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Young People.

"Nelmar," Riversdale Road,
Hawthorn East, E.3.
1st January, 1931.

Dear Boys and Girls,

A very Happy and Joyful New Year to you all! What do you say to our having a motto for 1931? Let us take "Ready for Anything."

READY FOR ANYTHING.

"Be ye also ready."—Matt. 24-44.

That is a good motto with which to enter on the New Year. "Be ready." Every day of the year God will send you some duty to do, some lesson to learn, some choice to make. If you are not ready you will disappoint God. You will also miss some of the happiness God wishes you to have. The great secret of success in life lies in being ready for what life requires you to do. People who are never ready at the right time are a nuisance to themselves and to other people. They hinder everyone. The boy in school who is not ready with his lessons is a drag on the whole class. The boy in the cricket eleven who is not in his place when the match ought to begin hinders the whole game. He is not only losing his own time, he is making all the others lose time too. It is the same with life. If you are not ready to do a thing when it ought to be done, you are hindering the work of the world and you are hindering God. So God says to each one of us "Be Ready."

Be Ready for what? A story will answer that question. A minister was walking along the street one day when he was met by three small boys. They were playing at soldiers. They were marching along in single file along the gutter, with head erect and eyes front. Each was armed with a wooden sword. Each had a shoulder badge bearing the letters R.F.A. The minister was interested. He stopped them. "I did not know," he said, "that the Royal Field Artillery carried swords." "We're not Royal Field Artillery," was the reply. "What are you then," asked the minister. "Look at our badges," said the youngsters; they should tell you. We're "Ready for Anything." That is the spirit to meet life. March breast forward ready for anything.

Now, if you do that you will be ready to make the most of your chances. It often happens that many people are not ready. Two professors read in a book catalogue that a certain bookseller had a copy of a rare book for sale. One of them made up his mind that he would go to the bookseller the first thing after breakfast and buy it. After breakfast he went to the shop, and found that the other professor had been there and bought the book before he took his breakfast. The one was ready to take his chance when it came. The other was not ready, so lost his chance.

Be Ready also to Help Others.

Most days of the year you will find someone whom you can help in some way. You remember how Nicolo Paganini, the famous violinist, walking one day through the streets of Paris, saw a poor old man, a street musician, standing in the gutter, scraping out a miserable tune on a cheap violin. He was trying to earn a few pence. But none of the passers-by took any notice of him. None gave him any money. Paganini stepped up to him and took the violin out of his hands, stood beside him and began to play. People passing began to stop and listen. Soon a crowd gathered. Someone recognised him, and through the crowd the whisper ran "It's Paganini." He told the old man to pass the hat round amongst the crowd. He did so, and money was dropped into it until the hat was full. Then he gave the violin back to the old man, told him to keep the money, and walked on along the street. He saw he could help someone who needed help. He at once gave him what help he could. It is a great thing to do. Be ready to help others.

And then Be Ready to Welcome Christ When He Comes.

We all know Who Christ is. We know what He can do for us when we receive Him. But we are not all ready to receive Him when He comes. Christ found many people who were not ready to receive Him. One day He said to a man "Follow Me." The man answered, "I am not quite ready to do that. There are some things I must attend to first. Then I must go and say goodbye to my friends." But Christ passed on. Christ came to the man. The man was not ready.

Christ passed on. It was a great pity—for the man.

Be ready to welcome Christ when He comes to YOU. Do not let Him pass by. Welcome Him into your heart. For as many as so receive Him, to them gives He power to become the sons and daughters of God. So be ready.

The competition this time was published on this page a couple of months ago, and not one boy or girl sent in a solution. So I have revised it and hope you will find it easier. Do try hard, won't you? Every missing word you will find in Acts 16, and the number of dots in each word tells you the number of letters. Now you've got holidays, so just let me have crowds of answers.

And about the Cross Word Puzzle No. 2. I made a mistake by thinking Pharaoh was spelt Pharoah. Consequently the other words are thrown out, but if these are the only mistakes, or if you have spelt it wrongly and made the Cross Word right, it will be counted as right.

Well, goodbye, boys and girls, till next issue.

Your own loving,

Aunt Mabel

A STORY YOU CAN HELP TO WRITE.

All you need to know in order to fill in the blank spaces will be easily found in Acts xvi.

Prisoners of the Lord.

The great Apostle Paul spoke of himself as the Prisoner of the Lord.

He was very often arrested and imprisoned as he went about in heathen cities, telling of the Saviour's love. At, which is the chief city of, he and his companion were beaten and thrust into the with their feet made fast in the

At midnight these two prisoners and sang unto very much to the surprise of the other prisoners. Suddenly something startling happened. A shook the prison and immediately all the were The jailor was very frightened, and he drew out his and would have himself, because he thought that all his prisoners had escaped. But Paul called out to him saying that they were all safe, though he could not see them in the pitch darkness. Then the jailor called for a and came trembling and fell down before and and brought them out of the dungeon. He asked them a most important question, for he felt he was not ready to meet God. "What?" he said. Their short answer is the one true answer to every one who asks that question "Believe"

.," they replied. Then the jailor treated them kindly and washed their wounds. He brought them into and he and his household were full of joy and praise that early morning because they had found the Saviour, and as long as their prisoner friends stayed with them they listened to the story of Jesus and His love. But the next day Paul and received their order of release, and went to the house of where their Christian friends were eagerly waiting to welcome them.

The AUSTRALIAN CHURCH RECORD

For Church of England People
*CATHOLIC—APOSTOLIC
PROTESTANT &
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Quiet Moments.—Alone with God.

Roadside Jottings.—By Wayfarer.

What's Wrong with England.

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Editorial.

The Prime Minister's Return.

WE heartily welcome back Mr. Scullin and his other Ministers, who went with him to the Imperial Conference. The Prime Minister ably represented us, and has proved his faith in the soundness of Australian people to meet any difficult situation. His presence and leadership should be backed up by all true Australians, and every encouragement and assistance given to enable the Government to come through the present crisis successfully. The Church should not be behind in any outward expressions of goodwill.

Archbishop of Sydney's Pastoral Letter.

THE pastoral letter printed in last week's issue of the "Record" has we trust, been read by thoughtful churchmen.

The letter is a challenge to the whole church, both clergy and laity alike, to get back again to the very foundations of our faith as expressed in the church creed.

Our fundamental need is to find God afresh, to know and do His will. In this alone shall we find peace, as a nation, and as individuals. The lapse

of a vital faith in an ever present God, has been the cause of all our troubles. We have been guilty of a materialism which has ruled God out of our daily life.

The recognition of God in our homes, is an urgent need. Parents cannot expect their children to grow up in the Christian faith unless they bring them up to lead a Godly and Christian life.

We have been evading our responsibilities, while accepting all our privileges. A nation that forgets God will surely perish. Christian faith is revived when we sit loosely to material things and give God and His Day and Worship their proper place in our lives.

Hospital Appeal.

NO doubt many of our readers are aware of the self-imposed task which has been undertaken by the Council of Churches in New South Wales, as a challenge to the Government, of endeavouring to collect the huge sum of £250,000, towards the upkeep of our hospitals, rather than that the Government should institute a State lottery for this purpose.

The general public has been told that it is in challenge of the Government. This is quite a mistake. The Council of Churches is a very estimable body of men who, no doubt, are actuated by the highest Christian principle, but it can in no sense truly represent the Church as a whole. Each church has its official body—either a Synod Assembly or Conference, which is authoritative and speaks for the church, but so far none of these bodies have been officially consulted. Had they been, we feel sure they would not have sanctioned such an enterprise, which we feel cannot meet with success at this present time of financial depression. While we deplore the action of any Government which resorts to such questionable methods of raising funds for charity, we cannot acquiesce in any scheme of a small body of church-people who act on their own initiative, and who cannot claim to represent the authoritative voice of the churches they represent. The scheme has not been thought out sufficiently in its practical bearing upon our restricted sources of income. We believe it would be far better for the Government to levy a straight out tax upon income on an equitable basis. Our hospitals must certainly be maintained at all costs, and there are thousands of well-to-do people who never think of supporting hospitals unless pressure is brought to bear upon them.

Anniversary Day.

AS January 26th comes round each year our thoughts go back over the past and reflect on the wonderful progress of our land, from the first days until now.

The spirit of the pioneer laid the foundations of this country, and by sheer force of character and hard work blazed a trail through the country, of which we can indeed be proud. We inherit to-day many blessings of which our forefathers knew nothing. They only faced hardship, starvation and loneliness, but by sheer persistency, won through.

We need to emulate their character and learn the lesson they teach, that the only way to success is along the lines of hard work and devotion to duty. We have a responsibility to those who come after us. Let us see to it that we hand in to them a good name and high ideals of life service. Australia's future is in our hands. Let us build upon the foundation of true British courage and fortitude, keep Australia white, and true to the best traditions of our race.

The eyes of the world are upon us, and watching to see whether we can face our problems with the same determination and self sacrifice.

The Holidays and After.

THIS month usually sees the exodus of the city to the country. People take their annual holiday and try to forget the worries and trials of a year just past.

The period of relaxation is necessary, especially to busy business and professional men. The clergy, also, require the much needed change to give them a chance to recuperate before facing another year of strenuous activity. Parish work nowadays is very exacting and makes big inroads on the sagacity and nervous energy of those in charge of parishes. The ministry is undermanned, and men are bearing very heavy burdens. The clergy need a change of environment to rehit and invigorate them for the new tasks that await them.

We trust the holiday season will give new life to many jaded spirits and send them back to their parishes full of hope and enthusiasm. In these days of difficulty, the best gift the laity could give to their clergyman would be a cheque to cover their holiday expenses, or if not that, enough money to buy a few new books to read while on holiday. The clergy, with few exceptions, find it increasingly difficult to find time for serious reading to-day, owing to the numerous agencies and meetings of their ordinary parochial life.

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Resolutions!

LET

The Beginning of a New Year

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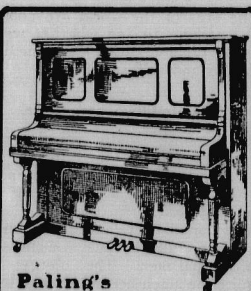
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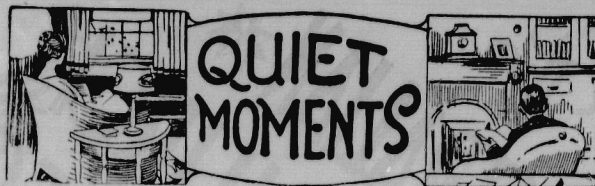
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**Time Alone with God.**

(The following article is written by Dr. John R. Mott, who has been for a generation past one of the greatest Spiritual forces in Protestant Christianity. He has twice visited Australia. These words give us a message very suitable for this season of the year.)

