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**YOUNG CROWTH.**

"The old cry is raised that the child of today is hard. So is the crab when safe in the shell God gave him, and not dug out in the yearly act of changing it"—Parents' Review.


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

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

"Nelmar," Riversdale Rd.,  
Hawthorn East, E. 3.  
Victoria, 29/1/31.

Dear Boys and Girls,

Well, Christmas and New Year's Day have come and gone again. I do want to thank those of you who sent me your best wishes, so much. I hope we are all going to get to know one another ever so much better this year. I love to get your letters, especially if they tell me about your homes and families, your pets and your schools.

The story, "Toffee Apples," which I am sending along with this letter comes from an English paper, a lady I know gave it to me as she thought it might be useful for our "Children's Chat," and I want to thank her very much for it.

Next time we will start another serial which will be about a boy who lives in Africa. So be sure to get all ready for it, won't you?

I must stop now, or there mightn't be room for the other things.

Lots of love from

Your own loving,

*Aunt Mat*

**TOFFEE APPLES.**

(By the Rev. James Duffill, M.A.)

Do you know what a toffee-apple is? There are some parts of the country where toffee-apples are well known, but I think they are quite unknown in other parts. At least I never knew them in my boyhood days. Aniseed balls I knew, humbugs I knew, everlasting strips I knew, kalibonkers, I knew, liquorice lace by the yard I knew, and many other sweetmeats I knew, but in those days I had never met a toffee-apple. Well, what is a toffee-apple? It is an apple dipped in toffee with a piece of wood like a skewer stuck into it.

Having discovered toffee-apples I was interested to find out how they were eaten. And I learned that there are two ways of eating them. In both cases the toffee-apple is taken by the stick, and then you either—(1) lick off all the toffee first and then eat the apple, or (2) eat the toffee and the apple together.

Now, so far as I can see, if, like (1) you lick all the toffee off first, because you have been eating something sweet, the apple tastes more sour than it really is.

But if like (2) you eat the apple and the toffee together, the sweetness of the toffee and the more or less sourness of the apple are combined, and you get a half-and-half, a bitter-sweet sweetmeat.

Now I don't mind a little bit how you eat toffee-apples, but I do mind how you look on life, and I think the eating of a toffee-apple can tell us something about it.

The boy or girl who licks the toffee off first (No. 1), reminds me of those who want life to be all "toffee," but who, when they come to the "apple," part of it, pull a wry face. For example, to them school holidays are "toffee," games are "toffee," presents are "toffee"; but school itself is the "apple,"

hard lessons are "apple," errands are "apple." And they want the "toffee" without the "apple." No, it can't be so; life is not like that.

The boy or girl who eats the toffee and the apple together (No. 2), reminds me of those who take life as it comes, who try to get the best out of life. They enjoy the holidays from school ever so much, but they don't dislike school itself; they try to enjoy it. They love playing the games of school, oh! rather, but they don't kick at the lessons; they tackle them however hard. And, of course, they like to get money to spend, gifts and presents (who doesn't?), but they are willing to do that little job for father and run the errand for mother without being sulky about it.

No. 1 boy or girl who licks the toffee off first also reminds me of those who just want to do what they like and don't mind what follows, don't bother about the consequences, and don't care a jot about its effect upon others. And very often the "apple" that follows is all the sorer, because try as we like we cannot do just what we like in this world for long, we cannot neglect the consequences altogether, and being selfish has a bitter effect in the long run.

No. 2 boy or girl who takes the toffee and apple together reminds me of those who realise that life has its duties as well as its pleasures, its discipline as well as its freedom, who take the rough with the smooth, the plain bread as well as the cake.

Well, I don't know whether you eat toffee-apples, or how you eat them if you do, and I don't care. But I do care very much that you should learn from toffee-apples the lessons they can teach.

Do remember that the apple is just as good for us as the toffee, and perhaps better—"An apple a day keeps the doctor away," and at the same time, do remember that the "apple" of hard lessons, the "apple" of hard knocks, the "apple" of hard work, are just as good for us as the "toffee" of easy reading, the "toffee" of easy cushions and the "toffee" of easy play.

—"Home Words."

**RESULT OF CROSS-WORD PUZZLE  
No. 2.**

The following sent in correct solutions, and I am sure we all congratulate them very heartily: Fred Meyer, Croydon, N.S.W.; Edith Warren, Clayfield, Queensland; Dorothy Robinson, Leichhardt, N.S.W.; Catherine and Dorothy Newmarch, Leura, N.S.W.

**A PRAYER TO SAY EACH DAY.**

Dear Father, please help me that I may be willing to work as well as play, that I may be able to take the hard knocks in life and not expect everything to be smooth and easy. I ask Thee to help me through Thy Son, Jesus Christ. Amen.

**JESUS IN PALESTINE.**

(By J. M. Macdougall Ferguson.)

When Jesus lived in Palestine

He loved the flowers gay;

He praised their lovely colourings,

Their wonderful array;

"My Father made these lovely flowers,"

The children heard Him say.

He watched the sparrows build their nests

Of feathers, wool, and hay;

He grieved to see them caught and sold

On every market-day;

"My Father cares for little birds,"

The children heard Him say.

But best of all, He loved the boys

And girls He met each day;

He told them stories, praised their work,

And joined them in their play;

"My Father loves each boy and girl,"

The children heard Him say.

—"Home Words."

# The AUSTRALIAN CHURCH RECORD

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Roadside Jottings—On Current Topics.—By

Wayfarer.

Sydney and the Royal Show—The Arch-

bishop's Appeal.

The Communion Service—Rev. C. H. Nash,

M.A.

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**Editorial.**
**The New Zealand Earthquake.**

THE hearts of all Australian citizens have gone out in deepest sympathy with the bereaved and the sufferers in the tragic New Zealand earthquake. New Zealand lies in the zone of the great earth movements and doubtless will ever be subject from time to time to such upheavals, and their consequent losses. The truly wonderful thing is that man will continue to live in such areas. Even though certain regions are known to be volcanic and dangerous, after terrible catastrophes man will go back and rebuild his buildings, farm his lands, plant his vineyards—prepared to take risks and whatever fearful consequences involved. Happily, Australia is beyond this volcanic belt, and is therefore immune from such tragedies as have affected Napier and surrounding districts. One thing, in these modern times, we really know the causes of such terrible disturbances. Apart from the sinking of ocean beds, internal forces are continually at work within the earth's crust, and these perform a series of most important functions in connection with the economy of the globe, and were the actions of these forces to die out, our planet would soon cease to be fit for the habitation of living things. Man is made for struggle, and it is struggle that makes man. The tragic and painful episodes of his life are but the raw material out of which God weaves that miracle of grace and loveliness, a radiant human soul.

**The Primate and the Show.**

ONCE again, the Archbishop of Sydney and Primate has addressed in dignified, yet cogent words, his protest and pleading with regard to opening of the Sydney Royal Show on Good Friday. We admire him for his consistent action through the years. His Grace has certainly given the whole Church a lead in this matter. For the life of us, we cannot understand people treating Good Friday as a holiday. We can understand some people ignoring the Day altogether, but the only ground for recognising it at all, the only reason why they are released from factories and offices, and the like, is that on that day our Saviour, Jesus Christ, died for the world. The noblest deeds in history have been inspired by the Saviour's example, the finest Christian traits have been produced by His redeeming love. Sin and wrong have best been transfigured into unselfish devotion through Calvary. Would that these facts were burned into the consciences of our fellow citizens. There would then be such a protest and indignation so full in its volume, that those responsible for the Sydney Show would take heed. Much devolves upon churchpeople to make the Day all it is meant to be. Certainly, professing members of the Church of England can play their part. We trust they will, and wholeheartedly back up our Archbishop.

**The Cry of Need.**

WE make no apology for directing our readers' attention to the widespread destitution in our midst. Some States may not be as bad as others, but we know that many people of New South Wales and South Australia are in dire straits. The dole may be demoralising, but it is only a temporary expedient. Certain people may harp on the way the dole is spent, and that the picture houses are full and pleasure resorts crowded, but that is not the whole story. After all, there will always be a small section given to undisciplined, thoughtless and shallow ways. There is, however, the great

silent majority, suffering bitter experiences in solitude and need. We write advisedly. In scores of suburban parishes there are families in the sorest straits—genuine people who deserve the ready sympathy and helpfulness of every right-minded citizen. Men we know who have walked their boots off looking for work, and hosts of others who are on the bread-line and below it, so much so, that their stamina is fast going! The cry of need goes up to-day in ascending tones. We know that many parishes are doing all they can—meals and clothes and boots are being provided, and milk and sustenance for infants. The burden, however, is great. We make no bones about it when we say that we deplore the spirit evidenced in some privileged circles, as it is said, "let them suffer—they have brought it on themselves." It is not always true. We are all in the same boat. Thousands of people are just straws in the economic stream. One thing, the Christian spirit of the Church is being tested to-day!

**Lent and the Laity.**

THERE is a fervent and widespread hope that the laity of the Church will take full spiritual advantage of the opportunity of the approaching season of Lent. Faithful and zealous clergy will have made prayerful and thoughtful plans for the keeping of the forty days. It is, however, good to be reminded that they cannot do all that is required, without the hearty assistance of the people. The responsibility of God's work rests upon all, minister and people alike! Every individual counts for much in the deep and responsible affairs of Lent. No one is unimportant in God's purpose. He desires to make use of all, and if only the rank and file of our people serve God willingly, their example and influence will tell weightily for His Cause. First there is the undoubted witness of regular attendance at all Lenten services. Laymen know what a difference a large congregation makes to the heartiness of a service. Then there is that first task of all—prayer. Christ's command to pray is sufficient reason for prayer, and a proof of its wonderful power. Then there is service in the parish—visiting and encouraging fellow church neighbours, a word in season and above all, example. There is no doubt that we live in days of grave anxiety for everybody—but God does care! We venture to say that an honest and living faith in God is the one and only solution of all life's troubles. Here, then, is the solemn, God-given opportunity of the coming Sacred Season.



