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Diocesan Church House, George-st.,
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Australian Church Record,
Diocesan Church House,
Sydney.

September 3rd, 1931.

My Dear Boys and Girls,

I think we can well say that when September 1st arrives that Spring is here. How our hearts thrill with pleasure and hope. Everywhere the little brown seeds and roots are calling to each other to awaken. All the beautiful life underground is beginning to stir and to wake up. It is the voice of God, the Father of love, who awakens the blossoms that they may preach to us with voiceless lips of His goodness and power. May these first brave heralds of the Spring be to us like the angels who carried the glad resurrection tidings to the disciples, filling them with fresh comfort and hope and cheer.

"Little flowers, precious flowers,
Pointing us to Heaven,
Leading us to God above,
Speaking to us of His love,
That through dark or sunny hours,
We His graciousness may prove."

(L. Shorey.)

One day Grimm, the author and Did-erot, the scientist, were walking together in the fields, when suddenly the scientist stopped in the middle of a sentence and remained silent. His friend asked him what was the matter. "I am listening," was his reply. "To whom are you listening?" asked his friend. "I am listening to God," and he held out a bright flower he had just plucked. I think that the flowers show God's goodness more than anything else He has created. They can only live and grow by the power of God, and as we gaze upon them we feel that He is near. They are God's sweet messengers, His silent preachers.

Your loving friend,

The Editor.

God be in my head and in my thinking;
God be in my eyes and in my seeing;
God be in my mouth and in my speaking;
God be in my hands and in my doing;
God be in my feet and in my going;
God be in my mirth and in my laughing.

PUZZLE.

Jumbled Prophets.

Each word represents the name of a prophet, the letters of which have been jumbled. See if you can find out who the prophets are.

1. Aaiish. 2. Hameejri. 3. Hajeli.
4. Helisa. 5. Hamic. 6. Asom. 7. Haeos. 8. Ggaaih. 9. Heczaarih.
10. Zera.

A MORNING PRAYER.

Dear Father in Heaven, I thank Thee for taking care of us through the night. Bless my home, Father and Mother, and all whom I love.

Be with us through this day and keep us from all harm and danger.

Help me to be obedient, truthful, loving and unselfish, for Jesus Christ's sake. Amen.

WHY HE SUCCEEDED.

Gail Borden, the first great dairyman and inventor of the condensed milk process, is buried in Woodlawn Cemetery, New York. Over his grave is a monument with this inscription:—

GAIL BORDEN,

Inventor and manufacturer.

Died Jan. 11, 1874, Age 72 years.

I tried and failed.

I tried again and again,

and succeeded.

FOR THE BAIRNS.

The Cross.

I sometimes think about the Cross,
And shut my eyes, and try to see
The cruel nails and crown of thorns,
And Jesus crucified for me.

But even could I see Him die,
I could but see a little part
Of that great love, which, like a fire,
Is always burning in His heart.

It is most wonderful to know
His love for me so free and sure;
But 'tis more wonderful to see
My love for Him so faint and poor.

And yet I want to love Thee, Lord:
O light the flame within my heart;
And I will love Thee more and more,
Until I see Thee as Thou art.

—Bishop Walsham How.

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THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

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Synods.—Sydney, Bendigo and Tasmania.

The Real Presence of Christ—the Bishop of Birmingham.

Wayside Musings.

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EDITORIAL.

The Royal Family's Lead.

His Majesty the King, together with other members of the Royal family have given a splendid lead in voluntarily foregoing considerable sums in their incomes—King George £50,000 of his Civil List and the Prince of Wales £10,000 from the Duchy of Cornwall. Such action is characteristic of our Royal Family and, as in other matters, will have a great moral value. Our King and his family cheerfully and resolutely share with their subjects whatever hard conditions may prevail at present. It is generous actions like these that not only make a profound impression but endure them to all and sundry. It needs to be borne in mind that the calls on Royalty are heavy; the King and his family subscribe liberally to charities and other funds for public purposes. At Court vulgar ostentation is unknown, and the maximum of simplicity that is consistent with the dignity of the Royal office is observed. But the King has social duties which he cannot escape, and which entail continual outlay. He has to maintain several establishments. He has to entertain distinguished guests in a manner that befits their importance. State functions traditionally associated with the monarchy have to be held.

What uplifts and encourages, is the readiness to sacrifice which marks our King and his family. They have never failed through the years. In their action in this present crisis, we get another conspicuous proof of His Majesty's disinterested wisdom and sense of the common lot. It is for every class of his subjects, as their turn comes, to prove itself as surely in emulous response.

A Splendid Witness.

TWO things stand out as we survey the proceedings of the recent session of the Sydney Synod. One, the strong and unequivocal condemnation of the State Lottery as well as of all unworthy means of raising church funds. And the other, the magnificent witness borne by several of our Evangelical stalwarts. Already the influence of the Synod's pronouncement has had good effect, not only upon the life and work of our own parishes, but in its influence upon other denominations. In fact, a splendid lead has been given, and many spiritually minded leaders have been greatly encouraged. The refreshingly clear testimony borne by the Rev. H. G. J. Howe, who participated in the debate, was one of the best things we have heard for a long time. We offer no apology in quoting it.

"Gambling was hurtful to the individual and hurtful to the Church. Before the Church spoke to the Government and the community it should be right in its own attitude. When he was a young man, he said, he was very fond of dancing, and it fell to his lot to act as master of ceremonies at most of the dances.

"At that time," he said, "I was only a nominal churchman. I had yet to pass through the stage known as conversion. For three years I was antagonistic. I am not ashamed to say it. (Hear, hear.) I used to put money on the 'tote.' I used to play cards for money. So I know what I am talking about. But immediately I was converted these things dropped from me. For 29 years I have never had in any church with which I have been connected a single thing with which to raise money, except by direct gifts. (Applause.) None of these churches went under. We never had any difficulty in obtaining money.

"The point is that no one can say that you cannot raise money without resort to these methods which are questionable, to say the least. I have often been asked to permit dances, but I have always said, 'No.' At the best, they are of no spiritual value.

At the worst they do untold harm to our young people. (Hear, hear.) I challenge the statement that narrow-mindedness drives young people away from the Church. Only the word of God can hold the Church together. The Church should have clean hands. If you want anything, have a prayer meeting."

We commend these thoughts to our readers.

Australia's Rehabilitation.

ON all sides it is felt that Australia's response to the Conversion Loan will go far towards effecting the rehabilitation of our land. And yet, it is realised by patriotic and far sighted men that something more is needed. There is no question that the costs of production are altogether too high. The Bishop of Adelaide, in his Synod charge, urges the suspension of industrial awards and basic wage requirements, and an equal diminution of profits and dividends. He is strongly against any lowering of the standard of living, but is clear that recovery will not come about unless there is a substantial reduction in all awards. All citizens of the Commonwealth need to lay to heart the important observations and recommendations contained in the report of the Unemployment Secretariat Committee:—

"A long-range policy to restore the economic stability of the country should be immediately planned and pushed on with the utmost energy and persistency. Drastic measures for immediate relief to prevent the real danger of a complete breakdown of the social structure while a permanent restoration of industry is being gradually accomplished is urgent. The first aim of this long-range policy must be reduction of costs of production. Export production at world prices is the basis of our industrial organisation. The prime need is a reduction in the costs of all industry and services. This policy must be carried on for the most part, not by Governments but by employers and employees' organisations and by trade organisations. Employers should make vigorous and persistent efforts towards greater efficiency and the writing-off of "dead" capital and should seek the co-operation of employers and employees in each industry. Governments should permit, however, conditions for profitable production, remove obstacles, and co-ordinate and stimulate industrial initiative."

Too long have far too many people lived in a fool's paradise. And there are none so blind as those who will not see.

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must remember that this is not the only country where money is scarce, and the Church suffering from the shortage, for it is the same in all parts of the world. We must not hope for more than our share, and must do far more ourselves and depend less on others.

On the 12th of this month I dedicated a church at Stratham in the parish of Boyanup. For many years the people have crowded out the little school-house where services have been held. Now they have moved the wooden church, which was at Wellington Mills, another part of the parish, and erected this new Church at Stratham.

Diocese of Kalgoorlie.

MISSION AT KALGOORLIE AND BOULDER.

The Bishop writes:—

"On Saturday evening, August 1st, Captain Cowland and Captain Dann, of the Church Army, begin the twelve-days' Mission in Kalgoorlie and Boulder. It is so very long since we made any evangelistic effort of the kind, that it is not to be wondered at that some of our people are a little bit shy and nervous, and wonder what is involved in it. There is, too, a great deal of general indifference. So many people are solely occupied with the affairs of this world. They absorb the whole of their attention. It has never occurred to them to think that this is God's world, or that their own lives are given to them by God. The idea of responsibility to Him for their conduct never enters their minds, or if it does, is put on one side as troublesome. Spiritual values are of no real account. So long as they can get enough money to provide for their comfort and pleasure, they are content. In other places hard times have had the effect of forcing people to face up to facts, and to make some attempt to correct their values, but here the mines are working steadily, wages are circulating as usual, and the majority of people are content to jog along in the old way. But the Mission is being widely advertised, and it is encouraging to notice a steady increase in the numbers of those who attend the weekly intercession service.

Diocese of Tasmania.

DIOCESAN SYNOD.

Birth Control Discussed.

The first session of the 25th synod of the Church of England in Tasmania was opened on Tuesday afternoon. It was preceded by the celebration of Holy Communion in St. David's Cathedral, and the dedication by the Bishop of Tasmania (Dr. Hay) of stained glass windows erected in the Cathedral in memory of the late Bishop Mercer and the late Archdeacon Richards. Bishop Hay was accompanied at the synod by the Bishop of Central Tanganyika (Dr. G. A. Chambers).

In delivering his charge, Bishop Hay referred to the resolutions of the Lambeth Conference, which he attended, including that relating to marriage and birth control. "I could not vote with the majority of bishops regarding permissive exception in the resolution," he said, "although I deprecate the unfair criticism to which it has been subjected. The resolution did not appeal to my favourable judgment because it seemed to me that, in accepting it, the Church was allowing the world to lead the way in the direction of its own standards. One cannot well deal with special cases in a general pronouncement. Loyalty to Christian teaching and the unbroken traditions of the Church cannot be set aside lightly. It is fair to assume that most people will not differentiate between self-control aided by divine grace and methods of prevention."

The Rev. Frederic Sergeant, M.A., whose death in England was announced on July 28, was Headmaster of the Church of England Grammar School, Melbourne, from 1894 to 1898. He was a distinguished mathematician, and as an undergraduate at Cambridge he rowed in the First Trinity boat, which won at Henley, and he was a member of the University rifle team. Mr. Sergeant's five years at the Grammar School were full of difficulties. Those were the days of reconstruction after the collapse of the land boom. Mr. Sergeant found the school dwindling—in fact it had only 155 boys in 1894—and it is to his lasting credit that he stopped the drift and laid the foundations of the remarkable success which attended the school in later years.

The Coming of Spring.

The coming of the Springtime has been the theme of poets and sages all down the ages. It has its message to us to-day if we have the insight to appreciate its message. The earth has awakened from its winter sleep. The world is full of young things. Buds, blossoms, tadpoles, birds and lambs. All the world seems to glow young again in the Springtime.

Springtime is a time of Praise. The time of the singing of the birds. We must claim our share in the praise of spring. Creation and the Church unite in an act of Worship and thanksgiving for God for what He is.

And there is a natural law in the spiritual world. While every living thing is making trial of the strength that is in it, so every Christian should be making bold ventures of faith. We must not stand aside and remain unmoved at what is going on in the world around us.

The present time is not for a cautious philosophy or a calculating spirit, but bold ventures in spiritual things. We are too often on the defensive. Faith means initiative and enterprise. It is by our ventures we shall be known. Ventures of sacrifice, generous giving, big hearted prayer and sturdy effort. We must justify the spirit that is in us. God calls us to tasks our fathers never faced, and to hopes our fathers never dreamed of.

God is still working out His purposes in the world. He is still creating in nature. God is still fashioning men. He is making all things new.

