happy couples could be married without fee or payment. We used also to officiate as chaplains at the town cemetery and take sometimes ten funerals in one afternoon. Mr. Bussell, the father of the Bussell family, had been vicar (or perpetual curate) of Portsea rather more than 30 years before I went there, and the old sexton, a man of 70, as we walked from grave to grave, used to tell us of the past vicars whom he remembered. 'Before Vicar Jacob,' he said, 'there was

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Vicar Stewart for forty years, and all you could hear him say in church, after he lost his teeth, was "Mum-mum"; and before him there was Mr. Bussell. I lived for five years in the vicarage where Mr. Bussell and his family lived. When he died he was buried in the churchyard, and his widow and large family migrated to Australia. I was surprised on my first visit to Busselton to see his name on a tablet on the wall of St. Mary's Church. His eldest son, John Garrett, brought out or had sent to him £500 to build a church with in his new home, and with it he and his family and friends built St. Mary's, Busselton, which kept its 87th birthday this year. For me it seems like a piece of my old English parish transplanted in Australia. I was with it on its birthday, and cut the birthday cake, heartily wishing it many happy returns of the day (April 11).

The Dawsons left Margaret River after doing splendid work there for two years. I was down there on April 2 for Confirmations at St. Margaret's, and Rosa Brook. I consecrated the cemetery, and at this function we had the largest congregation I have ever seen on such an occasion. Such work as has been going on in this parish, including Scouts and Guides work, involving Mr. Dawson told me, 40,000 miles by car in two years, cannot, of course, be carried on without large help from outside, and this has now almost ceased to be in. Mr. and Mrs. Cracknell have moved from Karridale to Margaret River, and he will do his best to provide all the services the people have become used to, and there will be the Sisters to help him.

### North-West Australia.

#### BISHOP IN PERTH.

The Bishop writes:—  
I have just returned from a very busy week in Perth, where I had the opportunity of being present at the last service of the week in St. George's Cathedral, and also listening to the inspiring address of the Bishop of Riverina on the New Guinea Mission. The Burt Memorial Hall was packed out twenty minutes before the meeting began, so we had to adjourn to the Cathedral. I think most of us in that large audience felt that even in these hard times it was well worth while denying ourselves something to help on the Church's work in Papua at the present time. I believe over £100 was given at that meeting, and several undertook to intercede regularly for those in the "Front Line." Would that all of us who "profess and call ourselves Christians" always showed by word and action that we believed it is worth while to give to others the Faith which we ourselves enjoy, and that God's work should not be hampered by our want of zeal.

### Diocese of Tasmania.

The Tasmanian Temperance Alliance was very fortunate in securing the services of Canon Hammond, Sydney, as the principal speaker for their Centenary. He addressed some large meetings, and smaller gatherings of different societies, besides preaching at the Cathedral and Holy Trinity and Wesley Church. The Bishop took the chair at the Town Hall Meetings and the Lieutenant-Governor was present at the one illustrating Temperance Work in Sydney.

The A.B.M. has held Study Schools recently in both Hobart and Launceston, of which the Rev. J. Needham was chairman. On the opening day, the Rev. E. C. Yarrington, missionary from Papua, said he rejoiced in the opportunity of putting before them a new vision of the greater task of the church. Their aim was, he said, to unite all the best forces of the church. It was the work of the whole church to preach the whole gospel to the whole world. Their most holy faith was not something evolved by themselves; it was given to them by God to be used for others. They were not the owners of the ministry of God, but of its stewards. The only thing that would revive the spiritual life of the country was the whole-hearted support of the mission. If their religion was not worth imparting it was not worth keeping. The church must go forward and win the world.

The Rev. J. S. Needham, chairman of the Australian Board of Missions, said they had a very anxious time before them. He described the conditions in the mandated territory of New Guinea, where, he said, the Church came late in the day, but had taken up her share of the territory in agreement with the other Protestant missions. There was an urgent call for more man-power, particularly because of the work among the whites. Mohammedans who now came in canoes from the West Indies to Australia presented a peculiar problem, because they had been bolshevised. The work in the East Indies and in other fields had to be done, and, please God, it would be done.