WHAT does it cost to acquire and maintain this practice of withdrawal from the activeness and turmoil of the world and from the presence of men for the purpose of spiritual realisation and renewal? Do I need to say that it will cost time? Some would have preferred to hear any other word. They would rather pay in any other kind of coin; but for some reason God has required that we shall pay time to know Him and to become conscious of His presence and to live in His power. Many hundreds of Christians have taken up this challenge, to spend the first thirty minutes of every day for a month alone with God and His truth, for this purpose, and then to say at the end of that month whether it has interfered with their working efficiency. These men have said, "That is a fair proposition." They argued: "It is not fair for us to say that this thing cannot be done without trying it, as long as so many who have tried it say that it can be done." And so many hundreds of busy men, men who are earnest and honest, have tried this plan. I have yet to hear of one who has given it a fair, thorough test who reports that this practice has lowered his standing, interfered with his working efficiency, or diminished the output in his regular work. On the contrary, man after man has said that the practice has meant more to him than any one habit he has ever formed.

It would hardly seem necessary to defend such a habit. One's common-sense tells him that WITHOUT TIME ALONE WITH GOD HE IS NOT GOING TO BE ABLE TO DO ANY OF THE THINGS THAT HE MOST VALUES. One must devote sufficient time to such a purpose. It takes time to detach ourselves from others and from our work. Two to four minutes spent in reading a chapter of the Bible is not sufficient. It takes longer for a man to detach himself from what he has been doing and what he wants to do next. It takes time for fires to kindle and burn. Psychologically, it takes time to let the truth find a man so that it lays powerful hold on him. It takes time to receive deep impressions.

I am sending a plea for deliberation in our spiritual exercises as contrasted with haste. It is not a mere form I am pleading for. It is the reality. It is to spend enough time, it matters not how much, to be quiet and to have our faith command us as a reality. Some men have schooled themselves to make this contact and preserve it in less time than others. It is the reality of actual communication with God and of actual appropriation of His truth at stated times each day on which we should insist. It means time enough to for-

get the watch, the clock, and the bell—time enough to forget time.

You ask me, how much time? I do not know. I KNOW IT MEANS TIME ENOUGH TO FORGET TIME; I KNOW IT MEANS TIME ENOUGH TO MEET GOD AND TO HEAR HIS VOICE, AND TO BE SURE WE HEAR IT. We are not pleading for a form, but for a reality. We are NOT pleading that you may be able to say that you have spent your thirty or forty minutes each day in Bible study and prayer, but for you rather to be able to say: "I MAKE CONDITIONS FAVOURABLE FOR GOD TO SPEAK TO ME, AND FOR ME TO HEAR HIS VOICE." Each day I met Him I had personal transactions with Him, I am not the same. It is a reality." God grant that we may give the time! LET IT BE THE CHOICEST TIME IN THE DAY. It is our most valuable employment. Let us not crowd it into the corner.

If Christ found it necessary, or even desirable, to spend time unhurriedly alone with the Heavenly Father, can you and I afford to take the risk of doing without this life-expanding practice? God forbid that we should!

The Adventurous Spirit:**A Prayer.**

O THOU, who art heroic love, keep alive in our hearts that adventurous spirit which makes men scorn the ways of safety, so Thy will be done. For so, only, O Lord, shall we be worthy of those courageous souls, who, in every age, have ventured all in obedience to Thy call, and for whom the trumpets have sounded on the other side; through Jesus Christ our Lord. Amen.

This beautiful prayer was used at the conclusion of the Memorial Service at St. Bride's Church, Fleet Street, London, on 10th October, for Miss Edith Nettleton and Miss Eleanor J. Harrison, the missionaries of the C.E.M.S., who were murdered recently in China.

Told by Lafcadio Hearn.

"In expounding the general theme, 'Why We Believe,' Dr. Fort Newman, an Anglican clergyman in New York, quoted in passing a story from Lafcadio Hearn. It chanced once that the workers in a low-lying village of Japan were busily engaged on their rice-fields when symptoms of a coming earthquake appeared. A man who was working on a height close by saw that the sea withdrew itself far beyond its usual distance from the land, and dreaded the inrush of a tidal wave. What could he do to warn his neighbours? He instantly set fire to his own corn-ricks and at the same time rang the temple bell. The people below, thinking that his life was in peril, dashed to his aid, and by the time the death-bringing wave rolled in they were all safely gathered on the heights. Lafcadio tells us that when the ruins wrought by the earthquake were repaired the people worshipped in the temple the spirit of the man, still alive among them, whose self-sacrificing deed had saved their lives. They revered the living God in him."

The Churches and Youth.

(By Thomas Walsh.)

IT has become the custom to speak as though the present day young men and women paid no attention to religious questions and to assume, out of hand, that the churches have no appeal.

During the past year I have visited many church gatherings of different denominations and have observed that in the congregation, young people predominate. This fact has set me to wonder if the unrest and unhappiness which prevails among so many of the younger generation is due to the fact that older people have mistaken their real needs, and supposed that unlimited freedom and a diet of frivolous pleasure would increase the happiness of youth.

Young People are Serious.

The truth is that young people are more serious than older ones and that young shoulders can bear the burden of responsibility better than those who have carried it, perhaps, too long. Everyone who is used to young children knows that they display an eagerness for real work and are quite hurt and offended if their efforts are not appreciated. Boys and girls are made supremely happy by being made to feel that they are seriously depended on and they will put their best efforts forward under the stimulus thus applied. That is why children of poor parents so often become eminent men and women where those reared in more affluent circumstances fail.

All we "old fashioned" folk were trained on these lines and took our obligations to our parents seriously, with the result that we built up the wealth that our descendants, with their sports and amusements, are supposed to be "enjoying," though too often they are more miserable with eight hours work and ten hours expensive play than we were, in our time, with 16 hours labour and a few pennies a week for our pleasures.

So-called Freedom Discredited.

But the modern educational "expert" has intervened between parents and children and discredited the churches as an educational force, wherever possible—and with what result? After a period of unrestrained freedom and pleasure, our young people are satiated and are returning of their own accord to the Christian Church to learn the old lessons of self-discipline and self-sacrifice, which brings us true and lasting joy. When I was young I became a Socialist, because, for me, it embodied the practical application of the doctrine of service and sacrifice. That was the message which attracted so many young people to the socialist standard. Today, all that is changed by the intrusion of the class war doctrine, which has made envy, an appeal to envy and greed the main plank of all movements tinged with Communist doctrine. Now, too, all the so-called "advanced" movements for Socialism and Communism reach unlimited freedom and so appeal to the most primitive in mankind instead of the desire for discipline and order which belong to our higher nature and which have made civilization possible.

Thinking for the Young!

I have been reading the books of the "Domine," A. S. Neil, which embody a popular interpretation of the

doctrines of Madam Montessori and the school of freedom in education generally. It seems plain enough to me that the ideas put forward there are not the ideas of children, but those which older people think children ought to have. We all know the story of the school boy who was taken to the pantomime by his grandfather and sat, solemn and miserable, all night, while the old gentlemen nearly died of laughing. That, I think, sums up the position in regard to our young people. The older generation has made life into a pantomime for youth and the young people have tried to enjoy it, but they are quite tired of a perpetual appeal to their lower instincts and appetites and are seeking something serious and permanent with which to occupy their lives, above and beyond gambling, dancing, games and "talkies."

The Churches are coming into their own again with the young people, whose keen young eyes are piercing the earthly veil which has so long hidden the Figure which represents love, mercy and, above all, sacrifice, always pointing the way for men to a better and happier life.

St. Nicholas', N. Goulburn.

Golden Jubilee.

EARLY in December North Goulburn was in fête for the celebration of the Golden Jubilee of the fine old parish Church of St. Nicholas'. The Rector, the Rev. Clive Statham, and his people, had planned and organised well ahead the keeping of the occasion, with the result that a notable celebration took place. There was a whole week of various services and events, large and enthusiastic gatherings being the order of the day. The Bishop Coadjutor of Sydney, the Right Rev. G. A. D'Arcy-Irvine, journeyed from Sydney as special preacher, and to share in the festivities. The Bishop had had close connection with the parish, for in earlier days his father, the Ven. Archdeacon G. M. D'Arcy-Irvine, D.D., had been the first rector of this present church from 1880-1894. In connection with the jubilee festival, the Rev. Clive Statham has produced a handsome brochure giving in clear detail a history of St. Nicholas' Church, with brief accounts of each rector and those of several leading laymen. That notable secretary of the Colonial and Continental Church Society, London, the Right Rev. Dr. Mesac Thomas, Bishop of Goulburn, as he became, was present at the laying of the foundation stone on a July afternoon in 1879. When the stone was laid by Mrs. Zouch, the Bishop prayed: "O Eternal God, in majesty incomprehensible, grant that these walls now begun may be built up as a Holy Temple to Thee. May the Word of the Gospel be preached with earnestness and sincerity and heard with devout attention and gratitude."

Truly does the compiler of the brochure state, "upon that foundation has risen a Temple worthy of those pioneers and blessed also by having associated with it a line of rectors-in-charge, who have proved true and honoured preachers of the Gospel."

The earliest record of a Church in the Parish of North Goulburn appears in a report of the Church Society of the Diocese of Sydney in the year 1861: "The building at the old township of Goulburn North was opened on 2nd January, 1861." At this time North Goulburn was part of the Cathedral Parish, the services being conducted by the Cathedral clergy. In 1864 North Goulburn was made a parish, the first rector being the Rev. Richard Leigh (later Canon), father of Mrs. Hinsby, wife of the rector of Hunter's Hill, Sydney. Happily, Mrs. Leigh is still living—very advanced in years! Canon Leigh was succeeded in 1871 by the Rev. Daniel Hulbert, to be followed by the Ven. Archdeacon Gorges Mervyn D'Arcy-Irvine, D.D., a noted scholar of Dublin and Oxford Universities. Before coming to Australia, Dr. D'Arcy-Irvine had been examining chaplain to Dr. Stuart, Bishop of Waiapu (Napier, N.Z.), and afterwards C.M.S. missionary Bishop in Persia. The Ven. Archdeacon George Spencer followed in 1894. Indeed, he was rector for two periods, 1894-1897 and 1908-1912. The Rev. Canon Kingsmill being rector during the years 1898-1908. Both these rectors left enduring impressions upon the life of the parish. Canon Howell followed in

1912, to be succeeded by the present rector, the Rev. Clive Statham, in 1925. Prior to going to North Goulburn, Mr. Statham had done splendid work in Sydney in the parishes of St. John's, Glebe, and Christ Church St. Laurence. Since 1925 many improvements have been made to the church property and buildings associated with St. Nicholas', besides which the Church has been re-roofed and embellished within. Daughter Churches have been built at Towrang and The Forest, while a chancel has been added to St. John's, Kenmore. The other daughter Church is at Rosemonte.