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**Resolutions!**

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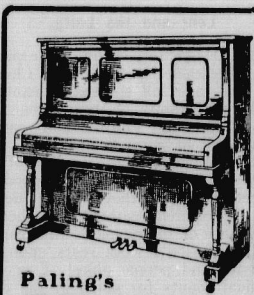
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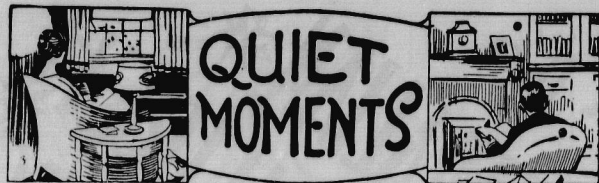
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**Life Brief, but Well Ordered.**

A Picture by St. Peter.

(By Laicus).

FROM time to time in the course of our study of the Divine Word, we come across passages that are revelations of the wealth of wisdom unwrapped in sections that we have read and re-read many times without anything like a full appreciation of their glorious content. The illuminating light of the Spirit is given to us when we go to the Bible with a sincere desire to know the truth; and we sit in holy awe at the vision of the Christ, or stand amazed at the glorious ideals of life and conduct which His apostles set before their converts in those far-away days of strife and real Christian life in the face of bitter opposition and persecution. It is no wonder that those who know the Bible best declare that as the years roll on they find inexhaustible stores of instruction and inspiration in the message of the Father God to His dearly loved children. And so we are sure that when we find the reading of our Bibles a burden, the fault is with us alone, not with the Book or its Author.

**A Wonderful Picture.**

Let us look at one of the many passages that are crowded with wisdom and glorious insight into the nature of the true Christian life. The section referred to is verses 7 to 11 of the fourth chapter of Peter's first epistle. In studying the writings of the Apostles, we need to remember that the writers were men well advanced in age and that when they wrote they were active participants in real struggle against mighty powers of evil. There was in their lives no place for frivolity; joy there was—the joy that comes of conscious union with the God of all comfort, the source of true happiness. But to Peter and Paul alike there was evident need for men to be sober, that is, self-restrained and serious. Life at longest is short; for all of us "the end of all things is at hand." And from this self-restraint will come the calmness that springs from the trust on which the religious life is based, and with this will come the ability to pray.

Thus far we have seen in the picture a man conscious of the fewness of the days remaining to him for service, living a life of calm, steady, prayerful self-control. But we see further, that the life manifests itself in activity for others. Love is the motive power of this activity; love throwing a veil over the shortcomings of others, love delighting in hospitality, love recognising that others have a right to share in the enjoyment of the good things given into the hands of us as stewards. These good gifts of God may be material; but they may also be non-material. For example, God may have given us a keen sense of His sympathy with us in our sorrows; and we must pass on to others in distress a similar sympathy.

More than this—our very words must show the genuineness of the

Christian life within us. We are to speak as those who deliver the oracles of God! A marvellous ideal, this, and one that will, if realised, forbid unworthy gossip, and worse, while in no way tending to make our conversation gloomy and austere.

Again, we are to realise that our lives are to be lives of service and sacrifice. Such a life is beyond our powers unless we depend on the strength which God supplies.

**The Full Length Portrait.**

Self-control, calmness, prayerfulness, love, hospitality, liberality, a sense of stewardship, discretion in speech, service of others, reliance on God—what a glorious list of desirable attributes! And to what end is our life as a whole to tend? Throughout all its course it is to be Theo-centric: our aim in all our thoughts, words, and deeds, is to be "that God in all things may be glorified through Jesus Christ." Through Jesus Christ—for it is through Him that we attain to a knowledge of God, for "He that hath seen Me hath seen the Father."

And when this vision of Christ has come to us, when we know God as Father and Friend, we are fitted to enter on and walk in the path that leads steadily onward here, and will lead us hereafter to fuller likeness of God. "It doth not yet appear what we shall be; but we know that 'when He shall appear we shall be like Him, for we shall see Him as He is.'"

Note.—It will be noticed that the 20th century translation has been used in writing this article. I have found this translation very helpful in elucidating the meaning of the text, although it is not to be compared with the Authorised Version for literary charm.

**A Life of Piety.**

(By Laicus).

IN a foregoing article I have drawn attention to the wonderful way in which brief passages in the Epistles are crowded with meaning and instruction. When we for the first time, realise the wealth of edification thus contained in a few sentences, we find in these summaries one more proof of their inspiration—an inspiration of far more value than mere verbal inspiration could ever be. "The letter killeth, but the Spirit giveth life."

In the articles referred to I dealt with Peter's picture of a life short, but well-ordered, as drawn in 1 Peter 4, 7 to 11.

In the first chapter of Peter's second Epistle we find another wonderful picture of the Christian life. Verse 2 of the 20th Century Translation summarises such a life thus: "May blessing and peace be yours in ever-increasing measure as you advance in the knowledge of God and of Jesus, our Lord."

**The Starting Point.**

What is the starting point of this higher life? "He called us by a glorious manifestation of His goodness." I

take this to mean that the Christian life begins with a revelation of the real nature of God. We see Him as revealed by Christ as our Father; we are moved to the love and service of Him, consistent with, or rather, undoubtedly consequent on a consciousness of what fatherhood implies—love, sacrifice, help, sympathy, guidance, forgiveness, and so forth. And, in entering consciously into that relationship of Sonship, we come into that union of which St. Paul speaks so constantly, "If any man is in Christ, he is a new creature," and so on.

We begin, then, by seeing God in Christ. "This is life eternal, that they may know Thee, the only true God, and Jesus Christ Whom Thou hast sent." So Christ, in His prayer to His Father, described the Christian life.

**A Life of Growth.**

And if we let the Spirit of God guide our lives, we participate in the Divine nature, fleeing from the corruption in the world resulting from human passions.

The life of piety is a life of growth. The exhortation is, "Do your best to supplement your faith by goodness, goodness by knowledge, knowledge by self-control, self-control by endurance, endurance by piety, piety by brotherly affection, and brotherly affection by love."

And there will be keenness in the pursuit of a fuller knowledge of Christ, for "When these virtues are yours in increasing measure, they will prevent your being indifferent to, or destitute of a fuller knowledge of our Lord, Jesus Christ."

**The End of Such a Life.**

And what will be the end of such a life? It will be "A triumphant admission into the eternal kingdom of our Lord and Saviour, Jesus Christ." During the course of the life (see verse 2), will come blessing and peace in ever increasing measure. There is no promise or hint of freedom from pain, sorrow and hardship. On the contrary, there will be repeated calls for self-control and endurance. But with every temptation there will be given a way of escape; in every trial we shall have under us the everlasting arms; and in every sorrow we shall have consolation from Him Who said, "As one whom his mother comforteth, so will I comfort you."

**The Service of Holy Communion.**

(Continued.)

(Notes of address by the Rev. C. H. Nash, M.A., on "Objections to the Proposed Alterations in the Consecration Prayer," delivered at the annual meeting of the Victorian Anglican Church League, Melbourne.)

**2. Confused and therefore Confusing.**

An attempt has been made to incorporate into the liturgy of 1927 elements from all other earlier liturgical forms. The proposed service is therefore confused and confusing. Apart from the English type exhibited in our Prayer Book, there are two main families of liturgies. Modern liturgical study has brought us to this position that we may classify all the ancient liturgies broadly under two heads. The first covers a large Eastern family of liturgies, having many branches—Syrian, Assyrian, Alexandrian, Coptic and that of the Greek Orthodox Church. The Eastern branch of liturgies is characterised by two features: (1) The offering in the communion of the gifts of bread and wine, and of the persons of the worshippers. The worshippers through their minis-

ters bring material offerings of bread and wine to God and ask God to accept those as their gifts to Him and to make those gifts to them a blessing; (2) A definite invocation of the Holy Spirit. Any liturgy which has as its main factor the invocation of the Holy Spirit to come and bless, sanctify, or change these gifts and to give them spiritual value is of Eastern origin. No Western liturgy has that definite invocation.

The second family of liturgies is the Western or Roman. First of all there is no distinct invocation of the Holy Spirit upon the gifts. The main idea in this Western, or Roman, branch of liturgies is that the officiating minister is the representative of the Lord Jesus Christ and it is He who speaks the words of consecration: "This is My Body—this is My Blood"—do this in remembrance of Me," and the essential thought is not that the Holy Spirit is invoked to come and bless these offerings, but that the minister utters the words that Christ uttered in order that the very effect which Christ Himself produced at His last great supper may there be produced upon those elements. Christ is considered as being represented by His minister there, and as the minister says those words, that mysterious and effectual change takes place.

All through the first part of the Mediaeval period men were debating just what did happen when those words were spoken. It was only at the beginning of the thirteenth century, that the doctrine was formulated by Thomas Aquinas that after those words were spoken upon the elements, they, literally, became the body and blood of Christ—then there was an offering of a "hostia"—a victim—and not till then. Not before the consecration, as in the Eastern liturgies, but after the consecration and change of these elements—then, as a host or victim—the very body and blood of Christ were offered. That has ripened into these unmistakable words of the Roman liturgy: "This oblation therefore of our service mercifully accept, which oblation do Thou, O God, in all things sanctify, and bless, etc., and make acceptable" (this is the use in every Roman Church) "that it may become to us the body and blood of Thy Most Beloved Son, our Lord Jesus Christ." It is first changed from one thing to another. When it has been changed, then it is offered as a sacrifice. Transubstantiation means nothing less than a material change according to the use of language as it was current in the scholastic period. "Wherefore, O Lord, Thy servants offer unto Thy Most Excellent Majesty of Thy gifts . . . a pure host." Every time the priest offers the consecrated bread and wine he offers it as a host or victim. "Suppliantly, we beseech Thee, Almighty God, bring these things to be borne by the hands of Thy Holy Angels to Thine altar on high in the sight of Thy Divine Majesty." This is done at every Mass, and this is creeping back on every side into the Church of England through Anglo-Catholicism.