Christianity meant the dawn of a new Creative spirit in the world. The life and Gospel of Jesus Christ is full of promise and hope. The Gospel speaks of a new birth, a new name, a new song.

How does this message affect our life and outlook to-day? The call comes to the Christian Church to give evidence of the new life that is in her.

There must be a deepening of our understanding of the nature of the task with which we are confronted. There is still much subtle selfishness and sin to be detected and renounced. There must be a humanising of our interests. We must present a gospel that touches life at all points. The situation demands from us sympathy and humanness in our presentation of the Gospel in all its power.

Christ has always appealed to the heroic. He never hesitated to make tremendous claims. He demands to-day strong leadership. Greater sacrifice and more strenuous service must be made if the world is to be won back again to its allegiance to Jesus Christ.

The Church does not know her own strength. There are thousands of Christian laymen who could be reserves of power if only their faith was kindled and their imagination aroused.

New life in Christ. This has been the message of every revival of true religion. There should be a wise planning for a big evangelistic campaign in our Church. A comprehensive programme to capture the imagination of our young people who are passing through our hands in our Sunday Schools and Bible Classes. We believe every priest should be a prophet. Every minister his own missionary.

Our Diocesan Synods might well give prominence to the need of a thorough overhaul of the machinery of the Church and call into being fresh agencies full of the spirit of youth and enterprise. Christianity has no future unless it can challenge the world with its own inherent victorious life, and this is found more in the young than in the old.

Stevenson, in his "Celestial Surgeon," beseeches God to take him in hand and not to spare him even some startling experience, rather than permit him to go through life half asleep, sullen, unresponsive, stupid and secure.

He hands himself over to God, giving Him right of entry into his life—without waiting to be invited. He beseeches God if He should find him sad and heavy and slack, to take some means, even the most poignant, "a piercing pain, a killing sting," so long as it "stab his spirit broad awake!"

Jesus Christ brings Springtime to the soul. We need to come again to the source of all life and power and ask Him to give us more abundant life. That life which is Life indeed.

"The only way to make dreams come true is to wake up."

THE REV. J. H. WILLCOXSON is at liberty for Sunday Engagements or locum tenencies. Dunluce, Collaroy. j 2305.

Cardinal Bourne and the Church of England.

Is Traditional Authority Always Right?

(By Dean Inge.)

CARDINAL Bourne, in a speech delivered at Edinburgh, made certain complaints against the Church of England. He accused us of unfairness to his own Communion and of want of sympathy on moral questions.

It is not easy to see how any co-operation is possible with the Irish-Latin mission in this country, which arrogantly proclaims itself the one and only Catholic Church, and denies all validity to the Orders and Sacraments of the National Church. The isolation of the Roman Catholics is entirely their own choice. But it may be worth while to examine the Cardinal's complaint a little further, since it brings to light certain differences of principle between his Church and our own.

The accusation of unfairness rests mainly on the belief, which is undoubtedly very widely held that the medieval charge against the Roman hierarchy, of venality in administration, is not obsolete.

"Curia Romana non curat ovem sine lana: Dantes exaudit, non dantibus ostra claudit."

—which we may roughly translate: "The Roman Church doesn't look after the sheep without wanting the wool. She listens to those who can give, and shuts her doors against those who can't."

That these corruptions were rampant in Luther's time will hardly be denied; his words of horror after visiting Rome are well known. A much more recent indictment is Zola's *Rome*, a rather dull book not much read in this country. It is satisfactory to find that these accusations are now resented; but they cannot be refuted by merely stating that the legal charges for a decree of nullity are moderate. Transactions of a dubious kind are not managed quite so crudely as that. However, there is no wish to rake up scandals which, we are told, could not be repeated to-day. We must hope that it is so.

The Church of England is much more susceptible to changes in lay morality than the Church of Rome. The Roman Church is convinced that it is in possession of an infallible code of morals, by which new ideas are simply to be approved or condemned. Our only infallible standard is the mind of Christ; and Christ chose not to be a legislator. We do not think ourselves debarred from considering such problems as the one just mentioned with open minds, and we find it difficult even to understand the uncompromising condemnation which Rome passes upon actions for which the layman's conscience does not condemn him. At the same time we do not forget the obligation to keep all the functions of our bodies, and this one above all, "in sanctification and honour." Many Anglicans think that this principle is hardly compatible with some of the practices which are now common.

Another very important question, to which the Cardinal refers at length, is that of denominational schools. There are two zealously propagandist institutions which are convinced that if they are allowed to get hold of young children and to indoctrinate them with their ideas, their minds will receive an indelible stamp, so that when they grow up they will still adhere to the convictions which were pressed upon them at a tender age. These two institutions are the Roman Church and the Communist Party. The Red International and the Black thought they hate each other are very much alike. Their methods are the same and they are equally desirous of suppressing liberty of thought.

Now we Anglicans have moral scruples about employing this weapon in everything. We think that it is taking an unfair advantage of the children and that even if the teaching given is in accordance with our own views, it is much better that the children should make up their own minds instead of having their minds made up for them. There is, no doubt, something to be said for the opposite theory of education, and we do not apply the principle of liberty of choice very consistently. There are, we think, matters of plain right and wrong which cannot be inculcated too early. But on the whole, we, as Englishmen, respect the self-determination of the individual, and perhaps we are not absolutely convinced that traditional authority is always right. This is one of the sharpest differences between us and the Romans. If we were given the option of having Anglican orthodoxy taught exclusively in all the State schools, I believe we should decline the tempting offer. We are therefore not opposed in principle to undenominational education.

The Widow's Cruse.

Things had been going hardly with the widow; so very hardly that like Mother Hubbard's cupboard was empty and she was obliged to have recourse to the minister's wife. That afternoon she went home, and with the food she had received, prepared an appetising meal. "Just enough," she said, "for them all." But when the children were seated and she was about to serve out the food, she happened to look up, and there, standing at the open door, she saw three hungry little ones, each as hungry as her own. What was she to do? Surely there was not enough to go round, and had not her very own the first claim? She had gathered her "two sticks," and had "dressed the handful of meal and the little oil," now must she give these three little Elijahs "a little cake first?" Then, as she stood before the unserved food, there came to her (shall we say the Spirit spoke to her), that though her children were quite as hungry as the others, their plight was, doubtfully worse. "I couldn't," she said to the minister's wife afterwards, "I couldn't send them away, even though I had known there wasn't enough to go round, so we all shared the food, and there was enough for us all." How that ancient story repeated itself, "For thus saith the Lord God of Israel, the barrel of meal shall not waste, neither shall the cruse of oil fail, until the day the Lord sendeth rain upon the earth." And this was literally true of the after life of that woman. When the story reached the minister's wife, I do not know whether she or the widow woman was the more jubilant.

Now, being a minister, it behoves me to "improve the occasion," and that in connection with the crying needs of our national life to-day. My memory carries me back considerably more than seventy years, but I cannot recall a time when the affairs of our Nation looked so dark and forbidding as they do at the present time. I feel sure that I am right when I suggest that the cause of all this trouble is that we have forgotten God, and many of those who claim the name of Christian have forgotten Christ. How small a place, practically, has His name and Word in our departments of education and legislature. Consider the widespread and disastrous effects of drink, the ever increasing seductiveness of gambling, and last, but by no means least, the blasting and degrading call and propaganda of lust! How this dread trinity of evil and many another, menace our social, political, commercial, yes, and our religious life. Worst, and far more ominous than all the rest is the insidious, but at times blatant propaganda of lawlessness which meets us everywhere, and least excusably within the Church itself. Surely we have, as a Nation, left God out of our problems and difficulties. What wonder, then, if we mislead or overlook in the larger life of the Nation, those gracious and common deliverances, which, in times of need and danger, are the continual experience of those to whom God is a real and living Person, dealing successively with the pressing difficulties of their daily life.

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NEW SOUTH WALES.

Diocese of Sydney.

SYNOD MEETS.

Just as we go to the press the Synod of the diocese is in session. The Rev. W. G. Hilliard was chosen to preach the synod sermon, and on Tuesday last the Archbishop delivered his charge. So far as the agenda indicates, the synod does not promise to be either contentious or long. The position of the Home Mission Society will be discussed on the floor of the house, while stalwarts of the Board of Education will bring forth proposals for the formation of a Church of England Fellowship for youth. There are several parish ordinances, and an important one for the purpose of consolidating and amending the ordinances providing for the appointment of Archdeacons to the diocese. Several motions concerning the living work of the Church in the face of moral issues have been tabled.

DEACONESS INSTITUTION.

Annual Meeting.

The annual meeting of the Deaconess Institution was held on Tuesday, August 25. In the report which was presented to the crowded lecture room, reference was made to the many activities of the deaconesses, their children's home at Strathfield, the Home of Peace at Marrickville, and their parochial labours. Lady Game, the wife of the Governor, in the course of an address, characterised deaconesses as ministering angels. She had, she said, entertained the highest opinion of them from the time when Sir Philip met with an accident while on a visit to Switzerland, and was nursed by deaconesses.

Dr. Mowll, Bishop of Western China, spoke of the great part played by women in the life of the Chinese Church for many years—women visitors, women churchwardens, and women lay representatives to the diocesan synod. They had, at the Christian University, a women's college which was continually having to be enlarged because of the number of suitable girls qualified to enter it, and who in future would be headmistresses of schools, women doctors, or nurses.

ST. ANDREW'S CATHEDRAL.

Dean Interrupted.

A painful scene occurred at the morning service at St. Andrew's Cathedral, on Sunday, August 23.

The Dean was preaching a sermon appropriate to Peace Day, when a well-dressed

middle-aged woman, who had taken part in the service, rose and shouted some unintelligible words. The dean stopped in his discourse momentarily, apparently expecting the woman to take her seat again. But she continued, "You know the word of God, but I know the Spirit of God."

Members of the congregation turned their eyes in the direction of the interrupter, to whose side several gentlemen had hurried in the hope of calming her, but, in a state of great agitation, she continued to speak. Dean Talbot left the pulpit and hastened down the aisle, where he spoke quietly to the woman, who still remained standing.

Mr. Beckett, the Cathedral organist, played the organ, using its full volume, whilst the woman was gently but firmly escorted to the northern door.

As she passed out she exclaimed: "I'll have my say; you ought to talk to me. You teach the word of God, but do you do it? Great Christians you are."

Resuming his discourse, the Dean said, "It's all very sad. We sympathise with the poor soul, who is apparently mentally astray. This is a call to us to help seriously to relieve the great pressure on the minds of people to-day. Many are becoming affected and stricken down by the awful pressure upon them. Calls such as this should not be allowed to pass unheeded. Let us therefore, use every possible effort to meet all cases of distress and to help those who are fighting against a pressure which hundreds of them are unable to resist unaided." The Dean thanked the congregation for the sympathy he was sure they felt for him in the trying circumstances of the morning.

SERMONS ON BOLSHIEVISM.

Canon Lea, of St. Mark's, Darling Point, has been preaching a course of sermons dealing with Communism. On Sunday last he said:—

"A great mistake is made if it is thought that Bolshevism, or, to give it its more modern name, Communism, is a spirit of revolutionary flame which will soon die down or flicker out."

"At the outbreak of the Great War," he went on, "Lenin had high hopes that the hour had come, but to his annoyed disappointment he found that love of country and love of home were forces that he had underestimated and that his plans must wait. He was big enough to wait and learn. He observed that when victory came to the Allies, it came chiefly as the result of a scientific high command. It was clear to him now that the world-wide revolution for which he sought could only come through a similar means. Hence, with his flair for

choosing the right man, he selects a small group, whose task it will be to make a scientific survey of the whole position. Thus came into being the Third International, with its three departments, akin to those of a great general staff, viz., the intelligence department, the department of organisation, and the department of operations. The goal is the future rather than the present. The present, the survey is world-wide, the method is to educate, organise, and stealthily gain power in all countries. There is one plan of campaign, whether the groups are in England or Bulgaria, in France or in Australia. No group has self-government, implicit instructions come from the one central authority, the Communist International, and these must be implicitly obeyed.