In keeping with the traditions of Anglican Church life, the parish has been blessed through the years with a succession of Godly, devoted laymen. In this account several must be mentioned: Mr. R. K. Brand, the late Mr. Edward Twynnam, Mr. Bertram Chisholm, Mr. Edward Jobson, the late Mrs. Paul, and many others.

It is interesting to note that St. Nicholas' Church was designed by Mr. E. T. Blackett, famous in the annals of Australian Church architecture. The nave only has been finished according to the original plan. The temporary Chancel and Sanctuary are of wood. When finished, these will be of stone and transepts added.

The first service was held in the present church of St. Nicholas' on Wednesday afternoon, 11th February, 1880. A local newspaper of the time, in recording the doings next day, states that: "The knoll on which the Church stands, commanding a beautiful and extensive view . . . the Rev. G. M. D'Arcy-Irvine read the Petition for the licensing of the Church for Divine Worship, and Mr. A. M. Betts, the document of license. The Bishop of Goulburn, Dr. Mesac Thomas, addressed the assemblage and the Bishop of North Queensland, Dr. Stanton, read the prayers."

Hymns for Sundays and Holy Days.

From the Hymnal Companion.

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

Jan. 18, 2nd S. aft. Epiphany.—17, 304, 129(49), 108(427); 400(255), 287(309), 121, 21.
Jan. 25, 3rd S. aft. Epiph.—M: 18, 244, 278, 564 E: 371, 574, 188, 37.
Feb. 1, Septuagesima.—M: 5, 295(149), 365(173), 566 E: 172, 383, 553, 39(44).
Feb. 8, Sexagesima.—M: 8, 136, 327, 582; E: 299, 579, 137(115), 19.
Feb. 15, Quinquagesima.—M: 133, 275(7), 135, 130; E: 398(427), 558, 401, 20.

Hymns A. & M.

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

Jan. 18, 2nd S. aft. Epiphany.—80, 536 (176), 81(240), 201(63); 299(165), 204(191), 302, 24.
Jan. 25, 3rd S. aft. Epiph.—M: 475(596), 234, 278, 281; E: 264, 80, 683, 288.
Feb. 1, Septuagesima.—M: 4, 373, 242, 706; E: 629, 238, 302, 163.
Feb. 8, Sexagesima.—M: 7(79), 172, 221, 292; E: 193, 167(431), 523(76), 23.
Feb. 15, Quinquagesima.—M: 168, 246 (63), 297, 252; E: 545, 550, 428, 27.

The Best
for all . . .
Occasions

GRIFFITHS
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Roadside Jottings.

Far and wide, though all unknown,
Pants for Thee each human breast;
Human tears for Thee are flowing,
Human hearts in Thee would rest;
Thirsting as for dew of even,
As the new-mown grass for rain,
Thee they seek as God of Heaven,
Thee the Man for sinners slain.

—(A. C. Cox, Hy. Comp., 125.)

It was another Sunday evening, and the discussion was renewed. "We were talking about Preaching and about Singing," said the young man; "and which is most important for the Minister who wants to fill his Church."

"It's the music and the singing, of course," said the young lady; "Sermon's to-day are out of date. People are too well educated to need them; and there are so many good books. Besides, most of the Religious Newspapers give you a sermon each week. For my part, I wouldn't care if I never heard a sermon."

"You're wrong," said the elder man, "wholly wrong. People who go to Church go chiefly to hear the sermon. What's the first question people ask afterwards? Isn't it 'what was the sermon like?' What did he preach about? No, young Lady, sermons are by no means out of date; and the Minister who wants to fill his Church must take pains to preach a good sermon. People know, too, when a man is in earnest, and they won't long be satisfied with claptrap."

"That's true," said another, "and it's true, too, that people are better educated than they were; and won't stand shallow talk and bunkum. Music and Singing are important, of course; but the sermon matters most. See how Spurgeon used to fill the Tabernacle, and how Liddon filled St. Paul's Cathedral! What did it?—the singing?—no, though in each place the singing was grand,—no, but the preaching. Either of them would easily preach for an hour; and the people were never tired of hearing them. It was the burning earnestness of the preacher that held those multitudes, and that will attract and hold people to-day."

"Well, then," said the young man, "what's to prevent every Minister from getting a book of Spurgeon's or Liddon's sermons; and preaching them?"

"Possible, perhaps," said the elder man, "but very difficult. He would have to read and re-read and study the sermon, until not only he had got hold of the sermon, but the sermon had got hold of him; and even then he would not succeed unless he preached it with the same fire and earnestness that Spurgeon or Liddon put into it. No lifeless reading from a book."

"And even then he would fail," said another, "because popular thought to-day runs in channels far different from those of fifty years ago. Preachers and Poets are alike in this respect that each appeals only to his own age. Who now reads Milton or Wordsworth? So neither would people listen to Spurgeon and Liddon. Every Preacher and every poet, must feel and reflect the spirit of his own age; and every effective sermon must first represent the individuality of the Preacher, and then meet the thoughts of his hearers. It must deal with the old problems of life in their present-day aspects. Do you remember Longfellow's little poem called 'Gaspar Becerra,'—how the sculptor failed to execute his ideal until he seized the burning log from the

hearth, and from that carved his perfect image?"

"I suppose that really means," said the younger man, "that the successful preacher must say what his people expect to hear. And to-day they expect a little bit of science, a little bit about politics, a little bit about Amy Johnson, or Bradman, or the latest popular hero, and a little bit about religion to wind up with."

"To put it more correctly," said the older man, "say that the Minister, to fill his Church, must preach what people most want to hear."

"That's what I said," said the young man.

"No, it isn't," replied the other. "You instanced Science, and Politics, and Amy Johnson, and Don Bradman; but you didn't mention what people most crave to hear about; and that is Jesus Christ."

"Well, of course, that's understood," said the young man.

"No," said the elder, "it's not sufficiently understood;—not even by the Ministers. Many a Minister engages his soloists, and announces a catch-title for his sermon; and gets a crowd; and then preaches generally about Religion and Piety, and thinks perhaps that he has done his duty and set forward God's kingdom of righteousness. But unless he has preached Jesus Christ and Him crucified, every one of that crowd, even the most thoughtless, will go away unsatisfied, though very few may be able to analyse their want of satisfaction. The human heart is still as God made it; and every human heart that has once heard of Jesus Christ craves to hear more of Him. Every heart has its secret load of sin and wants forgiveness; every life has its sense of failure; everyone wants to be better than he is, and wants to know where help and strength are to be found. And the Minister who from his own experience can tell his people about these things, and can point to Christ as the One Who can satisfy the needs of the human heart, is the one who will get his Church filled. Only he must be able to say, and say it sincerely, 'He helped me, He saved me, and—that's how I know that He can save and help you.'"

"Why do you lay emphasis on the word 'sincerely'?" asked the other. "Of course no Ministers would preach insincerely."

"Perhaps not,—at least not intentionally," replied the old man. "But many a Minister is apt to speak truths (and, mind you, they are truths), that he has never experienced; and the congregation is quick to detect the note of unreality. Every Minister should seek and pray earnestly that he may himself know experimentally every truth that he wants to set before his congregation."

"Then you don't think that music and singing are of any importance," said the young lady, in a tone of disappointment.

"I think they are very important," said the old man. "I think that congregational singing will go a long way to fill a Church. But the true Minister will use his music and singing only to create the right atmosphere for his preaching. I heard the Rev. R. B. S. Hammond say that he once tried using a band as an attraction; but he left it off again; because, though it attracted a crowd, it spoiled the 'atmosphere' for prayer and preaching. If you will notice the hymn list in the A.C.R. you will find that the hymn before the sermon is almost always the most impressive in tone,—the most solemn and

serious,—because it is meant to create the right 'atmosphere' for the sermon. O, yes, I think the right use of hymns and chants and music is most important; provided that it is made subsidiary to the Minister's highest aim; namely, the preaching of Christ Crucified."

"What about the prayers?" asked another.

"Yes," said the old man, "prayers reverently offered are doubly blessed. They bring the blessings that we ask; and they, also, create that atmosphere of reverence and expectation that prepares the way for the sermon. The Minister who hurries through the prayers, trying to save time, spoils the atmosphere for his sermon. Better to omit a prayer than to pray it rapidly."

"But people get impatient if a service is too long," said the young man.

"Don't make that mistake," answered the old man. "If people have been invited to a musical performance they may be impatient with the prayers. But where people have gone to meet Christ, and to hear about Him, they are not impatient. They have learned to love Prayer; and a Minister most wounds them when he hurries through the prayers. Many a good, conscientious Minister makes just that fatal mistake;—he thinks his people have only come to Church to get out again as soon as possible, so he reads the prayers fast, and gives them a short, half-thought-out sermon. The most ruinous mistake on the part of an earnest Minister of the Gospel is to advertise 'Short, Bright Services.' The very phrase, with its implications, is repellent to every earnest-minded man and woman in his congregation. 'Warm, hearty Services' would be a less undesirable. But, Mr. Wayfarer, all this time you haven't said a word. What do you think?"

"I agree with you," said the Wayfarer. "The preaching of the Gospel is still the power of God unto Salvation; and Ministers who affect to regard preaching as of secondary importance, don't understand their calling. To preach, not morality nor mere piety, but Christ and Him crucified, is still the first secret of a Minister's success; and he should spare no pains to make that preaching effective. Then, secondly, he should doubly value the prayers, first for their own sake, and then as creating the atmosphere for his sermon. And thirdly, he should use every means of cultivating congregational singing (community singing), because that also subverses the great office of preaching."

"You've said nothing about Holy Communion," remarked one of the boarders. "Where does that come in with the Minister who wants to fill his Church?"

"God's people will never be satisfied without Holy Communion," said the Wayfarer, "but it's too big a subject to be brought in to-night,—Let's leave it till next time."

"If we write down all we have been saying," said the young man, "I wonder if the Editor of the A.C.R. will publish it! Let us try!"