The liturgy of 1549 reads: "Hear us, O merciful Father, and with Thy Holy Spirit and Word vouchsafe to bless and sanctify these Thy gifts that they may be unto us the body and blood of Thy Most Dear Son, Jesus Christ." But in 1552 Cramer was most careful to put out every reference of that kind, and to substitute instead the characteristic and unmistakable paragraph which is central in our prayer of consecration: "Hear us, O Merciful Father, we most humbly beseech Thee, and grant that we receiving these Thy creatures of bread and wine, may be partakers of His Most Blessed Body and Blood."

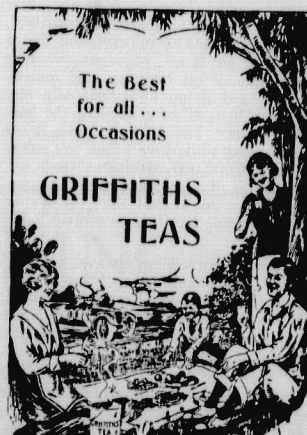
Cramer had been studying Eastern and Mediaeval teaching, and in formulating this liturgy, left nothing of the errors found in earlier liturgies, but went right back to Augustine and St. Paul. Our characteristic English liturgy thus came into being. The suggestion in the proposed prayer book is of bringing into the consecration prayer a ritual gathered out of all earlier liturgies. "Hear us, O Merciful Father, and with Thy holy and life-giving Spirit, vouchsafe to bless and sanctify these, Thy gifts, that they may be unto us," following the Eastern model. The next paragraph goes back to the western type: "We do celebrate and set forth before Thy Divine Majesty with these Thy holy gifts the memorial which He has

1927 can be found clearly distinguished in Cramer's prayer book. The three clearly separated ideas of sacrifice, set forth in our present communion service are: (1) The once-for-all historic, never-to-be-repeated offering of Christ Himself upon the Cross as a full, perfect and sufficient sacrifice for the sins of the whole world. Christ made that offering and it can never be repeated. It can never be re-presented. It has been offered once for all by Christ as the perfect sacrifice. We recall it and plead the merit of it, but never try to re-present it to God. (2) The sacrifice of praise and thanksgiving which we present after the central part of the service has been completed and we have partaken of the bread and wine. (3) Offering of ourselves for service to God. These three distinct offerings are jumbled together in the proposed form. "Wherefore, O Lord and Heavenly Father, we, Thy humble servants . . . do celebrate and set forth before Thy Divine Majesty with these holy gifts the memorial which He has willed us to make." What is the memorial that is related with these holy gifts? The holy gifts can only be the bread and wine; therefore something else is the memorial. We are supposed to set forth an offering of a substantive something with these holy gifts because of an act of consecration. "Sanctify us and these Thy gifts, that they may be unto us the body and blood of Thy . . . Jesus Christ." This is a modified form of the Roman Mass language, "that it may become to us."

**3. A Compromise Based on Equivocation.**

This prayer, and the new form of service, generally, may be fairly described as an attempt to compromise, based upon equivocation. Manifestly, the purpose for which that hotch-potch of ideas was put together, was an attempt to please everybody. It was made as wide as possible so that you may put what interpretation you like on the words. It was made as ambiguous as it could be. And, on the other hand, the framers of this book attempted to placate others by incongruous prohibition. They said, in effect, "Yes, you can use language which may mean that the very body and blood of Christ—or, as the Roman doctrine puts it, the whole Christ, body and spirit, in His perfect, glorified being—comes to reside in every particle of the bread and wine. We allow you to use language which is patent of such interpretation, but, remember there must be no adoration." It was an attempt to get a formula of words which might be used by all and then to put round them a fence—"You must not proceed to the natural implications of your own particular interpretation." These, then, are some of the objections which have been offered to the proposed form of consecration in the book recently submitted to, and rejected by, the House of Commons in England, and which demand the thoughtful consideration of all Churchmen to whom our present Prayer Book is a cherished possession.

Temperance workers will regret to learn of the death in Belfast, Ireland, of the Rev. R. J. Patterson, LL.B., one of the world's great temperance leaders. He was the founder of the Catch-My-Pal Temperance Movement, which spread to many parts of the world. Mr. Patterson visited Australia a year or so ago, and by his eloquence and humour, his marshalling of facts and persuasive arguments, won many to life-long abstinence and devotion to uncompromising liquor reform.





## Roadside Jottings.

(By the Wayfarer.)

## On Current Topics.

"Honour the Lord with thy substance and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."—Prov. iii. 9.

"He that loveth pleasure shall be a poor man."—Prov. xxi. 17.

"The hand of the diligent maketh rich."—Prov. x. 4.

"The blessing of the Lord, it maketh rich, and he addeth no sorrow therewith."—Prov. x. 22.

"His face is wet with honest sweat, He earns what he can; And he looks the whole world in the face, For he owes not any man."—Longfellow, "Village Blacksmith."

"WHAT are things coming to," claimed the landlady. That's the sixth man that has called this morning—all wanting to sell me soap, or stationery, or to sharpen my lawnmower, and all saying that they can't get work. Even a year ago it wasn't so! What's happened to the country?"

"It's because we're all so wicked," said the young lady flippantly, "Australians don't read their Bibles and go to Church enough."

"There's many a true word spoken in jest," said the old man sternly. "Whether you meant it or not, young lady, you have spoken the truth. The keeping of God's laws brings temporal as well as spiritual blessings. And Australia would be better off in every way, if her people guided their lives more by the laws of God."

"Why," said the young man, "what laws of God do Australians break, more than English people?"

"I don't know much about English people," said the older man, "but there is one New Testament rule that Australians seem never to keep if they can possibly break it, and that is the rule against going into debt. 'Owe no man anything, but to love one another.' Why, man, isn't the breaking of that one rule the cause of all the trouble in Australia to-day? Governments must have money, of course, and the honest system of raising it by taxation is unpopular. Besides, it shows up extravagance too plainly. Overseas borrowing is easier, and it creates a fictitious prosperity; and under cover of that sham prosperity, politicians can be as extravagant as they like, and pay big salaries to themselves and to an army of political hangers-on, for doing little or nothing. Then, of course, money comes so easily that private people, too, will go into debt, and buy houses, furniture, and motor cars, all on time payment—wasting their money on luxuries and amusements, and going light-heartedly into debt. Then, all of a sudden, the bubble breaks. The borrowed money is spent, and to-day we find ourselves with £10,000,000 of interest to pay, and an empty treasury, and the country wakes up to find that its system of borrowing has left us nearly bankrupt."

"But is borrowing always wrong?" asked the young man. "Suppose I want to marry and I have a bit of land, what's the harm of getting a house built on the security of the land, and paying it off gradually?"

"Then you begin by mortgaging your whole future—gambling on the chance of continued health and prosperity. Sickness may come, or unemployment, and you lose house and all."

No, young man, God's word points you the only wise and safe way. Owe no man anything. Get your house built and furnished and paid for—make it your own—before you ask a wife to come and share it with you. Don't invite her to share the risk and anxiety of having the children come along—with extra expenses—perhaps sickness—while the house and the beds are not yet paid for."

"It's a new idea to me," said the young lady, "that debt is a sin. What then, about all the time-payment and cash-order businesses?"

"Christian people should have no dealings with such iniquities, that's certain," said the old man. "They are systematized disobedience to the Christian law. But there's another evil to-day, almost worse than actual debt and that's reckless improvidence. In the old days no man thought he was doing his duty unless he put by a third or a half of his earnings against a rainy day, a time of sickness, or to provide for his old age, or to give his children a start in life, and so people lived plainly, and dressed plainly, and saved all they could, and were all the healthier and happier, and were free from anxiety. If people in Australia had done that, not even all these huge debts would have ruined us; for there would have been a solid substratum of national wealth, and no sudden periods of depression and unemployment."

"Don't talk of thrift to Australians," laughed the young man, "we don't believe in it. When we get sick and old we expect invalid and old age pensions. In fact, we shall soon look to the Government to help us over every financial difficulty, and shall never bother to save at all."

"And there you have put your finger on another modern social evil," said the old man. "Old-age pensions, invalid pensions, widows' pensions, kindly devised by benevolent gentlemen, and other good short-sighted people—what have they become but gigantic and very effective discouragements to thrift—sapping all idea of manly independence and pauperising the people! Why, to-day, even well-to-do families think it no disgrace to obtain these pensions for relatives whom they are quite able to support. To lay by for the future and to keep out of debt, are the two first necessities for Australia to-day—and the Christian Church should lay stress upon them as primary religious duties."

"Religious duties," exclaimed the young man. "Why, there's nothing in the Bible about such things."

"Isn't there?" asked the old man. "Doesn't St. Paul say that if a Christian man doesn't provide for his own household, he has practically denied the faith, and is worse than an unbeliever? The Book of Proverbs has been variously described as the Guide-book for kings and the Guide-book for young men, and isn't it full of warnings against sloth and gluttony and pleasure seeking, and improvidence and debt? You don't know your Bible my lad, and that is another Australian sin. Christian people ought to know their Bibles much better than most people do to-day."

"If improvidence and debt are sins," said the young lady, "why don't the ministers preach against them? I heard a sermon last Sunday on the subject of the financial crisis, but the preacher said nothing about debt being a sin. What he chiefly said was that Australia was passing under a

cloud, but that all we had to do was to keep up our courage and everything would soon come right."