"Part of the plan is to observe and tabulate all key positions, not geographical, but personal. Men who operate the postal and transport service, who control the gas, electricity and water supplies, who may be elected to positions of local authority, all these are key men, and as such must be converted. The Communist scientific service still sees what Lenin saw, that two great forces lie across his path, Government and people. It is to remove these that a definite plan of campaign has been drawn up. Attention was drawn to the existence of this plan as long as four years ago, and events have proved since that the plan is being translated from theory to practice. Governments are to be attacked insidiously, rather than openly. The apathy of the general public is to be dissipated by ceaseless education through every available avenue, and since religion and the home stand for a hostile, unifying force, both of these must not only be attacked, but swept away."

ST. LUKE'S, CONCORD AND BURWOOD

Over 270 Communicants sat down to a Communion Breakfast organised last week by the members of the C.E.M.S. at St. Luke's Church, Concord. The service was held at 8 a.m., and all adjourned to the parish hall for the fellowship meal. The special speaker was the Rev. A. Killworth, M.A., L.L.B., who spoke on what constituted a "Live Church." He congratulated the Rector, the Rev. W. F. Pyke, B.D., on the very successful gathering and the evidences of renewed life in the Church.

MISSIONS TO SEAMEN.

Fifty Years Among Seafarers.

The annual report of the Missions to Seamen in Sydney, submitted at the recent annual meeting, held in the Rawson Institute, was the fiftieth of its kind, and the Mission thus commemorates its Jubilee year. Bishop D'Arcy-Irvine occupied the chair, and in his opening remarks referred in appreciative terms to the succession of chaplains who had carried on the work through this long period, making special reference to the Rev. Thomas Hardy, the present chaplain, who had over a quarter of a century's experience with this world-wide Society in the interests of seamen.

The Governor, Sir Philip Game, who, on rising to move the adoption of the report, was greeted with loud and sustained applause, complimented the chaplain on a record of remarkable efficiency among seafarers. He spoke of the happy relationship which existed between the two branches of sea service, that of the Navy and the Mercantile Marine, and expressed the hope that this would long continue.

Other speakers included Captain H. J. Feakes, of the Royal Navy, Mr. Justice Harvey, Dr. Scott-Skirving and Mr. C. M. C. Shannon. Each referred to the work of the Mission from different standpoints, and hearing testimony to its value in the life of the men of the sea. Special reference was made to the splendid efforts of the members of the Ladies' Committee, and of the Harbour Lights Guilds. An interesting speech was made by Miss Thea Milner Stephen, who spoke of the work from the women's viewpoint, and also emphasised the responsibility of the Church towards this great work for its sailor sons. Miss Stephen outlined an ideal annual meeting, in which the clergy and their churchwardens should be prominent, together with representative shipping men, city merchants, station owners and graziers, each testifying to the obligation of various sections of the community, to the work done in the interests of seamen.

The report submitted by the chaplain was of a distinctly encouraging nature, and gave evidence of the comprehensive character of the work done. It spoke of the value of the visiting of ships by the chaplain and his assistant, the quiet and reverent services in the Chapel, together with the celebration of Holy Communion. Mention was made of the fine attendances at concerts generously given by so many friends, the cinema show, the canteen and reading room, and other

forms of recreation and sport. The fact that the attendances of seamen during the year had reached a total of 48,370 men was an indication of the appreciation and popularity in which the Mission is held by them. Attention was drawn to this being the Jubilee Year of the Mission in Sydney, and hope was expressed that the Church and Community in general would help in a distinctly forward movement.

Diocese of Goulburn.

TEMORA PARISH.

St. Paul's Church of England, was filled on Wednesday night, August 19, when the Bishop of Goulburn (Dr. Radford), inducted the Rev. George Pyke, of Tumbarumba, to Temora parish as successor to the late Archdeacon B. Dore Bryant. At a subsequent function given in the School of Arts Hall, the new Rector was given a public welcome by the Mayor (Alderman W. Giles) and church officers. The Rev. George Gibson, who has been locum tenens, was given a send-off and presented with a set of robes. He has been transferred to Wagga.

VICTORIA.

Diocese of Gippsland.

THE BISHOP'S LETTER.

In his last letter to his diocese, the Bishop writes:—

"I have returned to-day from Perth, where the Bishop of Armidale and I have just concluded a ten days' Mission in the Cathedral for the city parishes. Neither of us have ever known such a response as that given by those warm-hearted people of the West. Most of the time it seemed with rain nevertheless the Cathedral was filled night after night with crowds who seemed to be just hungry for the Good News of Christ our Lord. The last Sunday night the Cathedral was packed from end to end with 1,500 people, and although an overflow gathering of 400 was accommodated in the hall next door, hundreds had to be turned away. Day after day at 1.30 p.m. three to five hundred business people came to hear talks on "Our Lord's Parables in relation to modern life," and for the last six days of the Mission we were needed from morning till night by hundreds of people who desired to interview us about personal problems. It was all profoundly moving and of course, very stimulating to one's faith.

I have returned more convinced than ever that we are passing through a period which affords the Church her greatest opportunity in my life time. May God enable us all, Clergy and laity alike, to recognise this as a day of divine visitation and literally to give ourselves to the glad task of making our blessed Master known. I am persuaded that the faithful preaching of "Jesus Christ and Him crucified, yet alive for evermore," is being asked for on all sides by the crowds of people who are "weary and heavy laden," and that they are now prepared to give a glorious response.

SOUTH AUSTRALIA.

Diocese of Adelaide.

SYNOD.

Synod began on Monday evening last, in the Cathedral, the Bishop delivering his Pastoral Address. The Synod Corporate Communion was held on Tuesday morning the opening session of Synod being held in Trinity School Room in the afternoon. The clergy went into conference on Wednesday morning, while on Friday and Saturday this week, there will be two garden parties at Bishops Court.

A FAMILY OF CHURCHWARDENS.

A Wonderful Record.

These are days of records, but we venture to think the following has been rarely beaten. The late Mr. Jesse Catt was Warden of St. George's, Meadows, for 47 years, from the time the Church was first used in 1871 to 1918 and three of his sons have been Wardens, viz., Mr. A. C. Catt (Warden of St. Columba's, Hawthorn), continuously for 26 years; Mr. F. C. Catt (at St. Edmund's, Boomerowie), and Mr. J. C. Catt, who still is and has been, Warden of St. George's, Alberton, for four years. Mr. H. C. Catt, a son of Mrs. J. C. Catt, was Warden and Lay Reader of St. Peter's, Malletta, for 10 years.

Diocese of Willochra.

EVANGELICALS AT PORT LINCOLN.

Arrangement with the Bishop.

News has come through to the Council of the Anglican Church League from the Port Lincoln (S.A.) Branch that, as the result of a series of conferences held with the Bishop of Willochra on his recent visit to Eyres Peninsula parishes, an arrangement has been concluded whereby the services inaugurated 18 months ago by the Evangelical section of Church members in the Town (arising out of a long, sustained protest against the extreme Anglo-Catholic propaganda of the present Rector of St. Thomas') have been placed on a formal basis. After much thoughtful negotiation, a final proposition by the Bishop was accepted by the members, which provided that Ven. Archdeacon H. L. Snow (former Rector of St. Thomas') and a moderate Churchman, should be authorised to take charge once a month, for an indefinite period, of the services at present conducted by Laymen in a local Hall, as a preliminary to wider operations in the future, the League guaranteeing the payment of £35 per annum as diocesan dues.

This new arrangement was initiated on Sunday, 26th July, when the Archdeacon was greeted by a congregation of nearly 90 at 8 a.m. celebration, and over 100 at Evening, special efforts having been made to provide appointments to furnish the Hall suitably for the respective occasions. Arrangements for baptisms and confirmation classes are in hand, as well as for forming the nucleus of a choir. The work of the League in Port Lincoln has grown very steadily during its three years' existence. The effective membership is now 80, and the Sabbath School, established in June, 1929, has increased in average attendance from 25 to 90; extra teachers are now being sought. The financial position is sound and the members are now settling down very happily to a normal and busy Church life, the ultimate object in view being the erection of a new Church at the eastern end of the Town as a spiritual home for an enthusiastic Evangelical congregation.

WEST AUSTRALIA.

Diocese of Perth.

THE ARCHBISHOP'S LETTER.

Disarmament.

The Archbishop writes:—

"One matter of High Politics ought to be very much in our mind—I mean the Disarmament Conference, which is to be held at Geneva next February. Disarmament is the most vital question of the nations of the world at the present time. There is no alternative to it except the futile race in expenditure for war. The year 1914 showed how disastrously untrue is the old proverb that if you wish for peace, you must prepare for war. As a matter of fact, if you wish for peace, you must prepare for peace. The Conference is not going to ask for a one-sided disarmament. England has led the way. She has reduced her armaments to the minimum, and cannot be expected to do more until the rest of the nations follow suit. They will not follow suit unless those great enemies of peace in every department of life, namely suspicion and fear, can be done away. We shall all be asked in the course of the next few weeks to say that, in respect of party, we stand for World Disarmament, because the policy of competition of armaments is leading the countries to ruin without bringing them security. But besides this, we Christians should say boldly that war is against the principles of Jesus Christ."

PROVINCIAL COUNCIL IN ENGLAND.

The four dioceses of Western Australia now have a W.A. Provincial Council in England, of which Canon Hyde is Hon. Secretary. The representatives for Bunbury are Bishop Goldsmith, Canon Gordon Saville, the Rev. E. D. Arundell, and Miss Frewer. On June 11th, this Provincial organisation held its first annual meeting at the Church House, Westminster, at which the Archbishop of Canterbury presided, and spoke on our behalf. Lady Canon Campion followed, and gave an excellent account of the needs of the Province. This W.A. Provincial Council is issuing a small quarterly magazine, to give church people at home information about the Church in this State, at a very critical time in its history.

THE CENTRAL MISSION.

The Central Mission just concluded at St. George's Cathedral, has apparently served

a craving in a people's heart and mind, judging by the good attendance throughout each service. The individuality of the missionaries, their plain expositions, and sane common sense views and explanations of every-day difficulties has been just what was needed by most thinking folk. That the mission has been of incalculable service there is no doubt, and it has left behind an inspiration for the future, and given all food for thought in the many difficulties that constantly arise in our minds and lives.

Diocese of Bunbury.

CHURCH BUILDING.

The Bishop writes:—

"Tenders have been called for a church at Pemberton, to be built at once by local subscriptions. When that is finished, the parishioners intend to move the present rectory up the hill, and place it beside the church. A new church is to be set up at Northcliffe, too. This will be the gift of a Sunday School in London, connected with Christ Church, Lancaster Gate. But what will happen here and at the other Group centres when the grants from Home cease to come? The Archbishop has cabled to the S.P.G. this month asking that they may be renewed for three years to all Group places. The answer received gives us hopes of some assistance, but does not tell us how much they will be able to spare us. It runs: "Society has no intention to withdraw help. Wishes find best permanent footing for help." We

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Or by—
Rev. V. S. W. Mitchell,
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fund, and one of £100 from Canon Grist. Canon Grist also left his library, which was particularly rich in important books of reference, as the nucleus of a diocesan library for the use of the clergy. Mr. Brian Armstrong, too, has presented the diocese with the late Bishop's library. The two gifts combine to furnish the diocese with an important and valuable possession, of which the Bishop trusts the clergy will make good use.

SOUTH AUSTRALIA.

Diocese of Adelaide.

CATHEDRAL PANELLING.

Five oak panels have been dedicated in the Cathedral; this is the beginning of a scheme for panelling the whole Cathedral. The panels are memorials: the Chancel is reserved for memorials of the Clergy; the Nave for the Wardens, members of the congregation, and notable churchmen of the Diocese. There are twenty more to be erected immediately.

Diocese of Tasmania.

HOBART'S HISTORICAL AND ART EXHIBITION.

Church Exhibits.

(From our own Correspondent.)

For nearly a fortnight in August and September, this exhibition was open, the time having to be extended, so great was the interest in a really wonderful display of pictures, silver, china, furniture, jewellery, dresses, historical objects, arms and ships.