The death is announced at Bournemouth, England, of the Rev. Charles William Sherard, Canon-Missioner in the Diocese of Kalgoolie, W.A., from 1915-19. Mr. Sherard was ordained to the curacy of St. Martin's, Salisbury in 1879; he became vice-principal of St. Aidan's College, Birkenhead, 1891, Chaplain to the Bishop of Grahamstown, South Africa, 1896, and subsequently vicar of the Grahamstown Cathedral, 1899, then Vicar of Cosby in 1911, going to Western Australia in 1915. Mr. Sherard had reached the age of 76 years.



The Rev. E. H. Pitcher, lately Rector of O'Connell, has been appointed to the charge of Engowra, both in the Diocese of Bathurst.

The Rev. R. P. Fallows, of the Melanesian Mission, is at present in Sydney on furlough from the Solomon Islands.

The Ven. Archdeacon and Mrs. Martin, of St. Peter's, Neutral Bay, Sydney, left on a holiday trip to England last Tuesday. They are accompanied by their small son and will be away about eight months.

The death of Mr. J. Martin Smith, of Manly, removes a former keen worker amongst the young men of St. Clement's, Mosman. He had charge of the gymnasium and had a fine athletic record.

The Right Rev. F. Goldsmith, D.D., formerly Bishop of Bunbury, Western Australia, and now residing in Hampstead, London, has been appointed a Commissary in England to the Bishop of North-West Australia.

The Bishop of Waiapu, Napier, N.Z., Dr. Sedgwick, has been laid aside through a severe attack of sciatica and lumbago. Some of his engagements had to be cancelled. We are glad to be able to report that Dr. Sedgwick has now quite recovered from the attack.

Mr. Guy Halcombe, B.A., a leading Adelaide churchman, has returned after an extended visit to Great Britain. Mr. Halcombe is an active synodman in Adelaide, and keen C.E.M.S. worker. While in England he participated in several C.E.M.S. conferences and demonstrations.

The Ven. Archdeacon Chatterton, of the Diocese of Waiapu, N.Z., returned home at Christmas after a lengthy holiday abroad. While in England he did a large amount of flying—so also on the Continent. Mrs. Chatterton unfortunately had trouble with her eyes. However, much improvement has since taken place.

The Rev. F. S. and Mrs. Rogers and family, C.M.S. missionaries from N.S.W. in Uganda, will arrive in Sydney next month, on extended furlough. Miss W. Foy, who has been at home some time, will return to her station in Kenya, within a few weeks. Miss Foy was trained at the Deaconess House, Sydney, and was associated with St. Thomas' Church, Enfield.

The Rev. T. Strong was inducted to the charge of Milton, South Coast, N.S.W., on December 30, by the Rev. R. Gee, Rector of Nowra. A welcome given afterwards to Mr. and Mrs. Strong, occasion was taken to present the departing Rector and his wife, the Rev. C. and Mrs. Turner, with a roll of notes and several handsome gifts. Mr. Turner has been appointed Rector of Bulli.

We congratulate the Rev. E. C. Gore, C.M.S. missionary at Yambio, Southern Sudan, on his appointment by the Right Rev. Dr. L. Gwynne, Bishop of Egypt and the Sudan, as a Canon of the Pro-Cathedral, Cairo. Canon Gore has done a great work in the Sudan amongst the Dinkas, and has seen marked advance. Recently he, with native labour, has erected a magnificent church.

Rev. A. C. Halliday, lately curate at Holy Trinity, Erskineville, Sydney, was inducted to the charge of St. Alban's, Darlingford, on December 30. The Rev. J. Bidwell, Rural Dean of West Sydney, performed the induction, and the Rev. H. S. Cocks preached the occasional sermon. A welcome was extended to Mr. Halliday in the Parish Hall after the service, several neighbouring clergy joining in the welcome.

The Rev. Stanley Howard, M.A., Rector of Pitt Town, N.S.W., celebrated the Silver Jubilee of his ordination on the third Sunday in December. Mr. Stanley Howard is the son of the late Rev. Stanley Howard, Rector of Bowral, N.S.W. He was ordained in Sydney, and served for a while in the

Melanesian Mission and subsequently in England. Mrs. Stanley Howard is the sister of the Dean of Sydney.

Canon Michael, who has been temporarily in charge of Bundaberg, Queensland, in a farewell letter to the parishioners, writes of the great happiness he has found in the work of the parish and gives expression to the gratitude felt by Mrs. Michael and himself for the many kindnesses shown them while he has been in charge of the parish. Mr. and Mrs. Osborn returned in time for the Christmas services.

Mr. C. Gillham has retired from the service of the Government Savings Bank of New South Wales. He spent 49 years in the service, and was successively manager at Bathurst, Newcastle, Barrack Street, and Martin Place, Sydney. Wherever he was stationed he took a deep interest in the work of the church, and was a faithful communicant. His wife pre-deceased him several years.

Mrs. Annie Catherine Selwyn, widow of the Right Rev. J. R. Selwyn, for many years Bishop of Melanesia, died at Bournemouth England on the 19th inst. She was the eldest daughter of the late Mr. Thomas Sutcliffe Mort, founder of Mr. Dock and Engineering Company, Sydney. Mrs. Selwyn returned to England after her husband's complete breakdown in health in 1891, and for a number of years resided at Cambridge. She is survived by one daughter, Mrs. Selwyn was in her 76th year, and had not enjoyed good health for two or three years.

Miss Florence Dibley, daughter of Mr. W. H. Dibley, of Sydney, writes glowingly of her work under the C.I.M. at Kaihsien, Szechwan, China. In a recent letter she tells how the city magistrate at Kaihsien ordered the idols in the temples in the city to be taken out and destroyed, as the worship of such wooden and stone images only fostered superstition. Forthwith the order was obeyed by the soldiery, to the dismay of many benighted people, but the rejoicing of Christians. The light of the Gospel may shine in the hearts of the idol worshippers.

A resale of the Victorian grant of probate of the will of James Hill Boyd, of Green Hills, Minhamite, has been made by the Probate Office, Sydney. Several important bequests have been made. For the founding of scholarships he left £10,000 in trust for the Geelong Grammar School and £20,000 in trust for Trinity College, Melbourne, upon certain conditions. He also directed his trustees to raise sufficient money from the estate for the purpose of purchasing or endowing a school of domestic economy and cooking in the southern suburbs of Melbourne.

Both Constables Andrews and Allen, of the New South Wales Police Force, who met their deaths in Sydney early in the New Year, under such tragic circumstances, were members of the Church of England. Constable Andrews was born in the Isle of Wight, England, where his people still live. Constable Allen was formerly in the Mounted Police, but resigned to study for Holy Orders. He, however, rejoined the force in the last division. The rector of St. Mary's, Waverley, Rev. F. Riley, conducted the burial service at Rookwood, and paid an eloquent tribute to the bravery and faithfulness to duty of the two young officers.

Miss Buscarlet and Miss Hardcastle, of the Colonial and Continental Church Society headquarters, who, at a recent date, toured Australia, have arrived back in London. They speak glowingly of the visits to the various Bush Church and Society's centres in Australia. They were deeply impressed with the splendid work the women are doing, often under very trying conditions. "To see them at their work is to understand how trying those conditions can be,

and how much there is to be done in the way of ordinary daily routine and unexpected jobs which come along and cannot be left undone, which we, who only read of their work, can never realise."

Before leaving England for his diocese, Dr. F. Molyneux, Bishop of Melanesia, gave one of the B.B.C. (British Broadcasting) talks, which are being delivered as a national programme under the serial title, "The Edge of the World." The result was a huge post bag—scores of letters from all over the country, from friends new and old. "A retired sea captain," who had cruised the same Southern seas, exchanges reminiscences. A young man offers his services as secretary or clerk to the Bishop. A country squire in a business-like note, sends five pounds. "A church seemed like a chapter of the Acts, written by Paul himself," writes a Devonshire lady. And many more such letters.

It is the opinion of those qualified to judge, that the intense religious faith of the present Viceroy of India, Lord Irwin, has made a deep impression upon India. He and Gandhi are the most potent influences in that land of ancient culture and religion. When in Calcutta he never failed to attend his parish church, a church resorted to by comparatively humble folk, nearly all of the domiciled community. Still more amazingly, he was a "twice," coming to the sung Eucharist in the early morning, and Evening at night. The little Eurasian children of the neighbourhood have remarked not once, "The Viceroy must be a very humble man, for he does everything like us, he kneels as we do, and, when church is over, he just mixes with the rest of us and goes out." Lord Irwin is a son of Lord Halifax.

Mr. D. Hope Johnston, a former president of the Pioneers Club, Sydney, has left for London. Mr. Johnston is a descendant of the Major Johnston who was aide-de-camp to Governor Phillip. He has been instrumental in collecting and having enlarged a series of Australian historical pictures, which is now in the possession of the Pioneers' Club. Copies of this "Founding Series," have been presented by Mr. Johnston to various schools and he will ask the authorities of the English public schools to accept copies of the series for their libraries. Mr. Johnston proposes to inaugurate a movement in London to commemorate there the work done by Governor Phillip. It is his intention to seek the erection of a memorial tablet in Bread street, London, where Governor Phillip was born, and of a bust in some public place.

THE FOND MOTHER.

"Humphrey's doing so well at school. He's just been promoted from three-quarter back to full-back."—Punch.

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"Footprints on the sands of time are not made by sitting down."—Anon.
 "Redeeming the opportunity, because the days are evil."—St. Paul.

JANUARY.

- 15th—British Museum opened, 1759.
 16th—Battle of Corunna, 1809.
 18th—2nd Sunday after Epiphany. God, the Governor of all things in Heaven and earth. This is the faith most necessary when worldly matters get upset. God can use the most unpropitious condition to effect His sovereign will. Also on this date is commemorated Prisca, a girl of 13 years of age, who nobly faced martyrdom in A.D. 268.
 20th—Ramadan, Moslem New Year. Let us pray that the thousands of Bibles used in Cairo Moslem University may make for the recognition that Jesus Christ is Greater than Mohammed.
 21st—St. Agnes, another child-confessor of Jesus' Name—in A.D. 304.
 22nd—Queen Victoria died, 1901.
 First Reformed Prayer Book, 1549. This was only a partial reformation of the Liturgy. It was followed by a fuller in 1552.
 Vincent, a boy martyr, of Spain, is commemorated to-day.
 23rd—Order to destroy Images in Churches, 1561.
 24th—Dogger Bank Naval battle, 1915.
 25th—3rd Sunday after Epiphany. Conversion of St. Paul. What a Manifestation to the Gentiles resulted from the conversion of Saul to Paul. Missionary work shews the glory of Christ, and the Home Church can best glorify her Lord by sending out the word of His shining into the dark places.
 26th—Australia Day, and God Save the King.
 29th—The 39 Articles of the Book of Common Prayer subscribed, 1563.
 Next issue of this paper.