"A false prophet, prophesying smooth things," said the old man. A truer prophet would have gone down to the bottom of the evil. He would have preached the Gospel of hard work. 'The hand of the diligent maketh rich.' He would have warned his people against profaned Sabbaths and unread Bibles. He would have reminded his people of the old Bible warning 'them that honour Me will I honour, but they that despise Me shall be lightly esteemed.' He might have gone on to show that in a country needing opening up, its a lazy moral fault of easy-going rulers, as well as an economic folly to injure men's self respect by giving them money and food without taking the trouble to find or make some work to be done in return."

"But surely," said the young man, "you wouldn't have the ministers preach politics?"

"Would it be preaching politics," asked the old man, "to point out that even all our huge national debts wouldn't be serious if Government and people alike would make an honest attempt to save and live within their incomes? Do we need seven parliaments to govern 6,000,000 people—four times as many politicians as England needs, and at six times the cost? Has any other country such a huge army of paid politicians and public servants? No, I would not have them preach politics, but I would have them preach that 'the blessing of the Lord, it maketh rich, and He addeth no sorrow therewith,' or I would have them preach from that text in Haggai, 'Ye have sown much, and ye bring in little, and he that earneth wages, earneth wages to put them into a bag with holes, and why?—because ye think more of cricket and racing and picture shows than of supplying the needs of My servants in the Mission fields.'"

"If debt and improvidence are sins," said the young lady, "I must countermmand the order for my new dress: for certainly I can't pay for it just now. But you don't mean that there's anything in the Bible about picture shows and Mission fields?"

"Look up Haggai for yourself," said the old man, "and see what it says."

"I shouldn't know where to look for Haggai," said the young lady.

"Neither should I," said the young man.

"Then," said the old man, "hadn't you both better make a start to mend one of the sins of the present day—ignorance of the word of God? Begin to read the Bible systematically through, and regulate your lives by its teaching?"

"Shall we begin together?" said the young man.

Writing to his diocese, the Bishop of Goulburn refers to a mishap which befell him in London:—"For three months I have been slowly recovering the use of my right hand. On September 16 a ladder slipped on the polished floor of the Church House Library, Westminster, and part of one finger was torn nearly right off. For some weeks I was a daily out-patient at the Westminster Hospital, and a wonderful experience it was to meet the daily procession of the torn and lamed of London in a fellowship of suffering, and to watch the skill and care with which surgeons and sisters handled the sufferers. After two months the finger went wrong again, but a Russian surgeon at the Anglo-American Nursing Home at Rome removed the dead matter, and set the finger on its final stage of healing."



Mr. F. P. J. Gray, a leading Sydney Churchman, and Hon. Treasurer of the Home Mission Society, hopes to leave for England in April, on a holiday trip.

Mr. H. A. H. Smith, B.C.E., son of the Vicar of Ivanhoe, Melbourne, who had a fine career at the Melbourne University, has been appointed science and mathematical master at Christ Church Grammar School, Perth.

The death of Mrs. Morey, Sr., removes a devoted member of the Church in Tumbarumba, N.S.W. She was known throughout the district for her religious zeal and this was manifest in her enthusiasm for the religious training of her large family.

We understand that the Rev. Canon Langford Smith has resigned from the Diocesan Board of Nominators, Sydney, on account of pressure of work. Much regret is felt at this action, because of the devoted and painstaking services the Canon has rendered in this respect.

A bronze mural tablet was unveiled in St. Anne's Church, Homebush, Sydney, in memory of the late Rev. H. J. Rose, on Sunday, 8th February. Mr. Rose was for 45 years rector of St. Anne's, and during his rectorship the Church and Parish Hall were erected.

Deaconess Sophie Newton, who for 34 years has been a missionary of the New South Wales Church Missionary Society, in Foo Chow, South China, returned to Sydney on 8th February. When visiting the Quetta Memorial Church at Thursday Island, on her way home, Miss Newton broke a small bone in her left foot, and on arrival in Sydney was unable to walk without crutches.

The Ven. Archdeacon Potter is still in Nurse Hughes' private hospital at Wodonga, where he was taken suddenly on Saturday, 27th December. The Archdeacon, who administered the Wangaratta Diocese during the Bishop's absence, is suffering from heart block, and has for the last fortnight been in a very critical condition. The latest news is favourable and hopeful.

The Rev. Canon A. H. Garnsey, Warden of St. Paul's College, University of Sydney, who has been holidaying in Great Britain, and afterwards in Tasmania, received a cordial welcome from the Archbishop at his first appearance at the Standing Committee of the Diocese of Sydney, on his return on February 2nd. Canon Garnsey briefly responded.

Mr. L. Y. Andrews, Administrative Officer of Galilee, Palestine, is at present in Sydney on furlough. He is staying with his parents, who are members of St. Andrew's Church, Summer Hill. Mr. Andrews served with the A.L.P. in Palestine as a Commissioned Officer, and was present at the taking of Jerusalem by Lord Allenby. He returns to his post at the end of this month.

Mr. William Young, of Malmesbury, who was known as the "lay bishop" of Bendigo, has resigned all his diocesan offices on account of advancing years. Last Synod expressed "its most heartfelt appreciation of all his manifold and varied services to the Church throughout many years." His two sons, the Rev. Harold Young, M.A., B.Litt., and the Rev. C. P. Young, B.A., both serve in India as C.M.S. Missionaries.

On Thursday last Miss Pallister left Sydney by the "Aorangi," for London. For 17 years she had held the position of superintendent of the Deaconess House, Sydney, resigning last year owing to ill-health. At a farewell gathering in the Chapter House, Sydney, the Archbishop presented her with a cheque, on behalf of the Council and associates of the Institute. In doing so, His Grace paid a high tribute to Miss Pallister's work. Replying, Miss Pallister recalled her happy associations with the Church in Sydney, and with many friends and workers. She said that in her experience there was nothing in life unless it was spent in helping others

along the right road. She was leaving Sydney with regret.

A quiet but interesting marriage took place on Tuesday, 20th January, at Christ Church, Brunswick, Melbourne, when the Rev. C. H. Murray, vicar-elect of Kingsville, Cynthia, only daughter of Canon and Mrs. Wheeler of Geelong. The Rev. W. G. A. Green officiated. The bridegroom was attended by the Revs. W. S. Milne and Eric Thornton.

We regret to announce the death of Mr. R. H. W. Bligh, so well-known in Australia and New Zealand as lecturer in connection with the White Cross League. There is hardly a school in these southern lands which he had not visited in his work on behalf of purity and high moral standards. We believe there are many to-day thankful for his work in this direction. He was a man of ripe faith and intense prayer. He leaves a widow, but no family.

We extend our deep sympathy to Miss K. Boydell, C.M.S. missionary in Japan, in the death of her mother, Mrs. R. B. Boydell, which took place at Lindfield, N.S.W., on January 26. For more than a generation Mrs. Boydell was prayerfully and actively interested in the work of C.M.S., and in her home at Allynbrook, in the Hunter River district, always gave rich hospitality to any C.M.S. deputation. Her works do follow her.

The Rev. W. C. Coughlan, B.A., who has been looking after the activities of the Board of Education, Diocese of Sydney, during 1930, has been appointed acting-rector of St. David's, Surry Hills. The rector, the Rev. O. V. Abram, is taking a three months' holiday before he begins his new work at Epping. The Rev. F. A. Walton, M.A., has resumed his work as Director of the Board of Education, consequent upon his relinquishing his work as acting warden of St. Paul's College.

Mr. M. Ketley, B.A., who gained second-class honours in Classical Moderations, and in the Final School of Lit. Hum. at Keele College, Oxford, has been appointed to the teaching staff of Christ Church Grammar School, Claremont, West Australia. Mr. Ketley was a member of the teaching staff of the Guildford Grammar from 1926 to 1928, and last year was assistant lecturer in Classics at the University of Western Australia.

The appointment of Mr. G. W. Paton, M.A., B.C.L., to the Chair of Jurisprudence in Melbourne University, has given widespread pleasure. Mr. Paton is the son of the Rev. Frank Paton, so well-known as a University Student leader in Australia, and foremost in the missionary cause. He is only 27 years of age, and in Melbourne University, and subsequently as Rhodes Scholar at Oxford, he has had a brilliant academic course. Mr. Paton is the grandson of the famous Dr. Paton, Presbyterian Missionary in the New Hebrides.

Mr. H. Scott, a lay reader and catechist of considerable experience, who has been helping Archdeacon Pike at Queanbeyan for some time past, is now retiring, as he finds the work beyond his strength. But as he would be unhappy if he were not doing some work for his Church, he has offered to fill a long-felt need at Bateman's Bay by conducting a Sunday School at that centre. He will also help with public school religious instruction. Mr. Scott is doing all this without salary, but the Bateman's Bay Parochial Council has promised to furnish a room on the Church land so that he can live there.

The death of Canon Marshall removes a faithful pastor from the Diocese of Perth. For quite a while he had been incapacitated, but during it all he was an example of enduring patience. He was ordained deacon in 1869, by Bishop Short, of Adelaide, and

for twenty years worked in South Australia. It was a time of great pioneering work, and during those years Canon Marshall was instrumental in building many Churches. In 1890 he went to Western Australia, and worked in what is now known as the Diocese of Bunbury. Moving to Perth, he became a Canon of St. George's Cathedral, in 1910. He was beloved by a wide circle of friends.

In the passing of the late Walter E. Newell the Diocese of Sydney has lost one of its most diligent workers. A lay reader of many years' standing, Committeeman of the C.M.S., the Mission Zone Fund, and a leading Churchman in the parish of Marrickville for more than 30 years, the late Mr. Newell served with a prayerful devotion almost unequalled. He was foremost in all good works, untiring in service and missionary hearted to a degree. The loss of his many services will be keenly felt. He is survived by his widow and a son and a daughter. His daily calling was in the Railway Department. Here he was one of the founders of the Railway and Tramway Employees' Hospital Fund, which has been in existence for almost 40 years. He was for some years editor of "The Railway and Tramway Magazine"—subsequently designated "The Staff"—and for five years was teacher of telegraphy at the Railway and Tramway Institute, for which services he was made a life member of the Institute.