In the historical section one of the most attractive objects to the student of Church history in Australia, was the very massive, solid silver Communion Service, made by the order of George III, and presented by him in 1803 for the use of the Chapel at His Majesty's settlement at Port Phillip, Bass Straits, in New South Wales. It consists of two large chalice, two patens and a flagon, and on each piece is engraved the inscription quoted, while in the centre is the I.H.S., surrounded by a halo. When Collins, who was in charge of the settlement at Port Phillip, decided to abandon it as being unsuitable, and to remove to the Derwent, in Van Dieman's land, where he founded Hobart, the Communion plate naturally went with the expedition, and according to a reliable authority, was safely stowed away and not used for many years. As was the case in Sydney, it was a long time, fourteen years to be exact, before even a temporary church was built, and no doubt the Rev. Robert Knopwood, our first chaplain, who had already served some years in the navy, had his own set for what must have been infrequent administrations.

On Christmas, 1807, he records in his valuable diary, "11 a.m. Divine Service attended by Lt. Gov. Collins, etc. The whole of the service was performed, and for the first time I read the prayers out of the New Prayer Book, presented to the Colony by His Majesty, King George III." It is hard to say from this extract whether the whole service included the Communion Service, but as the place of assembly was so often in the open under a big tree or the verandah of the Government Cottage, it does not seem very likely. When surprised at the delay in building a church, the authorities having taken care to provide a chaplain, it must be remembered that the military and naval officers of the settlement were accustomed to services on the deck of a ship, or the parade ground, and that it would have needed a large building to also accommodate the prisoners, who were obliged to attend.

But in 1814 Knopwood gives the account of administering the Sacrament to a man and two boys of 16 and 17, condemned to death for robbery, the colony being under martial law at the time. The chaplain was deeply troubled over the matter, and presented a petition for mercy to the Governor, with the result that the boys were reprieved at the foot of the scaffold. Afterwards, he records, he gathered them and other prisoners into a room to return thanks to Almighty God for sparing their lives.

A small chalice of silver lustre ware, which belonged to the chaplain of the Northern settlement, the Rev. F. Toul, was also exhibited, and this, together with a pewter chalice, whose history is unknown, provided a striking contrast to the royal silver, which is now the property of St. David's Cathedral.

There was quite a collection of things which had once belonged to the Rev. Robert Knopwood: a surplice, spectacles, a sermon, his wig block, two copies of his life mask, a Bible, his hunting cap, also a portrait of him on his white Timor pony, with his dog. He was a lover of dogs, and in the early days of the settlement, when food was scarce, his hunting dogs brought many a kangaroo in. His cottage, Cottage Green, still stands in St. George's parish, and from the windows, he records he saw several whales spouting one morning in the Derwent, when he got up, while in his garden he grew the first asparagus and strawberries of the colony, and where, alas, over the "dogscrape," he had such a disastrous fall.

There was a wax medallion and portrait of Dr. Bedford on exhibition, a man of sterner mould than Knopwood, whom he followed, and who bravely faced the task of correcting the lax morals of the community, and carried on a heart-rending ministry among the convicts. There was the well-known etching of the first bishop of Tasmania, Francis Russell Nixon, who, full of the first hot fervour of the Oxford movement, soon came into conflict with the Evangelical Colonial Chaplains whom he replaced at every opportunity with men of his own school of thought.

The original letters patent, creating the diocese, which had to be amended later on to conform with Colonial law, were also on view, which, with a prayer stool, completed the Nixon relics.

CHANGES IN STAFF.

The Bishop's Remarks.

In his charge to the Synod of the Diocese held last month, the Bishop made reference to the clerical changes of recent date.

Resignations.

The Rev. H. Anderson, of New Norfolk. His impaired health after a long and trying illness, compelled him, to his sincere regret, to give up his good activities. I regret also that a serious break-down in health has led the Rev. W. Hooker to lay aside the good work he was doing at Lindsar. The Rev. W. G. Thomas, of Burnie, after many years of energetic service, there and previously at Queenstown, has left us for an appointment in the Diocese of Melbourne. The Rev. T. Quigley, of St. George's, Hobart, whose interest and enthusiasm for the Missionary work of the church were an inspiring example, has resigned to take charge of a parish in England. The Rev. E. R. Opie, also for work in England, and Mr. J. Gillett, who, after several years of faithful service as Catechist in the Peninsula Mission District, has won our grateful appreciation.

Additions to our Staff.

As reinforcements to compensate our losses, we welcome the Revs. W. T. Reeve, from Victoria, as rector of St. John the Baptist, Hobart; H. E. S. Doyle, from Sydney, to the charge of Penguin. J. J. Cramp from England to the parish of Ringarooma; C. Robertson, on his return to the Diocese, and now rector of Cygnet; C. C. Short, from the mission field in the Diocese of Mombasa, and lately of Sydney, to be rector of St. George's Parish, Hobart; and the Rev. H. S. Begbie, of Sydney, to be Assistant Curate in the same parish.

We extend to them our cordial greetings. Already they have firmly established themselves in our midst, and by their work, have proved themselves valuable additions to our strength.

Hymns for Sundays and Holy Days.

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

Hymnal Companion.

Oct. 4, 18th S. aft. Trinity.—Morning: 424, 135, 401, 560. Evening: 308, 244, 130, 21.
Oct. 11, 19th aft. Trinity.—Morning: 107, 295(149), 350, 165. Evening: 354, 303, 126(496), 19.

Oct. 18, 20th aft. Trinity.—Morning: 382, 151, 287(300), 336. Evening: 247, 147, 344, 39(44).

Oct. 25, 21st aft. Trinity.—Morning: 8, 513, 285, 123. Evening: 117, 249, 553, 223.
Nov. 1, 22nd aft. Trinity.—Morning: 5, 275(7), 290, 266. Evening: 248, 278, 305, 20.

A. & M.

Oct. 4, 18th S. aft. Trinity.—Morning: 435, 297, 428, 209. Evening: 529, 233, 17.
Oct. 11, 19th aft. Trinity.—Morning: 3, 238, 164, 252. Evening: 270, 254, 358, 23.

Oct. 18, 20th aft. Trinity.—Morning: 9, 184, 531, 228. Evening: 231, 238, 356, 163.
Oct. 25, 21st aft. Trinity.—Morning: 160, 257, 175, 431. Evening: 205, 225, 302, 30.

Nov. 1, 22nd aft. Trinity.—Morning: 4, 540, 133, 429. Evening: 529, 285, 437, 27.



THE CHALLENGE AND THE SECRET.

Henry Caulfield, of Brisbane, writes:—

From time to time I have felt tempted to write you in connection with several articles which you have afforded your readers in "The Australian Church Record." In your issue of 17th inst., appears "The Challenge and the Secret." It is most comforting to read lines which touch bed-rock. You state therein that, talking of the Church, "she lacks that power which can change men's lives." Now, why does she lack this power? Before anyone can be influenced to lead a truly Christian life, it is necessary that the influencing factor must be soundly rooted. Can this be said of the present state of things, in our own Church? We have in our midst those who scorn all that the Reformation gave birth to; men who would prefer to join Rome rather than make a union with our brother Churchmen not under Apostolic succession. Is such a state of affairs really conducive to either the bringing in of new adherents, or the retention of those who cling to the purged faith of our blessed Reformation?

HOURS OF DIVINE WORSHIP.

S.J.K. writes:—

Your Tasmanian correspondent, in his racy account of the recent Diocesan Synod held in Hobart, rejoices in the defeat of a motion which recommended the observance of earlier hours for our Church services. It is a pity that discussion could not have been given to this matter without any emphasis on, or even reference to, such irrelevancies as Anglo-Catholicism and Sunday sport. The issue is worthy of discussion on its own merits.

The old English custom of holding Morning Prayer at 11 a.m. seems to have been brought out with the First Fleet. The nasty things which came out at that time we have long since dropped; but to the doubtful virtue of 11 a.m. we have most tenaciously clung. In our climate, especially during Summer, an earlier hour is most advisable, and to open up discussion in your columns, the following points are put forth—

1. The period between the rising hour of the average person and 11 a.m. on Sunday is too long. People become engaged in sundry minor occupations which tend to kill the desire for worship. The devil still finds worthless, or even evil, occupations for idle hands. If it does not mean that, sheer "loafing" takes its place—something just as bad. We must shorten that period.

2. When the Church bell rings out at 10.30 a.m., we are inviting people to come out at an hour approaching the hottest part of the day, and purpose sending them home when the heat may be most overcoming. What is the use of this?

3. We are putting a great strain upon that valuable class of worshippers which we have in our parishes, namely, Sunday School teachers. The present conventional hour gives them mighty little respite between the close of Morning Prayer and the beginning of their afternoon tasks.

4. At an earlier hour our Communion Services would have a more general and family character—an element much to be

desired in these times. Under the old system communicants come to be divided into two different sections, viz., those who attend the 8 a.m. service and those who attend at 11 a.m. or later. After all, there is no special virtue in any particular hour. With all reverence let it be said that God's grace is not conditioned by the position of the hands on the dials of our clocks. A Communion Service at 8 a.m. cannot in itself be of greater blessing than one held at some other hour. The point is that our Communion Services should be as "corporate" (I do not like the word) as possible. We want the family spirit. Thus Morning Prayer with Holy Communion (the bracketing of the two has good historical backing) say, at the hour of 9 a.m. or 9.30 a.m., would be a step in the right direction. We should still want an Evening celebration to meet existing and very real needs. But so far as morning services are concerned, the suggested 9 or 9.30 hour is worthy of consideration.

As far as Sunday sport is concerned, we must deal with it in another way altogether, and in another discussion. The question is are we wise in holding so desperately to the alleged everlasting and indefectible sanctity of 11 a.m. Morning Service?

May I appeal to your readers to get their fountain pens in order and write up something for or against a change?

Church Record Sale of Work and Rally.

Our annual Sale of Work, in connection with the Australian Church Record, will take place in the Chapter House on Tuesday, November 10. Friends and supporters are asked to prepare and secure articles for sale. These may be sent to Mrs. Bragg, 242 Castlereagh Street, Sydney. The same evening there is to be a great Evangelical Rally at 7.45, under the chairmanship of the Dean of Sydney, who will speak on the XXXIX Articles, to be followed by Mr. H. W. Rogers, on "The Oxford Movement," and a concluding address on "The Spiritual Power of Evangelicalism," by Rev. Canon R. B. S. Hammond.

UNEMPLOYMENT—ANY REMEDY?

Economists as well as statesmen are at once disturbed in mind and unable to suggest a remedy for the extraordinary world existence of great numbers of unemployed. It is easy to say that a universal slump in prices due to over-production is the cause, but how can we avoid a continuance in over-production if improved methods of Agriculture produces with less labour more food than is required? And if the saving devices of rationalisation become universal, prices will be lowered and production will be increased. This is the pessimistic way of approach to the recognition of new conditions in the world which has shrunk into one interrelated community. When we look at the disturbed conditions of China, with its incidence on trade, we find at least a partial explanation why there are so many out of work in Lancashire and the Indian dislocation of normal life is having its effects in many directions. Let it never be forgotten by those who reflect that a small amount of over production sends down prices more than in proportion to the over-production, and a similar feature is seen in raised prices when there is a small under-production. To-day, there are so many substitutes, that under-production has not such a marked effect on prices.

Church Overseas.

(Continued from page 7.)

which he held until 1927. During that period he raised the college to a high pitch of efficiency, keeping in mind the conception that the college stood for the needs of the whole of the West. He proved himself to be an organiser of great ability, whose personality favourably impressed all who came into contact with him, and not least the men who under his charge. In difficult circumstances he showed tact, whilst standing to his principles, and his departure was generally deplored. He comes back to the West with a full knowledge of its problems coupled with the wider outlook which comes from his pastoral experience elsewhere. Needless to say, Dr. Hallam is a staunch Evangelical and can be trusted to carry on the traditions of the diocese and to become a real leader of the Church in the West.

SOUTHERN SUDAN.

Consecration of St. John's Church, Yambio.

Mrs. Kitching, wife of the Bishop of the Upper Nile, writing in the English C.M.S. "Outlook," tells of the consecration of the new church at Yambio, where Canon Clive Gore, a N.S.W. missionary of the C.M.S., has been a worker for nearly twenty years.