A New Outlook.

NO thoughtful person can look round on the world to-day without feelings of grave misgiving. Europe to-day, is in a state of great unrest. Russia is still dreaming bad dreams. Beaten back along the line of revolution by the world's recovery after the war, her rulers hope that evil will prevail and Europe become again a burning, fiery furnace. Their emissaries are spread all over the world. France, too, is organised to-day on the war basis. The whole nation is mobilised and everyone has their appointed task and definite duty. She was bled white in the last war, and she is taking no risks for the next. Italy, under Mussolini, states with a loud voice that "she must expand or burst," and calls for an army of five millions. Germany honestly working for peace, looks forward to the time when she can repudiate the Dawes agreement, and demands revision of her treaties.

Every week we hear of new bombing planes being ordered for the various countries of Europe. Each new design is more powerful than the last. The tragedy of it all is that the very peacemakers are preparing for war. They are talking "preparedness." Are they wrong? There is something very sinister in all this.

Look at the minds and morals of so many people to-day. Was there ever

a time when there are so many evidences of a reversion to the lower instincts in a revolt against moral sanctions?

Social Unrest.

The unrest of the world is in the homes of the world. The attitude of youths against the old traditions; the bolshevism in the centres of industry; the increase of brutal crime in our midst and in every country, is all largely due to an abandonment of a faith in God and a belief in the future judgement in the life of the world to come.

What have we before us in Australia to-day? The present social order seems to have many weaknesses. It seems to give no security to a man in his work. At the present time he is facing nothing but dismissal after years of faithful work. He has no share in the control of industry. Such things make us ask:

Root Principles.

"Are we applying the root principles of Jesus Christ to industry? The late war revealed to many the capacity of ordinary men and women for love, heroism, aspiration and self-sacrifice. Does it need a war to reveal such possibilities beneath commonplace externalities? Christ shatters the masks with which we cover up a good deal of selfishness and calls us to follow Him in a life of sacrificial service.

Defeatism.

This word has been coined since the late war. We owe it to France. Certain men spent their time in circulating disquieting reports during the late war. It has since crept into use as a result of serious trade depression, and unemployment. There is need for all men of goodwill to subordinate, if not forget, their own political proclivities in an effort to solve some of the problems that beset us. We must not allow ourselves to become despondent or despair of the future. We believe that all our troubles can be successfully overcome and the Church must play her part. As Christian citizens we must refuse to acquiesce in failure, and to believe that God's purpose will work out ultimately for the good of Church and State. The Church must not lose its nerve in spite of much discouragement, to-day. The high tide of practical materialism will recede before the triumph of the Gospel in transforming human personality and in the returning tide of faith among Christian people who may have grown despondent.

It is so fatally easy for Christian people to be satisfied with things as they are, and to forget the part they must play in building up a new outlook on life. The Church has within herself great potentialities. The late Lord Rosebery once said, "Any day there may be born a fresh Caesar, a fresh Newton who would grow up and alter the whole course of human history." Are we waiting in the Church for a second Luther or Wesley to shake a legarthic church and reanimate our faith and love?

We have been relying too much on other personalities to right all the wrongs of society, and not enough upon ourselves. What are our own secret hopes and personal ambitions this year on which we have entered? Is it the same old way? To make more money, to plunge more feverishly into business and win visible success?

Faith in Action.

Let us covet earnestly the best gifts. Let us be more generous and spend

more time for the less fortunate than ourselves. Let the Divine compassion move us to greater efforts in our Church to reach those who have lost their way and their faith. This is the task of every true follower of the Christ. The way of the cross is the only way to happiness and progress.

Some English Notes.

(Communicated by Spermatologos)

ENGLAND, especially London, knows how to observe Armistice Day. The weather was kindly, with all the mellow light of Autumn sunshine. At the Cenotaph, Whitehall, that great central memorial of the Empire, the chief service had been arranged. Hours before the time appointed it was impossible to approach anywhere near the site, so dense was the crowd. Yet the greatest order and reverence were maintained. How impressive that two minutes' silence! The roar of London suddenly died down. Not a sound could be heard and the only movement was that of a few pigeons, fluttered by the unaccustomed quiet. A solemnising, brooding peace as of Heaven itself, was upon all. A Sacrament was this service, a nation's prayer, an empire's prayer, that War and Hate should no longer have dominion over the sons of men.

Lambeth Echoes.

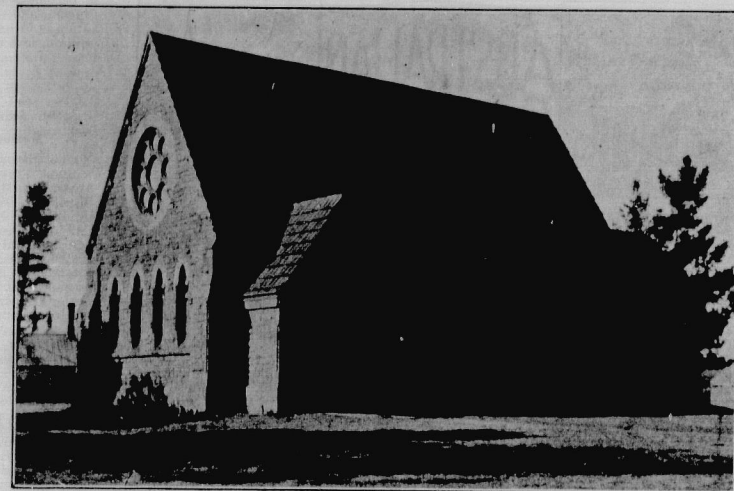
Matters ecclesiastical are quiet. The recent Lambeth Conference has passed out of public interest, though it is not altogether forgotten. Clergy groups in many places are giving themselves to definite study of the Report. An uncomfortable feeling is emerging that the Bishops failed to realise the higher hopes entertained of them before they conferred. Their findings on some subjects have merit, but on important topics they have given no lead. Sober critics assert that Lambeth, 1930, retreated from Lambeth, 1920. The question of many is: "Just what did the Bishops do with the South Indian proposals?" Patronage, airy and aloof patronage, was given to the scheme, but the imprimatur of the Church of England, so far as such can really be given by an imposing body of Bishops, was withheld. The gentle suggestion that the "United Church" might consider itself as part of the Universal Church, but not of the Anglican, is rather ambiguous. Moreover, it smacks of the narrowness of those rigid-dimensionist sectaries, which dismiss fellow-Christians from their assemblies with word and gesture: "You may possibly be good enough for Heaven, but you are not good enough for us." Folk here are afraid that this overweening desire for unanimity among the Bishops may sometimes be hurtful to the unity of the Church.

Protestant Congress and Exhibition.

No one can say that the cause of Protestantism is dead in England and in the English Church. Recently the great Central Hall at Westminster was engaged for a week, with a Protestant Congress and Exhibition. The former was stimulating (addresses by stalwarts like Dr. T. C. Hammond, so well known in Australia, made it so); the latter was interesting, and exceptionally so. All the Evangelical Protestant Societies joined forces and the displays in the various courts were of historical value. Old editions of the Bible and of the Prayer Book, mediaeval relics, curios of the Reformation

Church of St. Nicholas, N. Goulburn

The Golden Jubilee was celebrated early in December last.



period, pictures of great scenes of bygone days were skilfully set forth, as well made the subject of informative lectures. A capital piece of enterprise was this exhibition.

The "Revised" Prayer Book.

Whilst writing on things Protestant, it might be mentioned that Prayer Book Revision has passed into the region of the forgotten, and perhaps, unlamented. From the catastrophe of bungling tactics in presenting the book to Parliament a second time, little has been saved. Here and there a few prayers from the proposed book are used, but the Church goes on much as before. The old Prayer Book had a far greater grip on the devotional life and affections of churchmen than the revisers ever conceived. No one bothers about the Revision now. This is in some respects, regrettable. Yet the opponents of the Deposited Book are not to blame. The promoters made the fatal mistake of trying to "mediaevalise" as well as modernise the Prayer Book.

Guy Fawkes' Day.

Guy Fawkes' Day was celebrated with the usual display of fireworks in city and suburbs, streets and by-ways, in fashion dear to the hearts of small people. An Anglo-Catholic Oxford Don, writing to the Press on the day following, triumphantly claimed that the lessening observance of the day proved the decadence of Protestantism. This only goes to prove that ecclesiastical "high-brows" may certainly be without humour and possibly without brains. Some other people might argue that the feeble recognition of the "Martyrdom (alleged), of King Charles the First," demonstrates the waning influence of Tractarianism. And there is a good bit in that contention, after all!

The Bishop of Tanganyika.

The Bishop of Tanganyika's Farewell meeting at Church House, Westminster, was a revelation of what a missionary meeting ought to be. Dr. J. H. Oldham, world famed as a missionary statesman, and the Bishop, were the principal speakers. The former gave a masterly survey of the situation presented in and by the great continent of Africa. The Church's work was shown to be no small pettifoggery task, but a big, comprehensive movement which had relation to world affairs. It is a pity that the critics of Foreign Missions who are met with sometimes in the smoke rooms of the

steamer and sometimes in the comfortable pews of a church, could not be made to listen to such an address.

The Bishop made it apparent that the best text for a missionary talk was "Ask and ye shall receive." And why not? It was fitting that so challenging a story of work done, and to be done, in that progressive diocese in East Africa, should conclude with a frank, definite appeal. And people give as freely, as the bishop has found them give in other parts of the world besides England.

The Universe and Man's Place.

The recent lectures of that Cambridge scientist and thinker, Sir James Jeans, have made people talk, and, in respect of his new book, also read. The subject-matter, dealing with the Universe and Man's place in it, is not grasped at a glance. The book, though not large, has to be read two or three times. No one dare say that conservative theology finds backing in its pages, yet there is revealed much that shows that the Church has not been so wildly astray. Harsh materialism has gone. Man does occupy a great place, perhaps the greatest place in the Universe. There, size and weight do not make up the most important scales of value. Incidentally, the prevailing "light" or "radiation" theories now being accepted, suggest that the first creative act of God, depicted in Genesis, "Let there be light," was no mere guess by some scribe with an itch for writing imaginative stories, but rather the expression of a deeply profound truth, and that in an age when men were not supposed to be so wise and so honest as we are to-day.