St. Mark's, Fitzroy, Melbourne, Mission Hall was packed for a farewell gathering to the Rev. Cyril Barclay, on 8th January. The Bishop of Riverina presided. The Bishop emphasised the wonderful gifts and personality which the guest possessed, and his prodigality in expending such gifts entirely in the service of others, as he had always done. In making a presentation, Mr. Harold Davies spoke of the amazing work that the Rev. C. Barclay had accomplished during the 17 years in which he had been closely associated, and in the name of the huge gathering, wished him "God speed." The Rev. C. C. Barclay replied in his characteristically modest and humorous style. He said that he was only giving up his work on account of a complete breakdown in health.

## Hymns for Sundays and Holy Days.

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

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

## From the Hymnal Companion.

Feb. 15, Quinquagesima.—M.: 133, 275(7), 135, 130; E.: 308(427), 558, 401, 20.  
Feb. 18, Ash Wednesday.—M.: 167, 351, 572, 166; E.: 163(66), 160, 165, 159.  
Feb. 22, 1st in Lent.—M.: 142, 147, 151, 42; E.: 149, 154, 529, 31.  
Mar. 1, 2nd in Lent.—M.: 143, 145, 163(90), 574; E.: 178(109), 173, 159, 175.  
Mar. 8, 3rd in Lent.—M.: 144(44), 149, 365(173), 165; E.: 145, 150, 160, 22.  
Mar. 15, 4th in Lent.—M.: 154, 329(279), 166, 295; E.: 151, 361, 172, 306.

## Hymns A. &amp; M.

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

Feb. 15, Quinquagesima.—M.: 168, 246, 297, 252; E.: 545, 550, 428, 27.  
Feb. 18, Ash Wednesday.—M.: 217, 263, 199, 198; E.: 769(460), 529, 252, 255.  
Feb. 22, 1st in Lent.—M.: 92, 254, 184, 480; E.: 235, 200, 279, 28.  
Mar. 1, 2nd in Lent.—M.: 91, 191, 248, 225; E.: 221, 209, 255, 198.  
Mar. 8, 3rd in Lent.—M.: 1, 238, 224, 706; E.: 228, 183, 258, 266.  
Mar. 15, 4th in Lent.—M.: 240, 349, 466, 273; E.: 184, 233, 629, 19.

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"Great works are performed not by strength, but by perseverance."—Dr. Johnson.

"Not by might, nor by power, but by my spirit," said the Lord.—Zechariah, 4:6.

## FEBRUARY.

- 13th—Extreme Ritualism condemned by the Upper House of Convocation (Bishops) in 1867. Would they do so now?
- 14th—Valentine's Day. Valentine was a Bishop and a martyr. No one knows how his day became a Fools Day, for sending ridiculous cards to friends, as done in England till of late years.
- 15th—Quinquagesima, or Love Sunday, as so-called from the words of the Collect. Love is the best preparation for Lent, for any discipline becomes the most discouraging drudgery, unless prompted by deep love for God and the things of God.
- 16th—Melancthon, the reformer and scholar, born 1497.
- 17th—Shrove Tuesday. Called Pancake Day. The word 'shrove' refers to the Roman Catholic custom of Priestly reception of confession of sin before Lent begins.
- 18th—Ash-Wednesday, the first day of Lent. This Day of Ashes is the term derived from putting ashes on the heads of penitents who had scandalised the Church. It would be a good thing were it possible to make some Protestants openly confess actions which bring shame to the Name of Christ. Luther died, 1546.
- 19th—Clergy in England permitted to marry, 1549. Thus a grave cause of scandal was removed, and the scriptural custom restored.
- 21st—Fall of Jericho, 1918 A.D. Joshua took it about 1530 B.C.
- 22nd—1st Sunday in Lent. Ember Week. Wednesday, Friday and Saturday being Ember Days. We spend Lent in systematic teaching and learning of the affairs of the soul. How a little culture enriches the spirit of man, compared with his efforts to excel in art, music and general living.
- French Revolution, 1848. Had there been a married clergy, it is said, the French Revolution would not have taken place.
- 24th—St. Matthias' Day.
- 25th—Queen Elizabeth excommunicated by the Pope, 1570.
- 26th—William Sauter, first Protestant Martyr, burned, 1401. Next issue of this paper.



## The Purpose of Lent.

### To What End?

LENT is upon us, with its searchings of heart, services, instructions, self-denials, its acceleration of the whole machinery of the spiritual life. But to What End? What consciously and definitely will churchmen have in view? This we hope: a waiting upon God for a revival of spiritual energy in the Church, and thereby in the world. Beyond and beneath all other needs this is fundamental. It lies behind foreign policy, behind industrial difficulties, behind political troubles, behind social laxities, behind personal ineffectiveness. It is frequently the cause of "nervous break-down," whether in a group (as when a nation bases its policy on fear) or in an individual (as when a man becomes gloomy, discontented and depressed). We cannot have stability,

either amongst the nations or in the State or in ourselves, without harmony, and harmony means that each faculty, spiritual or otherwise, is fulfilling its proper function. A choir without the tenor part, an orchestra without the strings, is not more faulty and incomplete than the man whose spiritual powers are atrophied, or at least in abeyance. To pursue the metaphor further, a failure to function in the department of the spiritual, means that the other instruments in the band (the intellect, the emotions, the will), play out of tune. That is why there is so much discord both in the orchestra of international life, and national life, and of industrial organisation, as well as in that particular "self" with which each person is most familiar.

### The Attraction of a Harmonised Life.

A fully harmonised life is as attractive and powerful as it is rare. It ought not to be rare in the Church. It comes from deliberately aiming at God; deliberately shaping one's course away from self, and seeking God with as much pains and earnestness as any knights of the Holy Grail set forward on their quest. Lack of this definite and self-regarding aim accounts for much of the dulness and failure of our Church life. The organisation of the Church is good. It works, but does not inspire. There is little radiation of spiritual power. Its religion is not infectious. The fact is, vast numbers of Christians fail "to find time for reality." In other words, Christians must be good before they can do good. That is the conclusion men must come to as they consider the lives of the world's great saints and its greatest social reformers.

For nothing but the habit of retiring upon God can give a man either the insight or the energy for the 'practical' but tremendous adventure of bringing the 'kingdoms of this world' in all their far-flung territories (political, commercial, social, personal) into 'the Kingdom of our Lord and of His Christ.'

The call, therefore, comes insistently, urgently, to members of the Church, quietly and deliberately to redirect themselves towards God. Their thinking; 'the soul is dyed the colour of its leisure thoughts'; their reading; let the New Testament and some good book be less worsted than usual in their competition with the novel and the newspaper; their praying; learn the difficult art of mental concentration in Church and at home; their social life; believe that a small group meeting in a drawingroom for study is often as profitable as a tea-party, and perhaps more so; that religion can be a topic of conversation, and that exchanging experiences of God need not be limited to the times of Malachi, or to the followers of John Wesley; their almsgiving; the giving of churchmen is far from what it might be. It is not the giving that hurts. Indeed the standard of giving to the Church and her great redemptive work does not even compare favourably with that of fellow Christians in non-Christian lands. For example: In the Mission in the Punjab Province of North India, many native Christians, out of their deep poverty, earning only a few pence a day, are giving daily to God's work.

One village, hard hit by successive bad harvests, with only three Christian families, has given £d. as its collection. Then one of the families brought a coin, the only coin they possessed. It was a rupee given by his employer to the son of the house, that he might go to the mela (fair). This coin, lit-

erally all they had, was saved that it be given to God when next the missionary came to the village.

Could not churchmen in Australia use the Church's forty days of self-denial for a richer out-pouring of money gifts to Christ's cause? So many avenues open up. The work overseas, home missions, church schools and colleges, various remedial works, let alone the parishes that are starving for financial assistance.

St. Benedict was one of the most sane of human beings that ever lived. By his plan the day was divided into 3½ hours for public worship, 4½ for reading and meditation, 6½ for manual work, 8½ for sleep, and 1 hour for meals. Churchmen smile. And the measure of their smile is the measure of their estimate of the spiritual life as compared with his. His plan is, indeed, impossible in the 20th century for most people. Nevertheless, many lives could do with a drastic re-arrangement in his direction. Lent is the opportunity. May God give churchmen grace to use it.

## Religion and Science.

(By the Rev. W. F. Pyke, B.D.)

MOO many conclusions have been palmed off on the public as "scientific" which further knowledge has proved untenable. Unfortunately, it is difficult to overtake a wrong idea when once it has been started with some eminent scientific name attached to it. Many ideas are abroad to-day, and thought to be scientific, which are not scientific at all.

### The Way of Nature.

Flowers, for instance, we were told, put on their colours in order to attract the insects which would assist in their propagation. Some gay flowers do attract insects, some do not. Poppies, with their flaming colours, don't; but mignonette, in spite of its dowdiness, does. Why do flowers open in the daytime and close at night? To attract the insects, we were told. Yet there are flowers which never open at all, shutting in its stamens and pistils so that no insect can reach them; nevertheless, they propagate themselves in spite of the law which was said to govern their existence.

How can a flower "choose" or attract, or "put on" anything? That presumes intelligence, discrimination of a high order. Why do the convolvulus and the scarlet runner, in climbing, always go to the right, and the honeysuckle and the hop always to the left? There are many species of plants of this kind, but they all turn in one way. How do flowers, insects and birds retain their own particular marks, colours, habits? Laws of survival, struggle, development, do not explain it. It is instinct, we are told.