### Ballarat Synod.

#### The Bishop and the Constitution.

In his charge at the recent Ballarat Diocesan Synod, the Bishop stated:—

During next October a Session of General Synod will be held in Sydney and also another Constitutional Convention. Those Clergy and Laity whom you may choose to represent you in General Synod will also be members of this Convention. It would be well, I think, for me to explain as briefly as possible the present situation with regard to our proposed Church Constitution. The Convention held in Sydney in 1926 approved unanimously a Draft Constitution, which was then remitted to the individual Dioceses for their acceptance or rejection, precisely as is the case with Determinations of General Synod. Every Diocese represented in General Synod approved the Draft Determination, with the exception of the Diocese of Sydney, which made its acceptance conditional upon certain amendments. While under the provisions of the Draft Constitution it would have been possible to go forward, it was felt, and rightly so, I think, that every effort should be made to bring the Mother Diocese of the Australian Church into active participation in the new order of things. Then ensued a series of conferences and negotiations, with the details of which I need not weary you. But meanwhile, the new principle of amendment having been at least tacitly admitted by the reception of the suggestion made by the Diocese of Sydney, there came from other sources, Diocesan and individual, other suggestions as to amendment, with the result that it was decided that the whole of the Draft Constitution should be reconsidered de novo. For this purpose, a Convention was summoned for October, 1931, but in view of prevailing conditions the Primate acceded to the very general desire that it should be postponed until next October. It is greatly to be hoped that the substance of the Draft Constitution will be re-approved without discussion or alteration, but undoubtedly it is capable of improvement in some important particulars. In spite, therefore, of our natural surprise and disappointment at the long delay in reaching agreement upon our Constitution, I think that we may be grateful to the Diocese of Sydney in that its action, unwelcome as it was at the time, has in the end afforded us an opportunity for further reconsideration of the most important matter. It is in the power of any Diocese to submit any amendments which it desires to be discussed at the forthcoming Convention. But I do not propose to make any recommendations in this respect to Synod. The possible avenues of amendment have, in my judgment, already received due notice, and I think that your representatives are concerned that will suffice that we consider in your name those amendments which have already been foreshadowed.

### Ireland and De Valera.

The Irish Republican Army was on Sunday, March 27th, permitted to march through the streets of Dublin in celebration of the Easter Week rising, and it is now openly canvassing for recruits to its ranks. Whatever Mr. De Valera's ultimate policy may or may not be, there is no doubt about the I.R.A. Its leaders are determined to carry out the full programme of the rebellion of 1916, and to cut South Ireland adrift from the British Empire, and, forcibly if need be, to bring Ulster under the Republic. A civil war in Ireland is quite openly advocated, and Great Britain would certainly be involved in such a war. The curious thing is that these Irish extremists, nearly all of whom are Roman Catholics, are fighting for a purely Jacobin ideal, the invention of Wolf Tone, of which the first champions were the Presbyterians of North Ireland. Historically, the cry for an Irish Republic has nothing in common with the Irish Jacobinism that fought for the Stuarts at the Boyne, nor with the later Irish Nationalism of Grattan and the Irish Parliament of 1782. If the movement has no roots in Irish history, it is equally true that it would, if it obtained any success, be fatal to Ireland's economic prosperity. For the moment, Mr. De Valera is obviously fearful of Republican hostility. But he is dependent on Labour votes, and the Irish Labour party has no sympathy with the I.R.A. His newspaper has mildly warned the Republicans that they are a minority, and minorities cannot rule, and an alliance between Mr. De Valera and Mr. Cosgrave is by no means impossible. So, for the time, Great Britain may quietly wait and see. Spring is in the air, and it was doubtless rather fun to play at soldiers in the Dublin streets at Eastertide.—"The Church Times."



### BOARD OF EDUCATION—DIOCESE OF SYDNEY.

Mr. W. J. Williams, Hon. Treasurer, writes:—

The Board of Education, Diocese of Sydney, has been passing through difficult times, on account of loss of income from various sources.

Last year, owing to the financial depression, our income was about £800 below what we could have expected in normal times.

Since March 31st, owing to the cessation of grants, a further decrease of £750 p.a. has unexpectedly come upon us.

Only by drastic sacrifices on the part of the Board's Officers has the Board been able to continue its activities.

Every economy that has been possible, without seriously affecting the work of the Board, has been put into operation, but unless further support is forthcoming, it will be necessary to curtail the work. Such a disaster, at the present moment, would be most unfortunate when sinister forces are threatening the foundations of our faith and life.

The Board takes an active part in giving religious instruction in Public Schools and would do more but for its restricted finances. It is doing a great deal for the Sunday Schools in conducting classes, training teachers and holding regular conferences.

The publication of the "Trowel," which is widely circulated throughout the Commonwealth, is part of its operations, and its value is known to Sunday School teachers.

The importance of the work cannot be exaggerated, hence the urgency of my appeal that the work may not suffer.