What is Wrong with England?

The Bishop of Chelmsford Speaks Out.

"We shall not get our industries back to stability until our character is restored, and nothing will restore character but religion," is the theme of an article written by the Bishop of Chelmsford (the Right Rev. H. A. Wilson), in the London "Evening News," under the heading, "What is Wrong with England?"

"Look back to the old, much abused Victorian days, and estimate the qual-

ities of our fathers, the men who held the world's markets, and were the unchallenged dictators of commerce," Bishop Wilson writes. "They were people who live frugal lives, men of thrifty habits, who toiled early and late; men with a grim sense of the responsibility of life, imbued with the sober conviction that one day they would have to give an account of themselves to Someone. To them duty was a constant driving force, and hard work was the reply their conscience made to duty. These were the men who built up, maintained, and extended the commerce and industry of our land.

"All these qualities have disappeared from the people of to-day. The austere persistence in pursuit of efficiency and world-leadership has been exchanged for easygoing habits. The heads of the firm play golf on Saturday morning, instead of going to their offices, and the juniors work leisurely through the week with an eye on the clock. Possessed of education vastly superior to their parents, dowered with a personal charm which makes their forbears look woefully bedraggled, our young people suggest by their attitude to their work that they regard it as a curse, and a bore. Thrift is unthought of. . . . 'Spend all you have, and a good deal that you haven't! Have a rollicking good time at any cost, but preferably on credit. As for the responsibility of life, perish the thought! England need not expect any man to do his duty unless he wants to do it, and he won't want to do it unless it is pleasant.' Such is the view of young people to-day.

"That is what is wrong with us! The national character has gone soft. The dignity of labour, the joy of hard work, are gone. The principal art of to-day is to discover how to make as much out of the concern as possible by putting into the concern the least possible, whereas our forefathers' method was to put in the maximum and take out the minimum."

NEED OF FAITH.

"The people of the churches should have faith, because it was in times of difficulty that God helped. The fellowship of the Church should give them courage and strengthen their faith. The present was a time for Christian character to be asserted. He felt that we would soon have days of joy and happiness, because he felt we were approaching a great spiritual revival."—Archbishop of Melbourne.



NEW SOUTH WALES.

SYDNEY.

The Archbishop Broadcasts a New Year Message.

"The strong men and women of the British race in the past have been the men and women who were not ashamed to acknowledge the guidance of God, and it is such men and women who are the hope of Australia to-day," said the Archbishop of Sydney (Dr. Wright), in his new year message broadcast from Station 2FC.

"My wish and prayer is that this coming year may be to you and yours a year of health and true happiness," Dr. Wright added. "Undoubtedly 'clouds and darkness round us spread,' but as the poet truly says, 'many a dark and cloudy morning has turned out a sunny day.' This ought to be the conviction of every true Christian, and it is as a Christian that I speak to you. We Christians believe that 'Christmas' is the eternal token that God loves us. Since we believe that our lives are in the hands of a God who loves us, we ought to believe that God wills for our welfare. Welfare does not necessarily mean worldly success, because worldly success has often proved a curse, but welfare does mean the perfect action of our soul, and this is the essential secret of true happiness."

"You remember the mother's sermon in the book called 'The Bonnie Briar Bush'—'Give a good word for God.' This is my message to you: 'Give a word for God this coming year.' I would also say: Interpret it as Abraham Lincoln interpreted it. He refused to let our people say: 'All is well because God is on our side.' He insisted that they could only say: 'All is well' if they were on the side of God. Be on the side of God in the new year. As you set yourself out to live according to the will of God, you may with calmness and confidence leave your future in the hands of God."

The Cathedral School.

The Precursor of St. Andrew's Cathedral, the Rev. O. N. Sutton, who is also principal of St. Andrew's Cathedral Choir School, has received advice from the Education Department that the school will in future be recognised as a school qualified to prepare boys for the intermediate certificate.

St. Matthew's, Manly.

Dedication of Organ.

The new organ which has been erected in St. Matthew's Church, Manly, and which is the gift of the late Lady Macpherson, was

dedicated at the morning service on December 7th, by Dr. Gilbert White, formerly Bishop of Willochra. Included in the large congregation were Sir William Macpherson and the members of his family, who had come from Melbourne specially for the service. Lady Macpherson was a member of an old Manly family, and, as Miss Emily Jackson, was a constant worshipper in old St. Matthew's. Mr. Arthur Massey gave a recital on the new instrument in the afternoon, and in the evening there was a special service of thanksgiving. The preacher was the rector (Rev. A. R. Ebbes), who mentioned that had it not been for the gift of the organ, it would have taken the congregation some years to pay for a similar instrument. After the service the congregation adjourned to the parish hall, where the Mayor of Manly (Ald. Harcourt) presented Sir William Macpherson with a history and views of Manly, the gift of the congregation with two pictures, one of the old church and another of the new building. Sir Albert Gould, Chancellor of the Diocese, presided.

Parish of Penrith.

Opening of New Church Hall.

Another indication of the forward work in the parish of Penrith was the opening of the new Church Hall of St. Thomas', Lane-bridge and Cranbrook, on Saturday, December 20. There was a crowded attendance in the hall, many having to be content with watching the proceedings through the windows and doors.

The building is concrete, 18 feet by 30 feet, with a porch 8 feet by 8 feet, floor of wood, and roof of iron. The building is not completed, owing to lack of necessary finance, and the committee are averse to borrowing money. The building presents a very imposing appearance on the landscape, being one of the tallest for miles around. When the plastering and ceiling have been added, the edifice will be very fitting for worship, and for other church purposes.

Many memorials and gifts from the parishioners have been received and these were dedicated by the Rector, the Rev. H. N. Powys. The collection amounted to £20/10/- while further sums have been promised.

ARMIDALE.

High School Education.

Speaking at Armidale High School speech day, Archdeacon Forster said that the greatest danger of Australia was an uneducated democracy. He warned the children not to look down on manual labour, and added: "Woe betide the day when Australia wants

to become a nation of doctors, lawyers, engineers, and clergymen. State primary education is incomplete, and contrary to popular opinion, it is not sufficient to teach the three R's."

GOULBURN.

St. John the Baptist, Canberra.
Memorial to General Bridges.

"To the memory of Major-General Sir William Throsby Bridges, K.C.B., C.M.G., Australian Military Forces, born February 16, 1861. Died of wounds, Gallipoli, May 18, 1915. First Commandant Royal Military College. Commander First Division Australian Imperial Forces. Erected by members of the First Australian Division and old comrades," are the words inscribed on a brass tablet, which was unveiled by the Acting Governor-General (Lord Somers), in St. John the Baptist's Church, Canberra, on 9th December. The rector, Canon Robertson, conducted a short service, the tablet being dedicated by the Bishop Coadjutor of Sydney.

In an address delivered in the church before unveiling the tablet, his Excellency said that it seemed extraordinarily fitting that the tablet should remain there as long as St. John's Church remained, for that Church and the Royal Military College at Duntroon had followed the same traditions, and had seen the same struggles. The thoughts of people that day were of the man who had put Duntroon to a different use, and had turned it into a kind of factory—a factory where boys could learn to become men in the true meaning of the word. The college had started at a most significant time. It was a curious thing that the college should have been started and worked up and done its training before 1914, and that the first class had gone to the war from the college. It was fitting that attendance at the unveiling of the tablet to the memory of the founder of the college was one of the last acts of the cadets on the last day that the college was at Duntroon. General Bridges had been a student in the widest sense of the word. Taking a task in hand, he had left no stone unturned until it was completed.

VICTORIA.

MELBOURNE.

The Archbishop and Ideals of Citizenship.

Speaking at the annual meeting of St. Martin's and St. John Evangelists' Church Homes for Boys, Canterbury, the Archbishop of Melbourne said:—

"Most of the boys in the home came from homes and surroundings where it would be much more difficult for them to lead good lives. They were being trained in good citizenship. Our present troubles were due partly to the fact that to some people citizenship spelt selfishness in some way. They wanted to get more out of the community than they put into it. The true citizen gave to the community as much as he got, and possibly more." He paid a glowing tribute to the rector of the home, Rev. F. Thornton, and to the ladies' committee.

Mr. McKenzie, K.C., said the home was doing work of the first importance to the community in creating citizens. We as a nation had not done our duty as citizens because we had put on one side several of the cardinal principles of good citizenship. This involved first, every citizen doing his best in his own way of life. The expression "good enough" had almost threatened to become a national slogan. It also involved the cultivation of the quality of ordinary manly independence. In Australia we had become expert in detecting a difficulty and presenting it to the Government. If anything was wrong we asked the Government to give us a grant or a guarantee.

St. John's, Latrobe Street.

Reunion of Former Parishioners.

More than 200 former parishioners of St. John's Church, Latrobe Street, recently attended a reunion at the church. There was a musical recital in the afternoon, tea was served in the hall later, and at the evening service Archdeacon G. E. Lamble made reference to the history of the parish. Among former parishioners who attended the reunion was a woman who had been married at the church in 1877, and a man who had attended the church regularly for 45 years before his departure from the parish 15 years ago.

BALLARAT.

The Bishop's Appreciation.

The Bishop of the Diocese, writing with reference to the welcome extended to Mrs.

Crick and himself, states:—

My first word must be one of very sincere gratitude to you all for the wonderful welcome that you have so freely given to my wife and myself. I know that all your kindness and goodwill has been a real encouragement to her, and she is looking forward keenly to much happiness in friendship and service in the Diocese.

I am very glad indeed to be back at work again. Not that I did not enjoy my time in England, because I did do so immensely. But as news came to me of the difficult times that were being experienced out here, I wanted more and more to be with you and claim my share of responsibility and endeavour.

Ever since my return I have been busy, in conference with the Dean and the Arch-

deacons, in picking up the threads again, and I may say at once how grateful I am, as I know you all are too, for the wise and fatherly way in which the Dean has administered the Diocese in my absence, and to the Archdeacons and the many others who have helped him in his responsible task.

QUEENSLAND.

BRISBANE.

The Archbishop's Letter.

Writing to his diocese, the Archbishop goes on to say: "Once again with great thankfulness, I have to wish you a happy New Year."

"Of the grievous loss that the diocese is about to suffer by means of the honour due to Bishop Batty, I have already spoken publicly, and the time will perhaps come, a little later, when I shall be able to testify to the immense value I place upon his personal character and upon the work he has done."