### Instinct.

Instinct is only a name, and explains nothing. We talk about mechanical theories and philosophies, but what machine ever made itself? What machine ever mended itself when it was broken down, or renewed itself when worn out? There is nothing "mechanical" which does not imply a mechanic.

### Gravitation.

The whole earth lives, moves and has its being by reason of a force we call gravitation. We depend upon it

## Good Friday.

### Sydney and the Royal Show.

The Archbishop of Sydney again appeals to the Council of the Royal Agricultural Society:—

Diocesan Church House,  
George Street, Sydney.  
14th January, 1931.

Gentlemen,

I desire to draw your attention once more to the offence that is caused to the instincts of many of your fellow citizens who are members of the Church of England, and I believe to others also, by your custom of opening your Show on Good Friday, a day hallowed by some of the holiest associations of our Christian faith.

This sense of spiritual wrong is felt by many Churchmen outside the Diocese of Sydney, but within the State of New South Wales. We in Sydney are thereby made an object of invidious comment throughout the cities of Australia. It is no pleasure to me thus to take the line of a critic of your otherwise great Show. But in spite of the financial interests involved, I am persuaded that methods could be devised such as by appointing a permanent date for the Show, by which we could be spared the reflection that you used a date fixed by our own religious usage for purposes that are secular, and out of which money is made. I need not remind you that there are considerations higher than those which are financial.

Yours sincerely,  
(Sgnd.) John Charles Sydney.

Reply from the Royal Agricultural Society:—

Endeavour House,  
33 Macquarie Place, Sydney.  
31st January, 1931.

His Grace,  
The Archbishop of Sydney,  
Bishopscourt,  
Sydney.

Your Grace,

Your letter of the 14th instant, in regard to the opening of the Royal Show on Good Friday, was considered by the Council of this Society at its meeting yesterday.

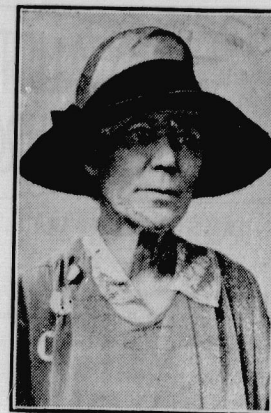
I am directed by the Council to inform Your Grace that, whilst appreciating your views on the question, they cannot see their way clear to depart from the practice of holding the Show on this day.

Yours faithfully,  
(Sgnd.) G. C. Somerville,  
Secretary.

### Our Upward Calling.

Our old earth is more than matter, or force, or atoms. Someone calls, constrains, pulls, draws, holds, lifts, saves, satisfies, and cares. We are in the presence of One who speaks, subdues and silences us.

It is God in Whom we live and move and have our being. Our inward spiritual nature must be renewed by new thoughts and hopes and holier motives, day by day. That is the meaning of prayer, the Church and the Sacraments, without these, man is compared unto the beasts that perish. Let us value these things and live our lives for God and our fellow men, and pray that we may know the love of Christ, which passeth knowledge, that we may be filled with all the fulness of God.



MISS PALLISTER, for seventeen years superintendent of the Deaconess Institution, Sydney, who returned to England by the R.M.S. "Aorangi" on Thursday, February 5.

Fund.' I hope that at least a portion of it will be used for helping some of the brethren in times of distress and difficulty and I am exceedingly grateful to the generous and anonymous donor."

### From Cairo to the Cape.

The World Alliance Rooms, Russell Square, London, were crowded recently, when the Right Rev. Bishop Taylor Smith, K.C.B., C.V.O. (whose visit to Australia several years ago will be remembered), gave a racy description of his recent seven to eight months' tour through Africa from Cairo to the Cape. The Bishop was accompanied for most of his journeyings by Mr. E. E. Shaw. The primary object of the tour was to visit as many mission stations as possible from north to south of the African continent. The missionary societies whose work was seen included the C.M.S., the S.P.G., the Sudan United Mission, the African Inland Mission, the Heart of Africa Mission, the South Africa General Mission, and others. Some eighty fine slides were shown, ranging from Luxor, Khartoum, Assouan, Fashoda, Ibambo (where the Bishop met Mr. C. T. Studd), the Ituri Forest, Kampala, and the Zambesi Falls, to Johannesburg and Cape Town. In Cape Town there were gatherings, not only in the Cathedral, but in the Dutch Reformed Church, and the Civic Hall, as well as in the Baptist Church, which last, for the first time, welcomed a Bishop to its pulpit, and which was so crammed with people that the preacher had the greatest difficulty in getting in. Mr. H. Martyn Gooch, secretary of the World's Evangelical Alliance said they were proud of the fact that the Bishop was a vice-president of the W.E.A. Primarily, of course, he belonged to the Church of England, but really he was "the property" of all the Churches.

### THE PERSONAL TOUCH.

"Nothing is more conducive to smooth relations and harmonious development than the process of threshing out problems and programmes round a table."—English Review

Rev. and Mrs. F. S. Rogers and family, of the Uganda C.M.S., are expected in Sydney on furlough towards the end of February, as is also Miss S. S. Newton, of China

## Church Overseas.

### Bishop's Discretionary Fund.

### Anonymous Gift of 1,000 Guineas.

Writing in a recent issue of his "Diocesan Chronicle," the Bishop of Chelmsford says:—

"I have received an anonymous gift of 1,000 guineas from one who wishes to offer a thank-offering to God. His gift is made under the inscription, 'Non nobis, Domine!' and it has been put at my disposal to use at my unfettered discretion. It will form a fund, for which there is great need in the diocese, which I propose to describe as 'The Bishop's Discretionary





## NEW SOUTH WALES.

## SYDNEY.

## The Archbishop's Letter.

## Archdeacon Boyce to Resign Archdeaconry.

Writing to the Diocese, the Archbishop states:—

"It was with great regret that I received a letter the other day from Archdeacon Boyce, intimating that he felt it necessary to resign his Archdeaconry on 31st March next. He pointed out that at the age of 86 he must not expect to be equal in physical strength to the demands constantly made upon him by an office so responsible. With his usual consideration he implied that he did not think it fair to the Diocese to continue to occupy a post which was not merely ornamental, but which was necessary in many ways to the effective working of Diocesan organisation. He therefore had come to the conclusion that he ought to withdraw in order to make place for a younger man.

"I am certain that very many in the Diocese will share with me deep regret that the unavoidable flight of time has led the Archdeacon to this decision. His arguments cannot be controverted. At the same time we would all wish to express our gratitude to Almighty God that He has spared the Archdeacon for so many years to give his wise counsels and his indefatigable energies to the life of the Church in this Diocese. I was much touched by the kindly reference in his letter to the happy associations that he had had with myself during so many years. I entirely reciprocate his feelings. It has been a great joy to me to recollect how he has been raised up from a bed of serious illness more than once to resume his labors with me as one of my most valued fellow-workers in the work of the Lord. I have invited him to permit me to appoint him to the post of an Archdeacon Emeritus, so that, although on 31st March he will cease to be Archdeacon of West Sydney, we shall still have him amongst us with the style and rank of an Archdeacon. I earnestly hope that he will accept my suggestion, which will, I am certain, carry with it the approval of all Church people."

## The Bible Society.

## Distribution in N.S.W. in 1930.

During the last year no fewer than 112,072 copies of Scriptures were circulated in New South Wales from the British and Foreign Bible Society's Depot. These included 17,041 Authorised Version Bibles; 93 Revised Version Bibles; 7049 A.V. Testaments; 49 R.V.

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The Foreign Scriptures were represented by 83 translations and were circulated in various Hospitals and amongst the crews of visiting deep sea vessels. Amongst the latter were 16 nationalities, the greatest demand being Chinese, 411 copies; Japanese, 533; Bengali, 457; Greek, 359; Norwegian, 371; German, 300; Italian, 284; French, 212; Portuguese, 182; Japanese, 142; Swedish, 123; Hindustani, 122; Dutch, 117; Hebrew, 126; Maltese, 51; Russian, 33; Finnish, 42; Tamil, 55; Arabic, 51; Flemish, 55; Serbian, 21; Bulgarian, 25; Marathi, 31.

## All Souls', Leichhardt—49th Anniversary.

The parish of Leichhardt has entered its Jubilee Year, and the 49th anniversary services, on Sunday, 1st February, and the parishioners' gathering on Tuesday night following, were marked with much enthusiasm. The special preachers were Revs. D. J. Knox and Canon Begbie, the latter being a former rector of the parish.

Mr. Malcolm D'Arcy-Irvine, B.A., LL.B., presided at the gathering of parishioners at the parish hall, and his speech was of a high quality. He was ably supported by the Rev. L. Gabbott, of Rockdale, and Mr. C. M. Reeves, local town clerk. Preparations are well in hand for a fitting celebration of the Jubilee of the parish early next year.

## St. Alban's, Epping.

The new rector, Rev. O. V. Abram, will take charge of the parish at the end of March. The date of his induction has not yet been fixed.

The rectory is being renovated and a garage is to be erected for him.

The parishioners will be sorry to part with Rev. E. Harvey Walker, who has been in the parish for over 15 months, as assistant to the late rector and latterly as acting rector. Mainly owing to his faithful service and energy, the parish has made great headway as evidenced by the liquidation of the debt on the Church, the large increase in the number of Church members, the attendance at Holy Communion (easily a record on Christmas Day), the splendid Boys' Club and Girls Guild, and the relacquering of the beautiful lectern. When Mr. Abram takes charge he will find every activity in Church life in a sound condition.

The parishioners will tender Mr. Walker a farewell on 18th March.