The Board is fortunate in possessing the staff that it does under the control of the Rev. F. A. Walton, M.A., whose work as Director is warmly appreciated.

I, therefore, ask you, Sir, if you would give this appeal a prominent place in your paper, hoping thereby to secure a generous response on behalf of the work which is so much needed by the children of to-day.

### THE "TROWEL"

The Ven. Archdeacon Davies writes:—

At last P.W.D. comes out into the open. I am glad he has admitted his mistake concerning the use of the name of our Lord in the "Trowel." But he is still obsessed with the idea of his own infallibility, for he still misrepresents the attitude of the "Trowel," and he is fully convinced that his own interpretation, or the interpretation he approves, of the account of the "Gadarene Swine" incident is the only true interpretation, and that any other interpretation is wrong.

I had to repeat the blessed word "interpretation" to make clear the point that when persons claim "infallibility" for the Bible they, probably without realising it, are, in fact, claiming "infallibility" for their own ideas, or someone else's ideas, about the Bible. It is quite interesting to watch or listen to a couple of "infallible" persons drawing quite different inferences from, or making quite different explanations of, a passage in Holy Scripture. Thank God we still have the "open" Bible. Protestants should see that it is really kept "open." The "infallibilists" are strangely afraid to leave it open unless we look at it through their glasses or assent to their opinions. They have what psychology calls a "complex" on "Modernism," or on anything

that will give them an excuse for heresy hunting.

Mr. Dove was amused to hear that he might be guilty of, or approach near to, heresy on the Person of Our Lord. His view of the Lord's Presence, as suggested by his own language concerning "Modernism," is responsible for my assertion. In his natural anxiety to emphasize our Lord's Divinity, he used language which suggested that His humanity was more apparent than real. No satisfactory definition of our Lord's Person has yet been made from a theological point of view. The nearest approach is in the Quincunque Vult, especially verse 32, which may be found in all our Prayer Books after the form of Evening Prayer. We can only affirm that Jesus was perfect God and Perfect Man combined somehow in one Person—and that is all we can really say or need to say. In spite of Mr. Dove's quite sincere repudiation of heretical intention, he did use language that could be made the basis of a charge of heresy on the Person of Our Lord.

### THE PROTESTANT DICTIONARY.

The Rev. D. J. Knox, St. Paul's, Chatswood, N.S.W., writes:—

The Harrison Trust (London) are publishing a new edition of "The Protestant Dictionary."

The new editors are the Rev. Sydney Carter and the Rev. Dr. G. E. Weeks. The published price is 31/6, 35/- and 45/-, according to the binding. Founder Subscribers are granted a rebate of 10/6, 11/6 and 15/- respectively on these prices. To send the money home and to import the books will probably cost us 50 per cent. on the English purchase prices. A few friends to whom I have mentioned this matter have expressed the wish to buy a copy, and have asked me to act for them in the matter. I would be glad to hear from any others. The old edition, which I have myself used for many years, is a good book. The new edition promises to be much better. The name of Dr. Weeks, so well known in this diocese, is itself a guarantee, and with Dr. Weeks is associated the gifted head of the new Clifton Theological College, Bristol, the Rev. Sydney Carter (formerly of the A.C.M.S. College).

### "FIRST RATE—BUT—!"

After the squire's son had been ordained it was arranged that he should take the service on the following Sunday morning in his native village. He was a young man, and very nervous. However, he did his best, and returned to the vestry having got through the service to his own satisfaction. "I think I got through without a mistake, John," he observed to the old clerk, who was helping him to remove his surplice. "It was first-rate, Master Dick," replied the old man with enthusiasm, "I don't know as I ever heard it done better." After a pause he added, "But the old parson, he never gives us the evening service of a morning!"

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The Financial Statement will be presented by the Hon. Treasurer.

The Hon. B. S. Stevens, M.L.A., will preside.

The Sydney Ladies Branch is holding its Twenty-fifth Annual Meeting on the same date, at 3 p.m., and you are heartily invited to attend this gathering.

A short Conference will be held at 5.30 p.m. on the above date.

B. BENTLEY, General Secretary.

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

6.30 p.m.—Professional Students Choir. Mr. R. McClelland.

7.45 p.m.—Public Meeting.

The Honourable Mr. Justice Harvey will occupy the Chair.

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

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## The Irish—Religious and Political.

(Continued from p. 3.)

hunters, subsidized pro-foreigners, returned emigrants, and agitators formed the present Sinn Finn, and from the Dublin rebellion of 1916 made "England's difficult Ireland's opportunity," till finally, in 1922, they got established in their parliament in Dublin.