"For the welcome that I have received, especially for those welcomes publicly expressed, as at the railway station, at the great meeting in the City Hall and at Toowoomba, I cannot feel sufficiently grateful. That I feel unworthy of it goes without saying. The meeting in the City Hall particularly, was quite overwhelming in its enthusiasm, and heartiness, and it was a great ordeal to me to reply after such things had been said about me by such distinguished people as were the speakers."

The Bishop Coadjutor and Newcastle.

The Right Rev. F. de Witt Batty, Bishop Coadjutor of Brisbane, writing to Brisbane churchmen, re the Newcastle bishopric, states:—

"You will probably have heard that I have felt it my duty to accept the honour done me by the Diocese of Newcastle, in electing me its Bishop, in succession to Dr. L'ing. I did not, of course, come to this decision without first communicating by cable with the Archbishop and learning from him that he thought it was my duty to go. You will know that my decision was in no way influenced by any desire to leave the Diocese where I have worked during practically the whole of my ordained life, where I have made so many real friends, and in which I have been intensely happy for so long. I am deeply conscious, as any man would be, of the honour which Newcastle has done me. I am still more conscious of the heavy responsibility I have undertaken. I am resigning my present posts as from February 28 next, and expect to be enthroned at Newcastle on same day in the first week of March. May I beg a place in your intercessions?"

Clergy Summer School.

The Clergy Summer School will be held in the Boys' Preparatory School, Toowoomba, from Monday, 19th January, to Friday, 23rd January, 1931.

The first set of lectures, to be delivered by the Rev. W. E. H. N. Eldershaw, M.A., will be based upon Bernard Manning's book "The Making of Modern English Religion" (obtainable at the Book Depot, price 3/6). The Committee recommended for additional reading "Religion since the Reformation," by L. Pullman.

The second set of lectures will be given by the Rev. Canon W. H. W. Stevenson, M.A., upon the "Epistle to the Ephesians." The new Commentary by Dr. Lock in the Westminster Series is recommended. Lectures begin on Tuesday morning, 20th January, at 9.30 a.m., and the School will close at noon on Friday of that week.

In addition to the morning lectures, there will be talks on non-theological subjects each evening by representative men.

New Clergy.

Three new clergy have arrived in the diocese during the past month—The Rev. J. F.

Leighton, B.A., Oxon, who has been appointed to the district surrounding Esk; Rev. J. M. Stuart, B.A., Cantab., formerly a Master at Lancing College, who is at present working with Mr. Ramm at Warwick, to which parish several outlying townships are attached, Killarney, Swan's Creek, etc.; Rev. E. L. Salisbury returned to his former parish at Leveburn and Gandillah by the ship "Corolla."

A Proud Diocese.

Churchmen in Brisbane are justly proud of the number of bishops the Diocese has given to the Church in Australia. The Archbishop states:—

"It was something to think that the present Archbishop of Perth and the Bishops of Grafton, Tasmania, Rockhampton, Carpentaria and now of Newcastle, the Rector of St. James', Sydney, the Chairman of the A.B.M., the Dean of Hobart, and the Warden of University College, Perth, had all been drawn from Brisbane," and he asked: "Whom will they take next?"

Archbishop's Shield—Annual Award.

The Archbishop has announced his intention of presenting a Silver Shield for annual competition between the Sunday Schools of the diocese. The Shield will be awarded to schools for the highest marks obtained on a five-point plan, which takes into account such things as average attendance, number of teachers in proportion to the scholars, grading and equipment, and general progress in school work. Under this scheme the school which comes top in its own grade, schools of over 50 and over 100, will be entitled to hold the shield for the ensuing year. There should be keen rivalry between schools for possession of the coveted honour.

The first award will be made to St. Mary's Sunday School, Kangaroo Point. During the past year this school has made exceptional progress. The Rector, Superintendent, and Kindergarten Leader began by attending the All Australian Summer School at Canberra, and since then, with the advice and help of the Director of Religious Education, the whole school has been remodelled. At the Teachers' Conference in October last, this school gave the demonstration school session. It reports a 33 1/3% increase in membership, 100% increase in attendance, and 100% increase in collections since the introduction of modern methods. The Archbishop hopes to present the shield at the beginning of the school session in 1931, and St. Mary's, Kangaroo Point, will retain the shield for that year, when it will be available for open competition.

Now that the first course of the Diocesan Teachers' Examination has been completed and the results announced, the Archbishop has decided to award a prize to be known as the Archbishop's Prize, to the teacher who obtains the highest marks in the examination. The first recipient of this distinction is Miss Hilda Beaumont, of St. James', Kelvin Grove, who has been recommended to the General Synod S.S. Commission for First Class Honours as having the high average of 85% for the whole examination.

With the Archbishop's permission, a prize, to be known as the Directors' Prize, will be awarded to the teacher who secures the highest marks in the Preliminary Examination for the Parochial Certificate. The prize this year will be awarded to Miss Ivy Pullen, St. Barnabas', Ithaca, who came first with distinction in the examination at Advent. Miss Pullen was admitted as a Parochial Teacher by Canon Garland, on Sunday, 14th December.

WEST AUSTRALIA.

PERTH.

Personal.

The Rev. R. H. Hoisholt, accompanied by Mrs. Hoisholt, arrived by the s.s. "Balranald" to take charge of the parish of Mt. Barker. Mr. Hoisholt is an American citizen, having been born in Colorado, and was ordained priest in California, and worked there until 16 months ago. Since then he has worked in a parish in Bermuda, London. We offer him a cordial welcome to his new home.

The Rev. J. Bell, rector of South Perth, has returned to his parish after a six months' absence, during which he has paid a visit to the Old Country. He is looking fit and well and is full of his old fire and enthusiasm.

BUNBURY.

Church School for Girls.

Miss Everitt, headmistress of "Kobeelya," the Church School for Girls, in Bunbury, has

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been appointed to the charge of a large girls school in Sydney. In her place the Council of the "Kobeelya" has appointed Mrs. Whitaker, M.A., second mistress at the P.L.C., Perth. The Bishop of Bunbury writes:—"I believe that we are most fortunate in having found at such short notice such an excellent head for 'Kobeelya.' Mrs. Whitaker is well-known in Perth as a first-rate teacher, and is popular with girls. She will begin her new work next term."

KALGOORLIE.

The Bishop in England.

The Bishop's closing weeks in England before returning as from the Lambeth Conference, were filled with visits to old friends. The Administrator of Kalgoorlie writes:—"The Bishop is once more at work, preaching and speaking. He began again at Winchester, where he and Mrs. Elsey were the guests of Bishop and Mrs. Woods—the Bishop preaching at the Eucharist, and Mrs. Elsey addressing the M.U. at their Diocesan Festival in the afternoon. From Winchester the Bishop went on to visit his old Stepney fellow-curate at his parish in Essex. Thence to Retreat at his old College, Cuddesdon. This was taken by the Rev. Sir Edwin Hoskyns, son of the late Bishop of Southwell. The Bishop writes in glowing terms of the Retreat, saying, 'I do not know when I was in a more stimulating Retreat.'

Work in Parishes.

Work in the various parishes of the diocese is being maintained. We read that at Esperance, the work of the rector is bearing splendid fruit, and Mr. Henderson is very happy about it. A systematic house-to-house visitation has brought forth results, the spiritual atmosphere is greatly improved, and the Sunday School has increased in numbers greatly. They have been able, as a result of this improvement, to introduce a kindergarten into the Sunday School.

The rector of Leonora, the Rev. R. Quirk, writes in his usual happy, optimistic strain. He has the great gift of being able to make friends with all sections of the community, and as a result he is happy wherever his work takes him. In his scattered and sparsely-settled parish his life would be very lonely were he not able to make friends with "all sorts and conditions." His work is largely "where two or three are gathered together," and those of us who have had to do such work know how necessary a cheerful, optimistic spirit is if one is to have any success in one's work for Christ and His Church.

The rector of Naremburn, Rev. J. M. Busby, certainly appears to be making his presence felt in his parish, and writes very cheerfully of his work. His G.F.S. is proving of great assistance to the Church, financially and otherwise; they have a very strong and keen branch of the candidates of the G.F.S., and the Sunday School is steadily and consistently going ahead. Mrs. Wailes and her band of workers in the G.F.S. are to be congratulated upon the splendid work they are doing in Naremburn, and the superintending and teachers of the Sunday School must be very pleased at the success that is attending their self-sacrificing labours for Christ's little ones.

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Australian College of Theology.

Class Lists for 1930.

(Owing to the holidays, these lists were too late for our last issue.)

Associate in Theology (Th.A.)

First Class.	Name.	Diocese.
	Tickell, Adelaide Elizabeth D.	Sydney
	Johns, Edith Maud	Adelaide
	Teagle, Fanny	Adelaide

Second Class.

	The Novice Moira S.S.A.	Brisbane
	Deane, Lily	Melbourne
	Wilkes, Doris Maud	Melbourne
	Gibbon, Margaret R., B.A.	Melbourne
	Harris, Dorothy Joyce	Sydney
	Crawford, Doris Jean	Sydney
	Little, George James	Perth
	Appleby, Leonora Louisa	Melbourne
	Jones, Charles Herbert	Goulburn

Pass.

	Wilson, Lindsay Athol	Melbourne
	Couch, Ida Mary	Sydney
	Blackwood, Marion Elizabeth	Tasmania
	Harper, Daisy Olive	Melbourne
	Tucker, Mary Hester	Melbourne
	Markham, Marjorie Victoria B.	Adelaide
	Luck, Lancelot Stuart	Tasmania
	Ferguson, Katie	Adelaide
	Moore, Ruby Valentine	Melbourne
	Stanway, Alfred	Melbourne

(One failed.)

Passed First Half of Examination.

(Part II.)

(In Order of Merit.)

	Jeffreys, Irene Florence	Adelaide
	Rogers, Mary Frances	Adelaide
	Williams, Zena Vera	Adelaide
	Hodges, Elsie May	Sydney
	Sister Margaret, D.S.C.	Brisbane
	Williams, Ella Gladys	Bendigo
	Adams, Willa Milne (Mrs.)	St. Arnaud
	Ceratty, Helen	Sydney
	Palmer, Violet Ellen	Sydney
	Richardson, Avis Irene	Melbourne
	Hann, Arthur H.	Sydney
	Wilson, Elsie Charlotte	Adelaide
	Cotton, Clarice Elfrida	Willochra
	Runting, Alice Margarita	Bendigo
	Coles, Sydney Arthur	Melbourne
	Ross, Caroline	Melbourne
	Tyer, Nellie Gwendoline	Newcastle
	Mason Annie	Brisbane
	Potter, Lillian	Bendigo
	Lonie, May Isabel	Melbourne
	Harwood, Alice Mary	Brisbane
	Thomson, Isabel	Tasmania
	Potiphar, Winifred Edith	Sydney
	Singleton, Aubrey Winter	Melbourne
	Hancock, Marjorie Bowen	Melbourne
	Stephens, Amy Irene	Bendigo

Held Over.