"On February 1, my husband, assisted by the Archdeacon, Canon Gore, and two other European clergy, consecrated the first permanent church in the Mission, the beautiful building of St. John's, Yambio, which has been built of locally-burned bricks and local timber entirely by the Zande people, under the supervision of Canon Gore. The Church was packed from end to end with Africans, with a fair sprinkling of white people, among them the Deputy-Governor of the Bahr-el-Ghazal Province, the District Commissioner of Yambio, and the Syrian doctor in charge of the government medical and leper work near by. The clergy were preceded up the aisle by a surpliced choir of some twenty Zande men and boys, whose reverent demeanour added much to the impressiveness of the service. Progress in the work is seen in the fact that in one district, which hitherto has numbered converts by ones and twos, there are now a thousand under instruction, and in the advance in women's and girls' work. At Maridi a husband and wife knelt together to receive the laying-on-of-hands in confirmation. At the same place I had a talk on trustworthiness and service with some of the most promising girls from the boarding school, who are ready to be enrolled as guides in the first Zande Company.

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All particulars may be obtained from the Headmaster, or from Major R. S. Coates, Clerk to the Council, M.U.I.O.O.F. Building, 160 Castlereagh Street, Sydney.



NEW SOUTH WALES.

Diocese of Sydney.

C.E.M.S.

Florist Shop Opened.

The social service committee of the Church of England Men's Society yesterday opened a florist shop in Angel-place to raise further funds for the relief of distress. The ceremony was performed by Sir Kelso King.

The Rev. Arnold Connolly (chairman) of the C.E.M.S. Provincial Council of N.S.W. said the social service committee was finding it difficult to meet all the calls for assistance, and it had been suggested that the ladies should contribute to the shop some of the flowers grown in their gardens, the proceeds to be devoted to the relief of distress.

Sir Kelso King spoke of the great humanitarian work being carried on by members of the social service committee in relieving distress. The room, he said, had been placed at the disposal of the committee free of rent. The arrangement and sale of flowers would be conducted by voluntary workers. He appealed for the support of public-spirited citizens.

Mr. T. R. Bavin (leader of the State Opposition) said the venture represented a practical and commonsense effort to deal with their gravest problem. "We have not made much of a success in dealing with it in the quarter where I spend most of my time," he continued, "and for that reason an effort of this kind, made by unselfish and public-spirited citizens, deserves the help of everybody. I know of no better cure for depression than to try to do something for somebody else, and this is one of those efforts."

Mr. Fusedale said that during the decade the committee had been in existence it had given away a million meals to men, many of whom were returned soldiers; it had provided a quarter of a million free beds, and had found more than 10,000 jobs for men out of work.

Girls' Friendly Society.

The annual display of the Girls' Friendly Society took place on September 21, in the headquarters, Dymock's Buildings. There was a large attendance.

Mr. J. C. Wright, the president, presided, and in welcoming the Lady Mayoress, said that the annual competitions had been very successful, the entries being of a higher standard, and more numerous than in previous years.

The competitions were, as usual, conducted in two sections, one consisting of handicrafts such as plain and fancy needlework, cooking and jam-making, flower arrangement, knitting and design, and the other section, including physical culture, solo and choir singing, dramatic sketches, and recitations. The winning branches of the society contributed a programme in which they performed the items set for competition.

The Lady Mayoress (Mrs. Jackson), was the guest of honour, and she presented to the winning competitors, both individuals and branches, the awards and certificates.

ST. CHAD'S, CREMORNE.

Dedication of Pipe Organ.

On Sunday, September 20, a new pipe organ was dedicated in St. Chad's, Cremorne, by the Ven. Archdeacon Davies, Principal of Moore College.

Preaching from the text, "There are, it may be, so many kinds of voices in the world, and none of them is without signification," (1st Corinthians XIV., 10), the Archdeacon said that vocal and instrumental music had always held a place in public worship. It was referred to in both Testaments, especially the Old Testament. After tracing the history of the organ, the preacher stated that the dignity and solemnity of its tone especially fitted it for the church, where music should be only of the very best. The Church of England had great musical traditions, which were being worthily upheld. Music added interest to the services, and it was also a universal language which expressed emotions that could not be expressed by words.

WIRELESS STATION.

The Council of Churches of N.S.W., on which body the Church of England is officially represented, hopes to have its wireless station at an early date. It will be, when completed, a station of high power.

The opportunity of having its own station has been brought about by the generosity of Mr. F. H. Stewart. The Church of Rome has a station, and for a long while has used it for propaganda purposes. There is no doubt that this new station for the Reformed and Protestant Churches will be a tremendous boon.

C.M.S.

Women's Executive, Sale of Work.

In view of the times, the annual sale of work organised by the Women's Executive of the C.M.S. was a very successful event. For some 38 years now these good women of C.M.S. have held this annual sale. On

this occasion Mrs. Wright, president of the Committee, was in the chair, at the opening ceremony.

She received a bouquet of purple stocks, and the Lady Mayoress was presented with a bouquet of yellow poppies and golden pansies.

In introducing the Lady Mayoress, Mrs. Wright spoke of the impetus the society's work had received by the recent visit of the C.M.S. British Delegation. Enthusiasm and interest had been freshly aroused by the work by their visit, she said. The Lady Mayoress, declaring the fete open, said that she herself had been made to feel the great value of missionary work by hearing addresses given by members of the delegation. It was right that a Christian population should send money to help those who had voluntarily given up the comforts of life to work in a mission field.

Miss French, who, with the secretary, Miss Harper, is one of the members of the original committee of the women's executive, proposed a vote of thanks to the Lady Mayoress. She had found opposition to the idea of holding the annual fete at such a time, she said, and her reply had been that the greater the crisis and the greater the stress, the greater the opportunity had been for advancing the work of the Christian Church. Miss Harper thanked the various parishes for the support given to the fete.

ST. JOHN'S, MONA VALE.

The 60th anniversary of St. John the Baptist Church, Mona Vale, was celebrated on Saturday and Sunday, September 19 and 20. On Saturday the rector and churchwardens held a largely-attended reception, and after tea, Mr. P. W. Gledhill delivered a lantern lecture on "The very early days of Pittwater and old St. John's Church."

The church was opened for divine worship on September 21, 1871, the service being conducted by the Rev. W. C. Cave-Brown-Cave, who was rector of what is now the church of St. Thomas, North Sydney. In the early 90's, St. John's became the central church of a "conventional district," known as St. John's, Pittwater, with Green-dale (now Brookvale), the Lower Hawkesbury and Bar Island. In 1894, however, it was attached to the parish of Manly. In 1921 a mission district was formed in Narrabeen and Mona Vale, the first clergyman being the Rev. F. G. Greville. He was succeeded by the present rector, Rev. N. M. Lloyd, in 1925, which was the year in which the charge was created a parish by itself.

The following letter was read from the Archbishop of Sydney (Dr. Wright):—"I write on the occasion of the diamond jubilee of your historical church. The neighbourhood has greatly changed since the first Church was built, but all this time it has been bearing its witness for Christ and His Church, and undoubtedly it has had an influence for good upon the whole neighbourhood. It is my earnest prayer that God's richest blessing may continue to enrich the labours of your rector and ourselves."

Diocese of Newcastle.

AUSTRALIAN WILDS.

Dr. Elkin's Lecture.

Dr. A. P. Elkin, rector of St. James' Church, Morpeth, and field worker for the Australian National Research Council and Rockefeller Institute, lecturing in the Church Hall, Woodville, Maitland, on September 17, dealt with his work and travels in the deserts of South, Central and West Australia last year.

The country consists for the most part of gibber plateaux, sandhills, and vast areas of mulga country. The average rainfall is below five inches, and some years there is no rain at all. Only the fringe of the region has been settled by whites, and many of the attempts have ended in failure.

In some years the country is too hard even for the aborigines, for the natural game and grasses die. These days the natives are migrating towards the north-south line, the east-west line, and the Laverton district, and finding there regular supplies of water, and obtaining in various ways food which is better than their desert fare, especially in times of severe drought, they become averse to returning to their own parts. Thus it is that the central parts of the continent are being depopulated.

Dr. Elkin came into contact with the native in the interior of this region as well as round the edge, and was privileged to witness many of the native secret ceremonies as well as to make a study of their social life. The lecture dealt with the country and its inhabitants, white and black.

Diocese of Goulburn.

Rural Deanery of Albury.

A conference of the Rural Deanery of Albury took place at Wagga last week. Addressing the conference, the Rev. H. Staples, Rector of Junee, said that the paramount duty of the Church was to preach righteousness. He thought that the Church had not done this faithfully. For instance, when the Prince of Wales visited Australia, he went to a race-course and indulged in "punting," and nobody in the Church had the courage to say it was a wrong thing, which could not be made right for one person and wrong for another. If the great body of citizens were inspired with high ideals of righteousness, such a thing as a State lottery would not be possible.

Archdeacon West, Rector of Wagga, said that the Church should have something definite to say on politics. What had the Church to say on the vexed question of the ownership of property? The Communists alleged that it was improper for any individual to own property; but, according to the teaching of the Apostles the ownership of property might be necessary, and might not interfere with Christian principles. He loved the labouring man, though he believed that in politics, the workers were often wrong. The working man had not always been treated fairly. Did the Church lift its voice in protest against the awful conditions in which people lived in the days of long hours and hard conditions? No; the Church had sat back in its luxury and had done nothing. But nothing could be achieved without work. If a man would not work, neither should he eat. No man, rich or poor, had a right to be an idler.

Diocese of Grafton.

DIOCESAN SYNOD.

The Bishop's Charge.

In delivering his charge last week to the annual Synod of the Diocese of Grafton, Dr. Ashton, Bishop of Grafton, said:

"Perhaps at no other time has it been so clearly seen how absolutely essential it is that we should send to Parliament men of the highest probity and widest experience. Narrow partisan views and class prejudice are poor tools for shaping the destiny of a nation at a time of unexampled crisis. The Church allies itself with no party and promulgates no financial or social scheme, but upholds the principle of social justice, human brotherhood, and righteous administration of public affairs. This does not mean that the Church has no interest in politics and no concern with economics. It calls, rather, for the purifying of the former and the Christianising of the latter."

"We have not hesitated to approve heartily of the work of the Premiers' Conference and the new conversion loan, simply because it is the only honourable course. We have not hesitated to call repudiation dishonesty. The Church has proclaimed that the only way of recovery is through rigid economy, willing sacrifice and honest finance. The Church can take no other course than to condemn the introduction of a State lottery under the specious guise of assisting the hospitals. What regard for the suffering poor will there be on the part of thousands who buy lottery tickets? None; their main desire will be to win a valuable prize for a small outlay."

Referring to the dole, Bishop Ashton said that the whole question of unemployment bristled with difficulties, but the attendant dangers of the dole were very great. It was destroying character, discouraging thrift, undermining independence, and putting a premium on idleness. "Is it enough," he said, "to leave this problem in the hands of Parliament so that the relief of unemployment becomes a political party cry? I think not. There are men of position and goodwill who will give assistance from the Government and with the co-operation of many others, would be able to organise and carry through schemes of various kinds which would provide employment for the unemployed."

QUEENSLAND.

Diocese of Brisbane.

BISHOP CHAMBERS' VISIT.

Brisbane has had a short visit from the Bishop of Central Tanganyika. On the Sunday he was here, he preached at St. Andrew's, South Brisbane, in the morning, and at St. Paul's, Ipswich, at night. The Archbishop invited the metropolitan clergy to meet the Bishop one morning, and twenty-five responded and listened to his earnest talk on the work in East Africa, and his

appeal for friendship and support. Two lantern lectures were given by the Bishop, one at South Brisbane, and the other at Lutwyche.

An Afternoon reception to the Bishop was held at St. Andrew's, South Brisbane, when a good number were present. A talk to the Sunday School at St. Andrew's was much enjoyed by the children. He left on the mail train on the Monday for Sydney, having linked up a good many new friends of Tanganyika for prayer and fellowship.

VICTORIA.

Diocese of Melbourne.

CONFIRMATION AGE.