Now, with De Valera as president, an avowed Republican, and his army restored to power, he arrogantly threatens England with complete severance of the last link of connection with England—the abolition of the oath of allegiance, and repudiation of moneys advanced by England to secure the land to the ownership of "tillers of the soil." All Ireland a Republic. The Belfast parliament will refuse to have Ulster the rebel's "milch cow," as Northern Ireland has the industries and wealth. They will never become the prey and slaves of Rome. We may well pray "God save Ireland" from the horrors of 1920-22 being repeated.



Australian Church Record,  
Diocesan Church House,  
George Street, Sydney,  
19th May, 1932.

devotion—love of God, King, and Country.

Your loving Friend,

THE EDITOR.

Dear Boys and Girls,

Next Tuesday is Empire Day, when we think of the world-wide British Dominions of our King and those great ideals and principles for which British people stand. During the reign of Queen Victoria, the 24th May—her Majesty's Birthday—was observed as a public holiday. After her death, the same day, which had for so many years inspired patriotic and Imperial feelings, was chosen as the most appropriate day on which to celebrate Empire Day. Thus it will be that next Tuesday, in every country under our flag—the Union Jack—people will meet to renew the sense of Empire with all other parts of the British Commonwealth of Nations.

The flag with the three crosses—the Union Jack—is our flag. It is only a bit of bunting, but it is a symbol which has braved a thousand years the battle and the breeze. It is a symbol of the protecting might of England, of imperial unity, of loyalty to an ancient throne, and of those high standards of justice and freedom which have made our far-flung Empire great. For what it signifies men have gladly died; and the heart of a true Britisher thrills as his eyes rest upon it and he remembers the glorious history of the Empire to which he belongs.

It has been the custom on Empire Day for our school children to salute the flag. Now a certain section of the community would forbid this simple act of loyalty, and if they could have their way, would trample the flag in the mud. But for the protection of that flag Australia to-day would not be peopled by a sturdy white race, and those who would spit upon it would be helots of some foreign power.

To us our flag is the symbol of a great tradition. Wherever it floats, men are free in spite of the nonsense talked about "wage-slaves" and so forth. It is a symbol of sacrifice. Slowly our Empire has been built up and at what a tremendous cost! The blood of our sons has been the costly cement which binds it together. Explorers, scientists, civil servants, soldiers and sailors have gone forth from that little island set in the grey North Sea to the uttermost bounds of the world, and have lived and died for England. It is a symbol of religion. Nominally at least we are a Christian nation. When our King is crowned in Westminster Abbey with ancient and impressive rights, the diadem of empire is placed upon his head by the chief minister of the Established Church. Thus is this highest act of the State the recognition of God as King of Kings, whose vassal our King is.

These are days when all true boys and girls are called to be loyal and true to King and Country. May the young readers of this Evangelical Church Paper lead the way in true Empire

In the Cathedral of Lubeck, Germany, is the following inscription:—

"Thus speaketh Christ our Lord to us:

Ye call me Master, and obey me not;  
Ye call me Light, and seek me not;  
Ye call me Way, and walk me not;  
Ye call me Life, and desire me not;  
Ye call me Wise, and follow me not;  
Ye call me Fair, and love me not;  
Ye call me Rich, and ask me not;  
Ye call me Eternal, and seek me not;  
Ye call me Gracious, and trust me not;

Ye call me Noble, and serve me not;  
Ye call me Mighty, and honour me not;

Ye call me Just, and fear me not;  
If I condemn you, blame me not!"

## THE STORY OF GARIBALDI.

### A Brave Man.

Long years ago there lived a great soldier and a great lover of his country, Italy. Perhaps you have heard his name: his name was Garibaldi. One day he and some of his officers and men had been out among the mountains, and just after sunset they made their way back to their barracks feeling very tired and hungry. On the way back they met a shepherd who seemed to be in great distress. They asked him what was troubling him, and his story was that he had gathered the sheep from among the hills into the fold and, that one little lamb was missing. He had searched everywhere for it, but the lamb was not to be found. Well, Garibaldi and his men got lanterns and torches, and they went to search for the lamb in one direction, and the shepherd and his men went in another direction.