## GOULBURN.

## Present Distress and Diocesan Life.

The Bishop, writing to his diocese, states:— "What the present distress will mean to

diocesan life and work I cannot yet see clearly enough to say anything wisely. But the diocesan councils and committees will be meeting early in February, and after their consultations I may have something more to say in the next number of the 'Southern Churchman.' Here I can only suggest that if we have to retrench or refrain in this or that direction of church work, we may be led or driven back to the heart of things, the deepening of the spiritual life of all of us. That will not mean marking time; it will mean making progress in the things that matter most. The present crisis is the testing of our faith, and that faith is always strengthened by getting back to first things. Organisation and enterprise are right in their place, but the secret of church progress is the life behind the organisation and the enterprise, and that life lies in the preaching and living of the Gospel of Christ.

## The Bishop's Coming Volume.

Referring to his work at Lambeth, the Bishop goes on to state:—

"Lambeth was not the only labour of the five months in England. Time had to be saved or made for the verifying of references and the revision of the proofs and the compilation of the index of a big book, the edition of St. Paul's Epistles to the Colossians and to Philemon, which I was asked in 1920 to prepare for the Westminster Commentary; the completed manuscript went to England just before my breakdown in November, 1929, and the proofs met me in London last June. The book is to be published in February. I have been greatly relieved and encouraged by the generous commendation of the book by the general editors of the Westminster Commentary. The publishers, Methuen, Ltd., want me to write another book. But meanwhile the S.P.C.K. have asked me to write out the six lectures on the Christian Faith which I gave to the Australian Clergy and Teachers' Summer School at Canberra, just a year ago. They are to be published as one of the volumes of the new series of little books called the Church Teachers' Library. So there is more than enough work ahead for the hours that can be spent in the study at home."

## Canberra Grammar School.

About £5000 is needed to place the Canberra Church of England Grammar School in a sound financial position. An appeal by the school council is being made. Intended as a national institution, the school was founded in February, 1929, chiefly through the instrumentality of our Bishop. The school building, costing £22,000, compares well with any in Australia, and can accommodate 50 boarders and 100 day scholars. The school is more than paying working expenses, but £3000 is due to the contractor, and there is a mortgage of £12,500 on which interest payments have to be met.

## Tumbarumba.

## Motto for Year.

Our Motto: "Expect great things from God, and attempt great things for God." Here is the prayer you are going to use: "Teach us, O Lord, to attempt great things for Thee, and from Thee to expect great things, so that Thy Church may be strong to win men to love and serve Thee, to the glory of Thy great Name. Amen."

## Wagga Wagga.

## A New Venture.

Thanks to the enthusiasm displayed by some lay men and women it has been possible to have a children's service at St. Luke's, South Wagga, on alternate Sunday mornings—those Sundays on which there is no celebration there. Up to the time of writing only two of these services have been held, so it is too early to pass judgment as to the success or failure of the innovation. It may be said, however, that the attendances have been excellent—rather better than had been hoped for at the beginning—and they have included several adults. General appreciation of the idea of the service has been expressed, and the children appear to be keen, most of them remaining after the service for a little practice in singing.

## VICTORIA.

## MELBOURNE.

## The Archbishop at Summer Schools.

Referring to the diocese and the problems prevailing in the industrial and political life of the State, the Archbishop goes on to state:—

"In contrast to the sadder side of life are the various Summer Schools it has been the

## R.S.P.C.A. Annual Celebrations

### HUMANE SUNDAY

Will be observed on

March 2nd, 1931

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

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

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

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### The Archbishop and Missions.

The Archbishop writes:—

The position of the Board of our Missionary work in Australia is really serious. We Church of England people had just begun, in the last few years, to get some mild idea of our obligation to spread the Gospel and now it appears that one of our first economies is to withhold essential support to our Missionaries in the Field. We cannot expect Missions to be greatly supported by the casual adherents of any Church unless they happen to be really thoughtful people. Thoughtful people in most part of our Empire now recognise the value of Christian Missions, but there are still some, represented, for instance, by a recent correspondent in the "West Australian," who think we ought to become perfect Christians at home before we tell anyone else about it. It would have been extremely awkward for the Christian Church if the Apostles had thought the same thing during the first years in Jerusalem. We must look to the real of our most enthusiastic members and I hope for far better things in the coming year.

privilege of Mrs. Head and myself to attend during this month. On January 6 we went to the Church of England Grammar School for Boys at Ballarat for the Summer Movement, and spent a very pleasant time with nearly 300 students from various parts of Australia. It was good to see so many banded together in common loyalty to Jesus Christ, and trying to bring their intellectual outlook upon life into loyalty to Him. On January 9 we went to Olinda for the A.B.M. Summer School. We met about 50 missionary-hearted people who were trying to understand the world situation to-day, and its relation to Jesus Christ, and their call to His service abroad. We spent January 10 to 12 at "Osborne House," Geelong, with the C.M.S. Summer School. There were about 120 people there who combined in a delightful way seriousness and cheerfulness, and gave us a new consciousness that the young people of the diocese in many parishes have caught the vision of Jesus Christ as the Saviour of the World. After these three Summer Schools I look forward to the future with new hope because so many of our younger people want to dedicate themselves to the service of God."

## The Season of Lent.

"As we come nearer to that solemn season let us pray that we may realise more fully than before our need for training in personal character if we are really to influence our country for good in her present difficulties."

## Provincial Synod.

The Provincial Synod of Victoria will meet on Tuesday, 10th February, and continue in session on Wednesday, and possibly Thursday.

There will be a celebration of Holy Communion at the Cathedral on Tuesday, at 11 a.m., at which the preacher will be the Bishop of Gippsland. The Business Session will commence in the Chapter House at 3 p.m., and will be addressed by the Metropolitan (the Archbishop of Melbourne). Amongst the matters to be discussed is the Method of Election of Metropolitan, to be introduced by the Bishop of Wangaratta. Other items of business appearing on the notice paper include the question of a Provincial Paper, to be opened by the Bishop of Gippsland; the Use of the Revised Version of the Scriptures (Dr. Leeper); the Australian Clergy Provident Fund and Insurance of Bishops (the Hon. Lay Secretary); Ecclesiastical Fire Insurance (Mr. F. C. Purbrick); Municipal Taxation of Church Property (the Bishop of St. Arnaud); Religious Instruction in State Schools (the Archbishop of Melbourne); Welfare of Youth (the Rev. C. H. Murray); Power to Vary Trusts, Report of Committee, Provincial Theological College (the Metropolitan); Relation of the Province to the Mission of St. James and St. John (Archdeacon Lambie). The Metropolitan will also draw attention to the visit of the Church Army, 1931, the visit of Mr. Cash and Dr. Cook from C.M.S. Headquarters, 1931, and the visit of the Chief Scout, 1931.

On the Tuesday evening the Metropolitan and Bishops of the Province will speak on the Findings of the Lambeth Conference.

The Archbishop has invited the members of the Synod to meet at a Convention on the morning of February 11, at 11 o'clock, to consider the draft Constitution of the Church in Australia and Tasmania, with regard to proposals affecting the Provinces, and any amendments suggested by Diocesan Synods or Councils or Ruridecanal Chapters.

## Vicarage Thrice Ransacked.

Christ Church, Hawthorn, has established a rather unenviable record, the vicarage having been ransacked by burglars three times in the past five months, the last occasion being on Sunday, December 28, of last year, when entrance was gained by breaking a window in the bathroom during the absence of the vicarage folk at the evening service.

## BALLARAT.

## The Diocesan Board of Finance.

In reviewing some aspects of the work of his diocese, the Bishop refers to Diocesan Finance in these terms:—

In regard to the Board of Finance, the situation is to a certain extent self-adjusting. Because as a diocese we are a unity and not merely a collection of independent congregations, the Board of Finance is an essential feature of our life. Representative as it is of every part of the Diocese, its function is to put into effect the Apostolic injunction: "Bear ye one another's burdens, and so fulfil the law of Christ." Practically, this means that the Board is charged with the duty of allocating, as in its corporate



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## QUEENSLAND.

## BUNBURY.

## The Bishop and the Outlook.

Writing to his diocese in the New Year, regarding the financial outlook, the Bishop states:—

"Many of you are anxious about what lies before you, but you will not meet troubles half-way, nor give way to despondency, which is want of faith in God. What may happen to us no one but He knows, and we must just put ourselves and our concerns into His hands, and then do our best with His help. As everyone knows, the world everywhere is in a bad way, and here we are much better off than some. In America, for instance, over a thousand banks have smashed, whilst ours, so far, appear to be secure and impregnable. There seems to be plenty of money to play with still. New miniature golf links draw crowds; pictures and other shows lack no patrons; the streets on Saturday afternoons are thronged with betting men, doubtless to the discouragement of those who might have subscribed to the Mayor's Unemployment Fund, but preferred to have their money in their own pockets rather than in the 'bookies'." In the towns there would seem to be plenty of money, but how long will this be so if there is none in the farms and country which lies behind?

## Community of Sisters.

The Bishop also refers to the return to Bunbury of certain members of a Sisterhood which has begun work in the diocese as follows:—

"The Rev. Mother Elizabeth arrived from England on December 9th, with Mother Margaret, and very glad I am to see them back again with us. The Rev. Mother hopes to extend very much the work of the Sisters, and will probably open a new house at Busseton. Three Sisters from New Zealand have joined those already here. It is hoped that instruction of children by correspondence will soon begin under Mother Margaret. Mother Elizabeth will be well-

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ing to visit as many parishes as can be arranged for in February, and the first half of March. If the clergy will let me know the time at which they would prefer a visit, I will put their wishes before the Rev. Mother."