The Archbishop of Melbourne, writing to his Diocese, said:—"The last fortnight, from the Diocesan point of view, has been a time of quiet progress. There have been many Confirmations in various Churches, and we should all pray that this mass of young life may be inspired by God to dedicate itself to His service in the years to come. In the great majority of cases the Diocesan rule about the age for presentation for Confirmation has been observed. I should like to repeat the rule, which I found when I came here, and which seems to me an excellent one:

"No candidate under thirteen must be presented for Confirmation, except by application for permission to the Archbishop, and then a sufficient reason must be given. In the case of very young candidates, this permission should be obtained before the classes begin."

ANGLICAN CHURCH LEAGUE.

Annual Meeting.

The annual meeting of the Anglican Church League, which was held in the Chapter House on August 31st, was a most successful gathering. This year a brief devotional service, conducted by Canon Bagin in the Cathedral, was a new departure, and provided a good spiritual foundation for the meeting afterwards. The attendance in the Cathedral was most encouraging, about sixty being present and filling the side chapel to overflowing. The meeting upstairs was presided over by the President, Dr. G. A. Bearham, and the attendance was nearly two hundred.

The report and balance sheet showed good progress, the new members being a 25 per cent. increase for the year, and the financial position showed a credit balance of 11/11 for the year. The constitution was amended to allow the executive to co-opt additional members if desired. Retiring officers were re-elected with the exception of Mr. H. J. Hannah, who retired from the executive committee and was replaced by Mr. Anderson. The Chairman, in his remarks, said it was a pity that so much time was wasted in holding out the olive branch to the unreformed Churches of the East, rather than giving attention to the other Protestant denominations in our own Empire. The speaker for the evening was the Rev. W. T. C. Storrs, M.A., and the reception given to him showed the standing he has with Evangelists in Melbourne. "Spiritual Worship," was the subject, and his handling of it was in keeping with the deep spiritual tone of the whole evening.

Worship, he said, was man's acknowledgement of God's worth. God was a Spirit, the building did not ensure his presence, which depended on the spirit of the worshipper. Real worship was between Spirit and Spirit. "We worship Him in Spirit and in Truth." He had no objection to bowing the head at the name of Jesus in the Creed, but thought it unnecessary elsewhere in the service. Words and outward observances did not ensure real spiritual worship, which was behind the closed doors of the soul. He pleaded for a simple worship where, apart from the necessary singing, the service would be said in the natural voice. The business of the Minister, and the choir, was not to entertain the congregation, but to lead them in their worship. Material objects were forbidden in worship, because they would tend to withdraw worship from God Himself to the material objects. There could be no real spiritual worship until those who took part in it knew the redeeming power of His Blood.

In the Catechism, which was one of the most important parts of the Prayer Book, there was no mention of confession to any earthly person, or of fasting. When we have confessed to God alone, we may then join in thankfulness for our forgiveness.

At the close, several speakers joined in a vote of thanks to Mr. Storrs, for his very helpful address. A vote of thanks was also conveyed to Mr. Emery and his combined choirs for their beautiful choral items.

WOMEN'S MISSIONARY COUNCIL OF THE C.M.S.

On October 13th and 14th, the Women's Missionary Council will hold its annual Market Fair in the Chapter House. The members greatly regret that their President, Mrs. Head, cannot be with them. On the first day, the Fair will be officially opened by Lady Swallow at 3 p.m. At 4 p.m. the girls of St. Michael's school will sing "Praise my Soul the King of Heaven," "Cargoes," and "Billy and Me," the three items with which they recently won the Church Schools' Association Choral competition.

On the second afternoon, Miss Gilman-Jones will open the Fair at 8 p.m., and a little later the girls of the C.E.G.G.S. will sing under the direction of Dr. Floyd. Each evening there will be interesting items of entertainment.

The stalls will include work, Christmas gifts, produce, cakes, flower, ice-cream, etc. Gifts of all kinds will be gratefully received.

Diocese of Wangaratta.

SYNOD RESOLUTIONS.

People in Need.

Ven. Archdeacon Carter moved:—"That this Synod, knowing that every member of the Church is desirous of meeting those suffering from poverty and hardship of the present times with sympathy and practical help, urges upon its members, and especially upon the Clergy, constant and prayerful study of social and economic developments of the times, so that they may be able to help those who, in their distress, are tempted by doctrines subversive to the Christian Faith and Religion, and therefore, to true freedom."

Provincial Church Paper.

Rev. G. Nelson moved:—"That this Synod is of the opinion that it is desirable that early consideration should be given by the Bishop-in-Council to the proposal of Provincial Synod for the establishment of a Provincial Paper."

Parish Cars.

Rev. W. J. Chesterfield moved:—"That in the opinion of this Synod, there should be a Standing Committee of the Bishop-in-Council, to which every proposal for the sale or purchase of any Parish or Diocesan motor car must be submitted before entering into any contract for same, verbal or written; and to make regulations concerning purchase or replacement of Parish or Diocesan cars."

REQUESTS.

During the year the Diocese of Wangaratta has received a bequest from the late Mr. A. T. Clements, a member of our first synod, of £200 for the cathedral building.

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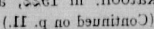
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WAYSIDE MUSINGS.

(By the Wayfarer.)

The Great Northern Army.

IT was another Sunday evening, and the party in the little boarding house had returned to the subject of the prophecies concerning the last days. "Our minister preached on that subject this morning," said one, "and he told us that there is in Ezekiel a distinct prophecy of the battle of Armageddon. He said that it would begin with a war between England and Russia and that it is to be followed by the final judgment and the end of all things. Was he right, do you think? And if so, is it to happen soon?"

"The Battle of Armageddon," said the Wayfarer, "whenever and however it takes place, will certainly be the winding-up of this dispensation. (Rev. xvi 14 and xx 7). But I suppose that your minister was referring to Ezekiel 38 and 39, where Ezekiel prophesies that some of the nations (mentioned in Genesis 10) are in the latter days to come against the land of Israel."

"Yes," said the others. "He mentioned Gog of the land of Magog, prince of Rosh (which he said was the ancient name of Russia) and Meshech and Tubal (from which he said that the names Moscow and Tobolsk were derived), and Persia and Gomer and the house of Togarmah (which he said was Armenia); and he said that they were to make an attack on the land of unwarlike villages, upon a people brought back from the nations who dwell in the middle of the earth; and he said that that meant Palestine. Then he said that they were to be opposed by the merchants of Tarshish, with the young lions thereof; and he said that that meant England and her colonies, and that finally the attacking armies are to be destroyed by God Himself. Do you think he was right?"

"That's a hard question," said the Wayfarer. "I'm not sure that we are meant to understand the details of such prophecies. It is of course, possible (even probable) that Rosh does here stand for Russia (the people that dwell in the uttermost parts of the north); and certainly the people brought back from the nations, dwelling in the middle of the earth, can hardly mean anything but restored Israel. In fact, in the following verses, Israel is distinctly mentioned."

"But is Palestine the middle of the earth," asked one.

"Speaking from memory, I think we may fairly call it so," said the young lady. "In my school days, not so very long ago, either, I was always fond of geography, and I don't think there is any country in the world so central as Palestine, nor so accessible from all civilised countries. And, judging from present politics, isn't an attack by Russia upon Great Britain a fair possibility?"

"Russia undoubtedly looks upon Great Britain as the chief obstacle in the way of the spread of Soviet rule," said the Wayfarer, "and would be very glad to see her crushed; and considering that Palestine is now administered by Great Britain under a mandate from the League of Nations, an attack upon Palestine might be almost the same thing as an attack upon Great Britain herself."

"You think, then, that the minister was right?" said a young man.

"Yes," said the Wayfarer, "as far as the prophecy is to be taken literally and politically. But there is another consideration. The prophecies of

Scripture generally have a double meaning, a literal and a spiritual, and I am disposed to look for a spiritual meaning."

"Then," said the young man, "I suppose that you will take Palestine and Israel to mean the Christian Church."

"Yes," said the Wayfarer. "I remember that Gog and Magog are mentioned again in Revelation, chapter 20, and that they there stand for the nations in general, gathered together against Christ and His Church. And the two prophecies are parallel. In Revelation also, the nations hostile to Christ go up over the whole breadth of the earth and surround the camp of the saints and the beloved city. And here again their destruction is to come direct from God Himself. And here, also, immediately follows the final judgment and the new heaven and earth."

"But, do you think," said the young lady, "that the great final battle of Armageddon will be a real battle with guns? I always thought it was to be a purely spiritual conflict."

"I think it must necessarily include both," said the Wayfarer. "The final persecution will be material, like all other persecutions, only more severe; but the object striven for will be spiritual—even the extinction of the Christian faith. If, as I believe, the persecuting power will be Communism, the conflict has already begun in Russia, and we may perhaps look for an early fulfilment of the rest of the prophecies."

"But in these prophecies no limit seems to be set," said the young lady. "The hordes of Gog overrun the whole land. Does that mean that the whole of Christendom is to be involved in the attack?"

"Yes," I am afraid so," said the Wayfarer. "The Anti-Christ is to make war with the saints, and to overcome them, and they are to be given into his hands for 1260 days—for time, times and half a time, 3½ years. So if we are right, identifying Gog and Rosh with Russia, we may perhaps expect the anti-Christian persecution, which at present has its chief seat in Russia, to develop until it becomes a worldwide attack upon the Christian Church."

"It isn't a pleasant prospect," said the young lady, "but apparently nothing can be done to hinder it."

"Nothing can prevent the fulfilment of prophecy," said the Wayfarer, "but God has often, in mercy to His people, delayed its coming. This persecution will be the judgment of God upon a corrupt Christendom. If, then, the Christian Church could purify itself of its many corruptions, and could become again the simple, faithful, wholehearted Church of the first days—the judgments upon it might be averted. But if not, for every one of us individually, there may be the way of escape that we spoke of last time. Our Lord said, 'Watch ye and pray always, that ye may be counted worthy to escape all those things that shall come to pass, and to stand before the Son of Man. It may be (I think it will be) that the First Resurrection and the coming of Christ for His watching, waiting people will be before the full development of the anti-Christ. Let us pray that it may be so; and that we may be among those who are taken away."

(The name Rosh, quoted above, does not occur in the Authorized Version of our Bibles; but it comes in the Revised Version in Ezek. 38: 2; and 39: 2—Ed., A.C.R.)

Bush Church Aid Society.

Glimpses of the Far West Mission.

(Continued from our last issue.)

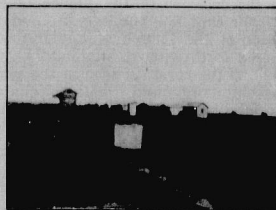
It is not uncommon for evangelistic beach services to be held at the seaside resorts of our cities during the summer months. Here, in the Far West Mission we hold a monthly service on a beach at Laura Bay, which is fifteen miles from Ceduna. We have no more convenient place within reasonable distance. When this venture was first made in February, 1930, the people around hailed it with delight, but some were pessimistic and wanted to know how we would get along if the weather was unfavourable. Well, our answer is this—during the eighteen months that these services have been in existence, not one has been cancelled, even though they are planned at regular monthly intervals as much as three months ahead! Once we were not able to get down to the beach because of an unusually high tide, so we held our service in the scrub.

At our afternoon services, when we have more time to spare, a special section is devoted to the children. This time is generally used in questioning the children on their Bible knowledge and teaching them C.S.S.N. choruses; which, of course, all children love. Most of the children are connected with the B.C.A. Sunday School by post, and so have a fair Bible knowledge.

We have a very nice portable organ, with a splendid "pipe organ" tone. This was kindly given to us by St. Barnabas', George Street West, Sydney. Our organist is very capable, and manages to hold a good choir together, which, from time to time, renders anthems at the services.

All our Holy Communion Services held at this spot are of a beautiful and dignified nature. The Holy Table consists of a box covered with a "fair white linen cloth" and the kneelers are the spring seats out of one of the cars.

As God has not failed to allow us as yet, to meet together in His own beautiful cathedral of nature to worship His glorious Name, so we believe He will be with us in the same way in the future, so that even more glory might be ascribed unto Him in His marvellous ways.



The East-West Line.