	Gayford, Mary Sarah	Brisbane
	Bennett, Hilda Winifred	Bendigo
	Kohnke, Edwin Henry R.	Adelaide
	Wirth, Thelma	Bendigo
	Wood, Gerard	Adelaide

(Seventeen failed.)

On behalf of the Council of Delegates,
JOHN FORSTER, Registrar.
Armidale, N.S.W.,
15th December, 1930.

THE ARCHBISHOP OF YORK ON ROBERT RAIKES.

The Archbishop of York, speaking at the Robert Raikes celebration at Leeds on Monday night, described the Sunday-school movement inaugurated by Robert Raikes as the beginning of public education in England. Sunday-school teachers were now left with the religious teaching of the child, but in it they should avoid the too common fault of sentimentalism. He would ask them to avoid the "little lamb," for he could quite appreciate the attitude of the little boy who said, "I'm tired of being a little lamb. Can't I be a little tiger to-night?" There was the danger in sentimentalising of turning them into little prigs.

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Clerical Etiquette.

"Locum Tenens" writes:—

In your issue of December 18, "Rector," in his remarks upon this subject—personal and otherwise—seems to have just come out of a very depressing and distressing "nightmare," and through your courtesy, gets it "off his chest"! No doubt clerics—our critic included—deserve the "snub" that our "Etiquette" is not always the thing. In the non-answering of letters, even in the answering of them, for instance, how discourteous some are!

But "Rector" bids us also contemplate with awe and misgiving, other grievous clerical sins, particularly those of the very useful people called "locum tenens."

As a Rector for more than forty years in the ministry, I join issue at once with this critic!

I can supply him with any number of instances which will prove the falsity of his general condemnation of L.T.s. He mentions three cases, two of them termed "live-wires," and one apparently a "non-live" wire; can he be the latter?

"Locum Tenens" are generally gentlemen who faithfully discharge their responsibilities; indeed, it often happens that these men do their jobs so satisfactorily, and matters parochial progress so well, that the returning Rector feels, or is made to feel envious, and then, as of old, "jealousy burns like fire," perhaps induces nightmare!

If some of the rectors who need L.T.s. would do their jobs, meeting the needs of their parishioners, there would be little room left for the Locum Tenens to deviate from the beaten track!

May I suggest to "Rector" (critical and disturbed though he may be), that he would

graciously allow himself to be appointed to this new "Chair of Etiquette" (provided the emolument is good), and that he would occupy it with dignity, he might then be able to illustrate to us, not merely "Clerical Etiquette," but devote himself to the practicing and teaching of that nobler thing, "Divine Etiquette." Might we not all then learn much?

The Church and State Hospital Appeal.

The Rev. F. W. Tugwell, Rector of Dulwich Hill, writes:—

In the hospital appeal which has been issued under the name of "The Church and State Hospital Appeal," my name appears as a member of the Executive. I am in no way responsible for this appearance of my name and I have since received an apology from the Premier's Department.

The Bogey of Inflation.

Mr. John A. I. Perry writes:—

As an inquirer after truth, will Mr. H. C. Brierley kindly state whether or not the inflation by France was good for England. An Australian invested £30,000 in the War Loan issued by France, with the sanction of the British Government, but the Australian only received about £8,000 back. America was more canny; she insisted on her money being paid in dollars. I agree with Mr. Brierley that the Bruce Ministry was guilty of ineptitude in borrowing so much money. Mr. Bruce was altogether too extravagant as an administrator.

January 2, 1931.

"The Torch Bearer." The December issue of "The Torch Bearer," the quarterly magazine of the Sydney Church of England Grammar School, North Sydney, is an excellent number, well illustrated, and full of informative articles, school notes and doings. Naturally, the number marking the close of the year's work, has some excellent photographs of successful school athletes, with records of the teams' and scholars' performances. The old boys are not forgotten, and evidences of not wanting of vital school contact with former scholars.

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Why can't we raise £250,000 for Hospital Needs?

Let us look at Australia's capacities. Two years ago the alert Australian citizen spent:—

On Charity	£8,600,930
On Soldiers' Pensions	£7,762,508
On Mental Hospitals	£1,666,061
On Neglected Children	£1,152,864
On Benevolent Asylums	£389,656
On General Hospitals	£3,656,890

A total for these alone amounting to £23,228,909

This does not include the cost of Police (£3,552,348) nor Fire Departments, Health Departments, and a score of other directions concerning Public Welfare!

Nor do we even hint at the vast amusement sums!

New South Wales probably spent about £9,000,000 of the 23 millions indicated above. Does anyone really believe that an extra sixpence in the £ is going to be impossible to get?

Are there not actually these possible givers?

500 @ £100	equals	£50,000
1,000 @ £50	"	£50,000
2,000 @ £20	"	£40,000
2,000 @ £10	"	£20,000
4,000 @ £5	"	£20,000
20,000 @ £1	"	£20,000

These would mean 29,500 giving £200,000 during six months!

Even the 500 wealthiest families would only average £4 week, or £1 per person.

And the 20,000 at £1 each would only be giving NINEPENCE per week!

The Balance of £50,000 could be made up by 50,000 givers at 5/- (tenpence per month) and 250,000 givers at 3/- (sixpence per month.)

Here then are less than 330,000 Givers!

Over two million people not included.

All ministers and church officers are urged as citizens to get in touch at once with the local mayor or principal government officer, and form district committees to take charge.

WE CAN DO IT IF WE WILL!

He gives Twice Who gives Quickly

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The Way of Renewal—in England.

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Editorial.

Foundation Day.

THE passing of the one hundred and forty-third milestone in our life as an Australian people should cause every well-wisher of this sunny land to ponder and resolve. It seems a far cry from that day when Captain Phillip landed on the shores of what is now known as Port Jackson, and began this outpost of Empire. What hath God wrought? We may well ask as we compare Australia and Tasmania of to-day with things as they existed a century or so ago. Of one thing we may be sure! Australia would not be what it is, but for sturdy, hard-working pioneers, who, with the spirit of venture, hard work, self-sacrifice and devotion, gave themselves to the development of this land. To-day we have wealth undreamt of, but it is only ours because of what the early settlers accomplished! We need to-day the same faith and grit and determination. Love of ease and work-shy people are not wanted in Australia. Our country still waits the pioneering Spirit. It requires men and women with confidence in its future and a readiness to give their all for the common weal. At the same time we need to remember that except the Lord build the house, they labour

in vain that built it. The greatness of a nation is to be found, not in its wealth, but in the character of its people. With the blessing of God we can fulfil His plan for us among the nations! Surely it is worth giving our very best! By the same token we trust that there will be a worthy commemoration by the Church of the approaching anniversary of the First Christian Service.

Clergy and Preparation for Lent.

THERE is one unique advantage in the January vacation which so many clergy avail themselves of, and that is, it gives opportunity for quiet thinking and planning for Lenten services and addresses. No Pastor worthy of the name, but will prepare, prayerfully and seriously, for the approaching solemn Season! Guidance in this matter comes from a serious reading of the Lambeth Report. The section of that report on the Doctrine of God is full of suggestiveness. Surely herein is a worthy subject for consideration. We can imagine the thoughtful minister instructing his people this Lent on the Nature of God and following on that, in view of modern trends, on the nature of man. The nature and effect and power of Sin form a natural sequence, leading up to the Atonement of Christ and the reconciliation of the sinner. There is no question that a serious challenge comes to the Church to-day. Things are not well with society as a whole. To remedy this is the Church's task. What, then, is needed? A great revival of the Spirit of Christ in the Church. Truly an onerous lot falls upon our spiritual leaders. May they buy up the opportunity!

The Way of Renewal.

WE have been deeply impressed with the efforts being made in Great Britain to seek The way of Renewal in the life of the Church. Bishops and clergy are going aside, so that by prayer and meditation they might listen for God's leading and in the light of His claims, re-dedicate themselves to God and His work. Elsewhere in our pages, we give a brief account of the Bishop of London's summons and guidance to his clergy. There must have been no more impressive sight—over nine hundred clergy proceeding into St. Paul's—on serious business! The King's business requires haste! It must have been doubly impressive for these men, to hear sounding in their ears those words of the Ordinal on the weighty office of the

Priesthood. For any one of those men to go through such a service unmoved must have been an impossibility! Somehow or another the shrivelling blasts of the world find the weak spots in our armour all too easily. Minister and people are not exempt. We wonder whether this Lent will witness in the Australian Church a great movement Christwards! Such a movement is over ripe. God waits to be gracious. Are we seeking the Spirit's Way of Renewal?

The Silver and the Gold.

ONCE again our missionary authorities are broadcasting their appeals and envelopes for Lenten Offerings for the cause of missions. May there be a worthy response! There is no money about, so we are told. It may be so, but we doubt it! Unemployment, we know, is very evident, markets overseas are inactive, and there is an unfortunate want of confidence abroad. Nevertheless vast hosts of people, through the years, have been greatly blessed, and to-day are buttressed by their God-given security. It hurts us to think that our Missionary Societies are in dire need. God is testing His people. May we come well out of the testing. That it will be so is certain, if the Lord's stewards are faithful and the Lord's remembrancers do their duty. We need to be reminded that everything worth having is not our own. It is only ours in trust to make the best of, and hand it on, the greater and the better for having passed through our Christ-redeemed personality. "Ye are not your own," represents a terrific moral demand, but also a glorious privilege. Apply this to our possessions in the light of God's love, and His yearning desire for mankind, and our missionary giving must be sacrificial!

The Appeal of the Archbishops and Bishops.

WE had gone to the Press when the Appeal of the Archbishops and Bishops, urging Churchpeople of Australia and Tasmania to study the report of the Lambeth Conference of 1930, had reached us! This Appeal has now been read in the Churches and has already appeared in the daily Press. The Bishops' statement briefly surveys the main features of the Lambeth Conference and Report, point out the diversity of mind and experience which lay behind the content of the report, and then calls upon all Churchmen to study the report in toto, otherwise a lop-sided and fragmentary conception of the Bishop's decisions will prevail.