## THE NORTH-WEST.

## The Bishop's Visit to England.

Referring to his recent visit to England, and the many events in which he shared, the Bishop states:—

"I was present at the great thanksgiving service for the preservation of St. Paul's Cathedral, on June 25th, but of all the services which stirred the imagination, I think that in the Cathedral of Canterbury at the beginning of the Conference was the most wonderful. For six years I was at King's School, under the shadow of the Cathedral, having been confirmed in the Cathedral by Archbishop Temple, of Canterbury, in 18— and it was thrilling passing through the great west door in double file (more than 300 Bishops from every part of the world) to the 'altar' steps, where the Archbishop of Canterbury received us standing before St. Augustine's chair, with his primate's cross in his hand. After the Archbishop had addressed us, all joined in reciting the Nicene Creed, followed by a short lesson read by the Dean, and then again all turned to the 'altar' for the singing of the Te Deum," some prayers for the Conference, for the Church, for the reunion of Christendom, for the peace of the world, preceded the singing of the hymn, "City of God, how broad and far,"

## The late Bishop J. D. Langley.

THE Rev. Hedley Plumtree, M.A., who was ordained in the Diocese of Bendigo, and is now vicar of Parr, England, writes an appreciation of the late Bishop J. D. Langley, in the "English Record," of December 12. He writes:—

"As one who had the pleasure of working under the late Bishop John Douse Langley, for nearly 10 years, in the Diocese of Bendigo, I feel led to write a few words of appreciation. From the time of my arrival in Australia, and first meeting with the Bishop, I felt that he was a true 'Father in God.' He had a wonderful personality which was radiant with the knowledge of a great and mighty Saviour. It was not difficult for my wife and me to entertain such a homely guest. He held strong convictions concerning Evangelical truth, and as an example of this, he told me that he was one of the Bishops, if not the only Bishop, who, at one of the services held during the Pan-Anglican Conference, did not turn to the East, a simple thing, but to him it was a principle and conviction. His confirmation addresses displayed an exceptional gift in their personal appeal to the hearts of the Confirmees. As a preacher Bishop J. D. Langley would not be reckoned amongst the 'great ones,' but he preached with power, and with expectation of results, and he saw them, by the fact that men were brought to know the Saviour. His preaching was so plain, for he told in simple language what the Bible says, and those who heard him went away rejoicing. He was a Bishop and a brother, for there was always a wonderful fellowship between the clergy and himself. The Bishop is dead, but his soul goes marching on, for there are many men who were ordained by him, who have caught his spirit, and to whom memories of his life and work will always be most inspiring."

## Affinity of Buddhism and Romanism.

There can be little doubt that the Buddhist Tope is the original of the Roman Church, the great feature of which is its high altar containing beneath it some relic of the Patron Saint. But the two religions have very many other things in common, among which we may mention the crozier, mitre, dalmatic, cope, the censor swinging on five chains, sacerdotal celibacy, worship of saints, fasts, processions, litanies, Holy water, the tonsure, confession, relic-worship, the use of flowers, lights and images on the altar, the sign of the Cross, the worship of the queen of Heaven, the aureole, the mystic fan and peacocks feathers carried on either side of the Popes and Llamas on grand festivals, the orders of the ministry, and the architectural details of the Churches. But if both religions are daughters of Babylon (and who can study the slabs and cylinders in the British Museum without feeling sure that they are?) the strong family likeness is no matter for wonder.

## A Letter from the Archbishop of Sydney.

## TO THE LAITY OF THE CHURCH OF ENGLAND IN THE DIOCESE OF SYDNEY.

My Dear Friends,

I ventured to issue a Pastoral Letter at the beginning of the year, in which I pointed out the grave spiritual importance of the present national and world-wide crisis. This crisis provides a great opportunity for helping the people to recognise, and to respond to, the claims of God upon their lives.

I understand that the approaching season of Lent is to be used in your parish with a view to taking full spiritual advantage of this opportunity. I am, therefore, venturing to send to you a personal letter, asking you to do what you can to making the effort successful in your Church. Your Rector will provide you with full information about the plans which he has formed for Lent. He will have devoted much time, thought, and prayer to these plans; and I commend them to your thought and prayer.

It is not necessary for me to remind you that the Clergy cannot do this work without the hearty assistance of the people. The responsibility for God's work rests upon us all, Clergy and Laity alike. Every individual counts for much in this great matter. Do not think that you are unimportant for God. He will make great use of you, if you serve Him willingly; on the other hand, your example and influence may tell heavily against His cause, if you stand on one side. Very earnestly do I appeal to you to throw your weight on His side, and actively help your appointed leaders in the great cause.

First of all I would ask you to attend the Church Services regularly throughout Lent. You know well enough what a difference a large congregation makes to the heartiness of a Service. The congregation is made up of individuals each of whom encourages the Clergy, and heartens the other people, by their very presence in Church. On the other hand, a half empty Church is depressing to all. Make up your mind to attend in order to help the Clergy and people, as well as to get benefit for yourself. Above all, attend because God asks you to worship Him in fellowship with other Christians.

Then I venture to suggest that you remember the work of your Parish in your daily prayers. Surely Christ's command that we should pray is a sufficient reason for prayer, and a proof of its wonderful power. There will also be other ways by which you may practically assist your Clergy.

Finally, may I ask you to bring all your affairs in prayer before God. This is a time of grave anxiety for us all; but we are told to cast our care upon Him, because He cares for us. An honest and living faith in God is the one and only solution of all life's troubles. He wants you; He calls for you; His voice of love is heard speaking through the very troubles that are crowding upon us. "Turn ye, turn ye, why will ye die?" "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee."

I commend you to that love which pleads with you and promises you all that you need for this world and the next!

Yours sincerely,

JOHN CHARLES SYDNEY.



## Church and State Hospital Appeal.

Rev. S. A. Eastman, Joint Hon. Secretary of the Church and State Hospital Appeal, writes:—

The Church and State Hospitals Appeal Executive Committee have noted the Editorial on page 1 in your issue of "The Australian Church Record."

We regret very much that you have evidently been greatly misled as to the authority behind the Appeal that is being made.

The Council of Churches does not meet until February, and doubtless they will make it their business to write you officially in defence of their aims in the matter. The Joint Committee addresses you at once, in the hope that, in your next issue, you will courteously correct the matters which are in error in your Editorial, which we are sure you would not like to continue in the minds of your readers.

The Council of Churches, as such, is taking no part in any effort to collect any sum for the hospitals of the State; on the contrary, the Council repudiated such a suggestion the moment it was first made, early in December.

Moreover, the Council has several times, in the public press, announced definitely, through one or more of its officers, that it has no authority whatsoever, and never has had, to approach the community for such a purpose as the Hospital Appeal.

This position was put before the Premier, the Hon. J. T. Lang, when the Council made its protest against a State Lottery. In response to the Premier's agreement not to proclaim the Lottery Act until a State-wide effort had been made to raise the £250,000 required, the Council representatives undertook to approach the denominational heads, and ask them if they would approach their people, purely as citizens, and ask them to join in an effort to be made by all the citizens of the State, at the call of the Premier himself.

The Premier's Appeal was published in the newspapers (a copy of which we enclose), the original Appeal having been issued early in December. The whole emphasis from then till now has been upon the fact that it is an Appeal to citizens, and not an Appeal to Churches as such, or even to Church members as such.

We trust, therefore, that you will make it perfectly clear to your many readers that the Council of Churches has never dreamed that it could "represent the authoritative voice of the Churches they represent." Your own Archdeacon Davies and other prominent representatives were present at the Council meeting at which this point was insisted upon.

The point which you have raised is so vital as to the genesis of the Appeal, and to its success, that we are taking the opportunity of forwarding a copy of this letter to His Grace the Archbishop, so that when your Standing Committee of the Diocese meets at the end of this month, that Committee may understand distinctly that the Council of Churches is not responsible for the Appeal, nor would it for one moment invade any territory which belongs strictly to each denomination.

## Power of Religious Experience.

## Nearer to the Ultimate Truth.

IN an address on "Science and Religion," broadcast from the B.B.C. (British Broadcasting Station), Sir Arthur Eddington, Plinian Professor of Astronomy at Cambridge University, said it was the essence of religion that it presented this side of experience as a matter of everyday life. To live in it, we had to grasp it in the series of familiar recognition, and not as a counterpoint in our outward life was the familiar world, and not the symbolic scientific universe.

The man who commonly spoke of his ordinary surroundings in scientific language would be insufferable; and, if God really had a part in our everyday life, he did not think we need mind if the critic tripped us up for speaking and thinking of Him unscientifically. He frankly admitted that the application of any method which we should call scientific to the examination of our religious experience was likely to work havoc. But what else could we expect? If our treatment consisted in codifying, what could we possibly get but a code? The fact that scientific method seemed to reduce God to something like an ethical code might throw some light on the nature of scientific method; he doubted if it threw light on the nature of God.

It did not fall within his scope to give the earnest Christian the assurance he desired; he doubted whether there was any assurance to be obtained except through the power of the religious experience itself; but he did bid him hold fast to his own intimate knowledge of the nature of that experience. He thought that would take him nearer to the ultimate truth than the codifiers and symbolisers could reach.

## A RECENT HOWLER.

An advertisement in connection with a certain church ran as follows:—"Tenders are invited for electrifying the above church." The way to renewal and revival with a vengeance!

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## YOUNG RECORDERS.

### Aims:

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

Dear Boys and Girls,

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

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

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

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

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

### A COMPETITION.

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

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

### YOUNG PEOPLE'S COMPETITION.

#### The Bible.

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

#### A PRAYER.

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

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

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

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

#### THE IMPORTANCE OF LITTLE THINGS.

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

#### WEEDS.

"Cease to do Evil."

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

#### FLOWERS.

"Learn to do Well."

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

#### A TRUE TALE.

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

# The AUSTRALIAN CHURCH RECORD

For Church of England People  
'CATHOLIC - APOSTOLIC  
PROTESTANT & REFORMED'

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Victorian Provincial Synod.

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Victoria.—Melbourne: Miss M. D. Vance,  
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## Editorial.

### All For Australia.

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

## Religious Education.

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

## Constitution of the Church in Australia.

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

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

## Living on Credit.

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