Now we turn away from the coast and travel north-west to the great Trans-Australian railway line.

At more or less regular intervals along the line there are railway camps with varying populations. The smallest would have about six, whereas the largest would have over two hundred in all. Along this route there is the "longest straight" stretch of railway line in the world. It is three hundred and twenty miles in length and without a curve.

Apart from the ministrations of an elderly Salvation Army officer, no other agent of any church visits or holds services at these maintenance camps except those given by the representatives of the B.C.A., which is only once a quarter.

Most of the sidings along the line are named after Australian politicians.

Some time ago, having left the car at Cook, I travelled in the train to Hughes. It was about 9 p.m. when I arrived and was hardly expected. Still, some kind soul managed to find a bunk for the night.

The next day I visited the folk in the camp, which was not very arduous, as there were only five or six families.

Though the camp was made up of various denominations, the people seemed agreeable for me to hold a service in the evening, and as the camp kitchen was the largest room at the siding, it was decided to hold it there. So I went around to see if some musical instrument could be found in the camp, and managed to find in one of the houses, an old portable organ with a split in the bellows. We managed to stick a piece of thick brown paper over the hole, and the owner squeezed quite a fair tone out of the instrument.

That evening, in the camp kitchen a message of hope on the subject of the Resurrection was delivered to twelve adults. Two were Salvationists, four Roman Catholics, three Methodists and three Church of England. In spite of the mixed congregation the hymns were heartily sung and as the repairs effected on the organ lasted, we had the luxury of real church music to accompany the singing.

Gratitude was expressed for the opportunity of worship, and a request was made for a similar opportunity at a near date.

From as far as Zanthus, nearly seven hundred miles west of Ceduna, and six hundred and fifty from Penang, we have received petitions for services. One devoted churchman assured us that there was a real thirst among the men and women of the East-West line for the things of God; that a rich harvest of souls for the Kingdom of Christ might be rightfully expected if only we would press forward and carry the Gospel to these lonely and we fear, neglected people.



The Rev. G. P. Morris, M.A., B.D., late Rector of Waiuku, New Zealand, has been appointed by the Bishop of Lincoln, as Rector of Thornton-le-Moor, Lincoln, England.

The Venerable Archdeacon Martin, accompanied by Mrs. Martin, will leave London on October 3rd, for Sydney, after some eight months' absence from Australia. The Archdeacon will resume his duties as Rector of St. Peter's, Neutral Bay, immediately upon his return.

The Venerable Archdeacon Barry Brown, Rector of St. John's, Wellington, N.S.W., has announced his retirement, after 40 years' continuous service in the ministry. For the past twelve months the Archdeacon has not been in good health. He has been a noted cleric in the Bathurst Diocese.

The Rev. E. T. Ormerod has resigned the curacy of St. Mary's, West Maitland, and has gone to work in the Diocese of Grafton. Before leaving West Maitland, he was farewelled by the Boys' and Girls' Club of St. Mary's, and presented with a gold wristlet watch and an attache case.

We note with much interest that Dr. Philip N. Walker Taylor, son of the late Canon Walker Taylor, M.A., for so long Rector of Orange, N.S.W., has been re-appointed by the Sydney University authorities to the Dr. Gordon Craig Fellowship in Urology for a third year, the Fellowship to be tenable abroad.

Mr. Jack Head, son of the Most Rev. the Archbishop and Mrs. Head, has returned to Cambridge University, after several months' stay at Bishopscourt, Melbourne. The Archbishop, writing with regard to his son's return, states:—"Mrs. Head and I are very grateful to all those who have helped to make his stay in Melbourne such a happy and successful time."

Miss Forsyth, who has spent 27 years as a C.M.S. missionary in what was formerly German East Africa, and now Tanganyika Territory, is furloughing amongst relations in Brisbane, Queensland. She is a missionary of the Parent C.M.S., and during the Great War was interned for 16 months in a German prison camp. We understand that she is a fine and telling speaker.

There recently passed away at Bedford, England, the Rev. Dr. Joseph Thomas Kingsmill, who was Commissary from 1897 to 1900, to the late Archbishop of Sydney, Dr. Saumarez Smith. Dr. Kingsmill then became Emeritus Commissary to the present Archbishop. His death removes a distinguished member of the Church's ministry, and one whose active service extended over half a century. Born in Ireland in December, 1846, he studied at Trinity College, Dublin, where, in 1868, he was Primate's Hebrew prizeman and Archbishop King's Divinity prizeman. He took the B.D. Degree in 1880 and the D.D. in 1890. His ordination as deacon took place in Ireland in 1869, when he was licensed to a curacy at Bramfield, Herts. In 1871 he ac-

cepted the position of Tutor at St. Aidan's Theological College, Birkenhead, becoming Vice Principal in 1876, a position he occupied for fourteen years. He subsequently became Vicar of Findenham, and then Rector of Hockering, retiring in 1920, when he went to live at Bedford.

Canon and Mrs. George Burns, of the C.M.S., Nairobi, Kenya, East Africa, will return to Sydney in December for 12 months' leave, prior to retirement from active missionary work. However, the Canon will not be far away from his great work in East Africa, into which he has poured out his life through all the years. He returns to Nairobi, where he has a bungalow, and will spend his remaining days there, giving fatherly oversight to the scores of Africans who have passed through his hands, and work in and around this great centre. Besides the Canon is a member of the Legislative Council of Kenya Colony and values very greatly this privilege of upholding the claims of missionary endeavour and the cause of the Africans.

The death of Mr. Roy Heuston, following upon pneumonia, subsequent to an attack of influenza, has come as a shock to many churchmen in Sydney. He was quite a young man. For some years he was in the Customs House, Sydney, but relinquished this position to take up a musical career. He was in turn organist at St. Paul's, Kogarah; St. John's, Rockdale; and St. Clement's, Marrickville. Upon the retirement of Mr. Joseph Massey from the position of organist at St. Andrew's Cathedral, Mr. Heuston filled the position for six months. Afterwards he went to Western Australia as music master to the Guildford Grammar School, where he remained for three years. He returned recently, and took up the position of choir-master and organist at St. Thomas', Enfield.

On the death of Brigadier General George Macarthur Onslow, of Camden, N.S.W., a notable churchman and loyal citizen has gone off the scene. He served both in the South African and in the Great War with much distinction. He was deeply respected and loved by the tenantry on the Camden Park estate, while in all matters of Christian standards and public weal he was ever to the fore. His passing is a distinct loss to the community. Speaking on the occasion of the interment, the Rev. T. G. Paul, M.C., Rector of Camden, said:—"He was a good man, who had worked humbly for God. Thousands more might well follow his example. He had brought to Australia some of the spirit of Rugby and had lived in a spirit of service. His death was a national loss. He was a big man in the community, whose qualities of leadership had been recognised. He had the crusade spirit and was worshipped by the men of rugged heart under his command in Palestine. Only by the crusading spirit could man do his duty to God."

We notice with much interest that Mr. A. J. Batchelor, formerly on the home staff of the Australian Board of Missions, has made good in England. He joined the staff of the S.P.G. as Director of their Missionary exhibitions department. We quote the following from the English "Record":—"I have just returned from my third visit to 'the largest and most important exhibition ever organised in Birmingham by the Church of England'—so described by the Bishop of Birmingham at its opening, and there is so much that I still want to see and hear that I shall be there again very shortly. My greatest surprise is that I lost myself. I thought I knew Bingley Hall quite well, but Mr. Batchelor, the Director, has proved too much for me. I had already made the journey from West Africa to Australia, having an interest in both places, but I could not get away from Corea. Every time I fetched a compass, as St. Luke would say, I found myself in Corea. Then I knew I was lost. I have had to miss something at each visit. It is very tantalising to be in India, listening to a friend talking about

the training of native nurses, while, from the corner of your eye, you can see a large crowd watching the operations of a witch doctor. One cannot see witch doctors every day. However, I saw him eventually, only to realise that I was missing a Mohammedan wedding that I particularly wanted to see. Later, just as I was enjoying a visit to Palestine, I was attracted by the rhythmic throb of a native drum—and what Englishman, young or old, can resist a drum? As I went from one court to another, I watched the people. They were looking and listening, quietly keen and interested. I was profoundly impressed by it all. It was just that which we have come to associate with missionary work—cheerfully religious. Somehow, it seemed wrong to keep one's hat on. I was conscious, too, that the Director was a spiritual leader."

Australian Aborigine.

To the Rescue.

The Rev. E. R. B. Gribble, who is working on Palm Island, off the coast of Queensland, sends the following cutting from the Townsville "Daily Bulletin." It reveals the noble qualities of our Australian Aborigine.

(To the Editor, "Townsville Bulletin.")

Sir,—I have noticed in the daily papers from time to time articles regarding the Australian aboriginals and in many cases referring to them as "murderers" and "cannibals," giving many instances where natives have speared white men and taken their goods, etc. Now I will tell a different story from murder, one of many instances where black boys have befriended white men in the wild outback, in lonely parts of Northern Australia, where the whites can be counted on the fingers of one hand and the blacks by as many hundreds. I was travelling with twenty boys, six pack-horses, and fifty riding horses from the McArthur River to Roper River, where I lost a pack-horse and saddle that contained my medicine kit, thus I had lost my most valuable friend—quinine. My head throbbed and ached, my brain was muddled, the sun, heat and the millions of flies all became as nothing. All I wanted was water, water, gallons of it. At last I was unable to sit straight in my saddle, my head felt as if a thousand hammers were hitting at once. I lost consciousness at last, and as far as I was concerned my number was up. My "boss" boy, who had it in his power to leave me to die, and take all my horses, packs, food, rifles, revolver and ammunition, took me to a "myall" native camp on the Gulf coast, three days' journey from there, where I was put in a "wurlic," made of bark, and cared for by the girls of the camp, wild, uncivilised women, who had only seen white men at rare intervals, and then it was only a lone policeman on his long patrol. The girls bathed my head with cool water carried from the river in coconut shells, quenched my burning thirst with milk from the coconuts, and when I was convalescent, fed me on fish caught by the men of the camp. As the days grew into weeks, my strength came back and at last I was able to leave my black friends and continue my way to the Roper River Mission Station. On arrival there, I was told that the very blacks that had saved my life and nursed me back to health, were regarded as one of the worst camps in that part of the Gulf. My eleven years of Territory life has taught me that a lot of the trouble between blacks and white men, if sifted out, could be blamed on to the white men, because they interfere in the domestic affairs of the blacks, which is resented by all the aboriginals, if not openly shown. The aboriginal is classed by some white people as the lowest class of black in the world, but I will state, without fear of contradiction, that in their wild state they can show many white people a lesson in morals and in manners.

Yours, etc.,

G. A. ROBERTS.

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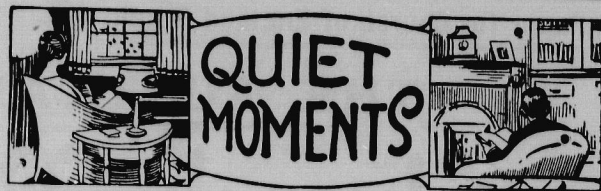
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"HE healeth the broken in heart, and bindeth up their wounds; He telleth the number of the stars, and He calleth them all by their names."

In this psalm the greatness and the condescending goodness of God are celebrated. He cares for the sorrowing, the insignificant, the forgotten. The Psalmist finds it easy to offer his Word of Praise to One so Gracious. In the words we have read, the tenderness of God "He healeth the broken hearted and bindeth up their wounds," and the power of God, "He telleth the number of the stars," are seen.

Two worlds are set before us!

The world of stars, and the world of human experience. We look up to the stars, and we forget our little world—then we look into our little world and we forget the stars and our God Who made them. We are so occupied with our own affairs—and is this not one reason why so many are confused to-day, and can see no way out? They are not looking in the right direction.