The next morning Garibaldi was nowhere to be seen (he was always first to be up in the morning), and at last his servant thought he would go to his room in the barracks and see if he was there. So he knocked at the door, and listened for an answer, but no answer came, and then he turned the handle and walked in. Garibaldi was there right enough, but he was fast asleep. So the servant crept very quietly out of the room, and waited for another half-an-hour, and then he knocked at the door again, and as he received no answer, he walked in and found Garibaldi still fast asleep. The servant did not know what to do, but as he stood there at the foot of the bed, Garibaldi stirred from his sleep, and stretched out his arms and yawned, and smiled. Then he put his hands right down under the bed clothes, and he drew something out: it was the little lamb that had been lost. He had found it and taken it home with him because it was almost chilled to death, and he had taken it to bed with him to bring back some warmth to its little half-dead body.

This is a lovely story of a brave man. He was a great man and he had a big heart, as every true man always has. But there is Someone Who is much greater than Garibaldi, and with a much bigger heart, and He said once to one of His servants, "Tend My lambs. Look after My lambs." May we know Jesus the Good Shepherd. May we trust Him and love Him. May we indeed be found in His fold.

Faith and works, like the wings of a bird, or the twin screws of a ship, must act in concert to maintain the balance of life and its highest well-being.

## A Paper for Church of England People

# THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

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## EDITORIAL.

### The Church and Politics.

WE might not have said it in just the same terms, but we agree with the principle behind the Bishop of Goulburn's words when he states:—"I am not going to have the Church annexed as an ally and a possible source of support for any anti-Communist campaign that politicians like to organise. There are statesmen who have never attended a church, never sent their children to Sunday School, and never paid a 'bob' in support of the Church. I am not going to have the Church discovered and annexed by those men and hitched to their car for a particular form of social campaign or anti-Communist campaign."

We, ourselves, have noticed that when elections are in the offing, certain types of politicians become very friendly to the Church, and even glibly give expression to Christian sentiments. The Church knows no political party. Within her ranks there are men and women of every shade of political opinion. But their politics do not obtrude in a spiritual organisation. The Church of God is concerned with the spiritual life of the people, with the proclamation of the word of God, with the enunciation of the eternal principles of righteousness and truth, with the building up of Christian character. She therefore, can never become a pawn in the political game. She is concerned, and very deeply concerned, with questions of right and wrong, with all that concerns the

people's lot. She must never hesitate to let her voice be heard on grave moral and ethical and social issues. She must not hesitate to hit out, hip and thigh, the noisy demagogues who would render lip service to eternal verities and who seek to ride into power on the back of holy sanctions. But to take sides on the hustings with political parties is not her job. She needs beware of being caught up unwittingly. There is the danger.

godless in the community is a moot question. Some think that the ordinary mission in the parish church is not calculated to do this, but that a marquee should be pitched on some vacant block near the main thoroughfare right in the heart of the people, and that unconventional means should be adopted in the missioning. Be this as it may, the outsider will not readily come to the church building. No matter how keenly mission helpers visit the homes, broadcast literature and give personal invitation, the truth is that the vast majority of people will not heed. Hosts of people are dead to all spiritual appeals. No entreaty seems to move them in the direction of the church. To many, its message is synonymous with flatness and dullness. Of course, this is not true. It is only an excuse on the part of worldly-minded people. The Church, however, cannot remain quiet in the matter. The situation is a veritable challenge to our Evangelistic Committees. They should examine closely this side of the problem. There must be a point of contact somewhere. Out into the highways and by-ways the messengers of the Cross must go and literally compel the wanderers to come in. Maybe the coming of the Church Army amongst us will open up new avenues of contact and services in dealing with this problem.

### Prince of Wales' Appeal.

NOT only business men, but all sections in the community must pay due heed to the appeal of the Prince of Wales when addressing the Incorporated Sales Managers' Association in London last week. In urging how important it is for industrial and commercial concerns to go out into the world in search of business, he stressed the important place that young men should fill in any such aggressive enterprise. He remarked that "if a man at 30 was not capable of taking responsibility and exercising authority and initiative, there was small chance of his acquiring those qualifications later. Young men should be given "key" positions at an earlier age that was the rule at present.

### Evangelism in Melbourne.

THE first of the series of Evangelistic Missions in many Melbourne parishes has concluded. The vicars and missionaries could not have had a more devoted and zealous leader than the Archbishop himself, who conducted a mission in his Cathedral. There is no doubt that many church-people have been awakened out of sloth and galvanised into more faithful service. Whether the campaign thus far, has touched the wayward and

Surely such words have lessons for the Church to-day. There is need for aggressive leadership, all round. What is required is a forward looking policy in diocesan and parochial life, to be followed by unflagging enterprise and zeal. It will never do to mark time. The enemies of Christ are hard at work buying up every opportunity. Hence the call to the Church and her leaders.