The lesson the sacred Writer would impress upon us is that the God of Power is also a God of Tenderness. We are bidden to remember that God Who rules the Universe, enters into our experience and for life there is direction, overruling Providence, healing touch, and all these inspire confidence and give hope in the varying trying circumstances of living. A telling illustration comes from the Life of Job. His misfortunes and sufferings, the visit of his comforters and the arguments that ensued and so forth, are all graphically and clearly set forth in the book that bears his name. To Job it was all a struggle, and when we come near to the close of the book, ch. 38, we read, "And God answered, Job"—and that answer seemed so irrelevant—not a word of comfort; no reference to his sorrows and sufferings—not a "well done," or "well borne." The answer God gave him was a view of the Universe, e.g., "Who laid the foundations of the Universe"—when the morning stars sang together and all the Sons of God shouted for joy—and so on. Job's attention turned from himself—he cannot understand the ways of God's creation—and he cannot understand why he should suffer and be broken in heart. But it's all right. Behind the Universe is purpose, order, mind. Cannot Job trust the Omnipotent One who supports the world and makes provision for His creatures? Yes the Psalmist is right—the God of the Stars is the God Who cares for His people—and it remains ever true. The Lord of Hosts, i.e., the Creator of the World, is with us, the God of Jacob, the God Who comes to man as He did to Jacob—in their cares, disappointments and griefs—is our refuge. He telleth the number of the stars.

This is also a reminder of individual concern. And did not Christ, our Saviour, tell us that the very hairs of our head are all numbered, and it is God's concern to care and provide for His children.

He healeth the broken in heart.

If the burden is heavy through anxiety, disappointment, bereavement or any other load, remember the words of Christ Who said, "Come unto Me and I will give you rest," and again, in another place, the encouragement of the Word of God, "Casting all your care upon Him, for He careth for you." What a world of difference it makes when **Somebody Cares**, and when we come to the knowledge that God cares, we shall find one of the true comforts of our religion.

What can it mean? is it aught to Him That nights are long and days are dim?

Can He be touched by the griefs I bear,

Which sadden the heart, and whiten the hair?

About His throne are eternal calms And strong, glad music of happy psalms,

And bliss, unruffled by any strife; How can God care for my little life?

And yet I want Him to care for me, While I live in this world, where sorrows be.

When the lights die down from the path I take,

When strength is feeble and friends forsake,

When love and music that once did bless

Have left me to silence and loneliness,

And my life-song changes to sobbing prayers,

Then my heart cries out to the God Who cares.

I saw an advertisement outside a welder's shop, "We can mend anything but a broken heart," and truly man is limited in his power, but the God of Heaven, of Whom it is revealed that He healeth the broken in heart and bindeth up their wounds—is the God Who desires to draw near to His people for consolation and strength in life.

I was reading somewhere whether for a headache or a heartache it was a good thing to put one's trust in the Promises of God, which fail not, and He Who healeth the broken in heart and also telleth the number of the stars is on our side to fulfil His promises.

General Synod.

The General Synod of the Church in Australia has been summoned to meet on Wednesday, October 14, in the Chapter House, Sydney. We understand that the meeting will be purely of a formal character. Almost all the bishops will be present, with the exception of the Bishops of Carpentaria, and New Guinea. There will be no clergy and laity present from the distant dioceses. The Most Rev. the Primate, as President, will deliver his address, certain notifications and documents as required under constitution, will be laid on the table, and certain other formal business will be transacted. The bishops will confer on several matters concerning the work and witness of the Church, prior to the meeting of the Synod.

Tanganyika.

OFTEN the best tonic for depressed spirits is to look away from ourselves, and think of the needs, circumstances, problems and difficulties of other people. Here Tanganyika can be a real blessing to the home church in these days.

Since the Diocese was founded in 1927, there has been a wonderful record of progress in every department of the Church's activity. We can indeed rejoice and thank God for the triumphs of His grace in Tanganyika. New schools have been opened, new churches built, new hospitals established, new mission stations marked out for occupation in the future, new souls redeemed, new workers enlisted in the Kingdom of God and new hope brought into the life of the Church in Tanganyika by Australia and Tasmania going into the field. For years previously Tanganyika had been the "Cinderella" of African Missions. Possibly through it being German Territory, the Anglican mission there was not pushed forward.

The Beginnings.

It began as far back as 1876, when the first missionaries went to Uganda. They travelled through Tanganyika to the Victoria Nyanza, taking three months to reach the lake. Their halting places became mission stations, and some of them have been maintained as such ever since. But the main objective in Central Africa in the past has been Uganda, and the result is that to-day the Church can be proud of the Christian Kingdom of Uganda. It was a thrilling experience to see 10,000 Africans assembling at our Cathedral in Kampala in June, 1927, on the occasion of the Jubilee of the Uganda church. The love, life and devotion of the Church of England was poured forth without stint into Uganda, and the result is seen in the magnificently organised native church there with its 65 native clergy. Now is Tanganyika's turn and the privilege has come to the Church in Australia and Tasmania to follow the splendid example of England in stretching out hands of fellowship and strength to child races trusted to our care in the new Australian Diocese of Central Tanganyika. It is just the thing we need to forget ourselves in big endeavour for "he that would save his life shall lose it, but he that will lose his life for my sake and the Gospel's the same shall save it. There are some who might say Tanganyika is too much for us. But do not we delight in attempting the impossible, even if it be admitted that an Australian Diocese in Africa is beyond our strength. It gives Australia an adequate sphere for the expression of the best side of her nationhood overseas as she joins with the representatives of other nations in befriending, educating, saving and uplifting those in Africa who are unable to stand by themselves in modern civilisation. The very fact that we have no immediate or direct responsibility for Africa's evangelisation beyond the great command to make disciples of all nations is another reason why the vigorous development of the Diocese of Central Tanganyika will bring tremendous good to the soul of Australia and Tasmania.

An Ennobling Vision.

It is an ennobling thing for every one of us to have the widest vision possible and the big heart that will take in the human family far distant from our own shores. The Anglican Communion throughout the world is looking

to the Church in Australia and Tasmania to be as a god parent to the little infant Church in Central Tanganyika. The responsibility belongs to every parish and every congregation in this land. Thirty-three missionaries have gone forth from Australia and Tasmania to the new Diocese which is now on the threshold of a great spiritual revival. What a glad and happy thing to give the necessary impetus to the Diocese so that the revival shall come to pass and Christ be given His right place in the hearts of men there! Heathenism, Secularism and Islam hold sway in Tanganyika, and it is only as we put into practice what we sing, that Christ shall win the day. Can we not act as well as sing in the spirit of that well-known hymn, "Like a mighty army moves the Church of God." Let us stand shoulder to shoulder in this great and glorious enterprise which God has brought into the heart of Australia and by our loyalty to one another, support of our soldiers at the front, and the maintenance of morale at home by prayer, freshness of interest in the campaign and good-will and thoughts of victory, hasten the day when Christ shall reign as King in Tanganyika, and Australia and Tasmania add therein one of the brightest jewels in the diadem of her Divine Lord and Master."—Tasmanian "Church News."

The Ministry of Music.

(By Adelphe.)

"There is sweet music here that softer falls Than petals from blown roses on the grass. Music that gentler on the spirit lies Than tired eyelids upon tired eyes."

—Tennyson.

Our lives are greatly influenced by music, when and wherever the soft cadences fall. We were lulled to sleep by the soft crooning of a gentle lullaby in our infancy; we grew up delighting in the strains of some loved melody. Music has played a great part in our joys and in our sorrows through life, and so music continues her ministry to our last sleep until on that Other Shore we shall sing with the redeemed. The harmony of our earthly experiences has been made up with the minor and sad as well as the major and glad tones of life. What a heritage we enjoy to-day; ours is the inheritance of the past, the enjoyment and work of the present, and the preparation for the future. What form for future developments will take it is impossible to say; one cannot think that some of the so-called popular music of to-day will extend further in the future; the degrading sameness of the jazz jangle must die a natural death. Let us set ourselves to use the wonderful store of art work we now possess to the very best advantage.

The ministry of music is essential in Public Worship. "O Lord, open Thou our lips and our mouth shall shew forth Thy praise!" are almost the first words we utter in the Sanctuary, and then the invitation, "O come let us sing unto the Lord," when all, with hearts and voices, "Rejoice in the strength of our salvation."

The organ is the ideal form of accompaniment for church praise; it is instrumental music, pure and simple, and it is clear that the organist must be in spiritual harmony and his music a means of grace, and so an added sweetness will glorify his talent with a fresh consecration.

Schubert, the sweet singer of a century ago has given us much that is inspiring in his music. The writer was asked by a member of the congregation at the close of a Service, to repeat the melody of one of Schubert's Songs she had just played, "for," said the sad inquirer, "I have felt inspired and helped through those sweet strains." The ministry of music is far reaching to many an unknown heart.

A stranger, passing through a certain Cathedral City in Australia on his way to the coast to take ship for England, wrote the following words to the Bishop of the Cathedral:—

"I have recently lost the dearest thing in life to me, dearer than my own life, and, broken in health, despondent and despairing, my doctor, fearing I think, for my reason, has advised me to make the journey to England. I arrived in this your City yes-

terday morning, and this morning persuaded by my companion, I attended Service in the Cathedral much against my will, but really too indifferent to resist the persuasion. Wrapped in my own miserable thoughts, I confess I went through the Service mechanically until suddenly the voice of the singer roused me. First in stern, rebuking tones he sang, "Ye people rend your hearts, rend your hearts and not your garments." The words seemed to be sung right at me, and my thoughts, as thoughts will flit through the mind, were "my heart is already rent," and, as the singer went on, "For your transgressions the Prophet Elijah hath sealed the heavens," I felt a strong resentment. "How had I transgressed? Only, perhaps, in loving too well, and truly the heavens are sealed against me." But the voice went on with the words so well known to me. "Through the Word of God, I therefore say to ye, forsake your idols, return to God," and now the voice of the singer changed to tones of calm assurance. "For He is slow to anger and merciful and kind and gracious and repenteth Him of the evil." And here my thoughts came thick and fast. "Perhaps I had made an idol to the seduction of my God." Then, with indescribable sweetness, the singer went on, "If, with all your hearts ye truly seek Me, ye shall ever surely find Me, thus saith our God," and as if from my own pained heart, "Oh, that I knew where I might find Him and that I might even come before His presence." Over and over again the words were sung with haunting longing, as if from a heart crying, pleading for comfort. Did the singer know that a tortured being was crying out the words also? For, with strong, confident assurance, came the words again, "If with all your hearts ye truly seek Me, ye shall ever surely find Me, thus saith our God," and as he went on there came over me such a peace as I had not hoped to find again. I have been associated with music all my life, particularly with oratorio work, but never have I heard a singer like this one. Combined with exquisite beauty of voice, he must surely be a Christian character to be able to so interpret the meaning of what he is singing. I came away dazed, but uplifted, and feel that which I had lost has been restored to me, not only my faith in God "Who doeth all things well," but also with an assurance that my loved one is still mine. I feel I must let the singer know what he has done for me in the hope that it will encourage him to go on with his beautiful work. I thank him with all my heart, for I owe him more than I can tell. I feel sure that I shall be able to look at life sanely again, and to-night I am glad to go down on my knees and thank God that He is "slow to anger and of great mercy," and that He is ever surely to be found and also that this morning I was forced to go to the Cathedral."

The ministry of music! Who can tell the far-reaching, inspiring, helpful messages of singer, organist, musician?

"Lie still, lie still, I have much to teach Thou couldst not learn in the light, And in the hush and the weary pain, I can give songs in the night."

Out of all the nonsense put forth in the name of the new Psychology, certain ascertained facts, however, emerge, one being that very often indeed, man is moved far more by such factors as emotions and racial instincts than by reason.



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FOUR THINGS COME NOT BACK.

Four things come not back—

The spoken word,
The sped arrow,
Time past,
The neglected opportunity.

—Old Saying.



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

My Dear Boys and Girls,

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

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

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

A Packet of Sunshine.

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

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

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

Your loving friend,

The EDITOR.

WHY HE LOST THE RACE.

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

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

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

A word of cheer often makes success instead of failure.

COMPETITION.

Filling the Gap.

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

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

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

(See Genesis, chapters 21 and 22.)

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EDITORIAL.

Japan and Manchuria.

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

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

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

Great Britain in Crisis.

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

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

Juvenile Unemployment.

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

"Catholic Action."

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

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

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