

CHURCH and STATE

GREAT HOSPITAL APPEAL



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

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

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

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

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

Nor do we even hint at the vast amusement sums!

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

Are there not actually these possible givers?

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

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

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

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

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

Here then are less than 330,000 Givers!

Over two million people not included.

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

WE CAN DO IT IF WE WILL!

He gives Twice Who gives Quickly

Joint Hon. Secretaries:
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The AUSTRALIAN CHURCH RECORD

For Church of England People
"CATHOLIC—APOSTOLIC
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Australian Church News.—Interesting Items.

Great English Historians—Caryl.—Rev. W. H. Irwin.

Leader—Harvest Instinct.

Quiet Moments.—Rev. W. M. Madgwick.

The Holy Communion—Office in Proposed Prayer Book.—Rev. C. H. Nash.

The Way of Renewal—in England.

"THE AUSTRALIAN CHURCH RECORD"

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Editorial.

Foundation Day.

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

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

Clergy and Preparation for Lent.

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

The Way of Renewal.

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

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

The Silver and the Gold.

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

The Appeal of the Archbishops and Bishops.

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

A SECOND VOLUME JUST PUBLISHED

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25 Short Interesting Sermons on vital subjects helpful to all Clergy or Laymen
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We want you to send to our office and ask for "HELPS TO PARENTS IN EXPLAINING MATTERS OF SEX TO THE YOUNG," issued by the Bishops and General Synod, together with 10 White Cross booklets suitable for parents, boys and girls. You will never regret the expenditure of ONE SHILLING in providing yourself and family with knowledge on the most important subject of sex in the purest style.

THE AUSTRALIAN WHITE CROSS LEAGUE.

56 ELIZABETH STREET, SYDNEY.
W. E. WILSON, Hon. Secretary.

Resolutions!

LET

The Beginning of a New Year

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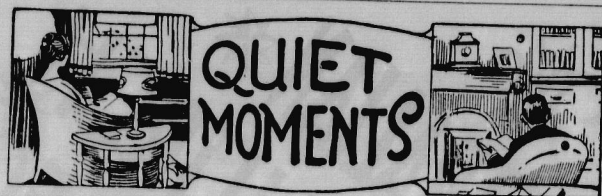
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**A Search for the Real.**

(By Rev. W. M. Madgwick,
Eaglehawk, Vic.)

LONGFELLOW, in his "Psalm of Life," declares "Life is Real, life is earnest," and he soon defines what the "Real" of his mind is when he writes on—

"And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul."

That the material part of man was not the Real to the poet, is evident; there must be, and is, a greater Reality—a something that is not dust, and, therefore, cannot "return" to dust.

Questions arise. Is there anything Real? Are things more real to some than to others? Do some go through life as if it were a dream? Do some act and live as if everything is intangible; that everything is a mirage, the quicker you chase it the quicker it recedes—never attainable?

"Tell me not in mournful numbers,
Life is but an empty dream!"

There are people who appear not to realise that there may be a Reality to be attained—even the Reality of the Knowledge of the Supreme Being. Is this because the mind has not been allowed to exercise in that direction? or have the every-day struggles, the every-day allurements, the every-day self-satisfaction, left untouched the thought that there is a Supreme Being; oblivious even of the bare possibility. Though this may be, it is a fact that human nature has ever experienced some desire—infinite or great, for communication with a Higher Being. The very contentions between the professed atheist and the believer, is evidence of the inclination of man towards or from One greater—the one to show that there is not, and the other to show that there is.

So the mind of man has worked on the problem, stimulated by the inner consciousness of a great Source of things which are real and tangible. Minds of all degrees of thought; minds led by some unknown Influence, which we may call intuition; minds devoted to a course of study and reasoning—have come to the one conclusion, that there is a Supreme.

The wonderful Universe, even the planet on which we live, stimulates the mind towards the Reality, to know something of Him. There is something within man—or is a part of him—which seeks affinity to the Great Source. Shall the I, the something that cannot return to dust because it is not dust—Shall that I find Him? Can I know Him? Can human nature take hold of the Divine? Can the finite understand the Infinite? We answer, "No." But there is that Something which is akin to God, which possesses the dust, and which in our religious thought is separated from the great Author, some element which is foreign to the Eternal. Was the poet wrong when he wrote:—

"Just and holy is Thy Name,
I am all unrighteousness."

Would we wrong to say that He is All-wise, and we all-foolish? In all the searchings of our "Wise Men" for knowledge, and never attaining thereto—there is still left the words of Scripture, "the foolishness (1) of God is wiser than men"—and so the contrast of righteousness and unrighteousness hold equally true. There is separation. Yet it is also true that a Bridge over that separation has been provided by the only One who could do so. It is thus possible for that Something in finite man, which we call Spirit, to link up with the Spirit of the Infinite. We know that Bridge by the name of "Faith"—a sense of Divine assurance that takes possession of a man—and is expressed in the words, "God is," and that "He is a Rewarder of them that diligently seek Him" (Heb. xi, 6.). The same writer describes Faith as a "substance," or a confident conviction. We find Him in our inward consciousness. As that consciousness is allowed to grow we learn to know Him as the Reality, and the "Man, Christ Jesus," said, "Whom to know is Life Eternal." Here we come into the sphere of the "Real."

It is here that that something in human nature holds on to the Divine—where the finite understands in part the Infinite. Here is the compensation for the Search for the Real. It was fore-shown to the great men of the Old Testament, and it was in turn shown forth in them by the Faith they had in the Revelation.

Among the Divine things revealed to those men of old, was the promise of a further and more intimate revelation of the Supreme. The already fulfilled Word of the Supreme, strengthened the Faith in the further promises. In due time the Messenger—the Lord Jesus Christ—revealed a character of the Eternal not before clearly understood. That character is "Love." In it we find a knitting of the Infinite affection with the affection of the finite. The man who opens his heart and mind to this revelation grasps a Fact—a Reality. It may mean nothing to the man whose struggles, allurements, and self-satisfaction allow of no room for the revelation; yet it is Reality to the Searcher.

But the revealing of this Messenger goes much further than the attribute of Love, great as it is. He claims that He Himself is the Revelation of the Great Father. "He that hath seen Me hath seen the Father" (John xiv, 10). It is a wonderfully realistic statement. And have we not tangible reason for implicit belief of the claim. We read His discourses, and find that "no man spake like this Man." His wonderful acts of beneficence were not, nor ever have been, equalled. His unheard of and unapproachable selflessness, is open to our eyes. When the tongue of such a Man says, "He that hath seen me hath seen the Father," shall we not readily believe Him? And after the intervening centuries can he conceive of a more realistic Revelation. The Apostle John writes in late years, of the Divine Messenger, "Whom we have seen with our eyes, and handled with our hands, of the Word of Life"—and we ask, "Is this not Reality?" To

some people it is not; to those with their eyes open—it is.

What a range of thought there is in the expression—"What a difference Christ has made!" Examine the modes of life before Christ came, nationally, socially, religiously; and put against each aspect the modes of to-day. "What a difference Christ has made." What a difference in the outlook when the "dust returns to dust." The definite thought, the Realistic Future, leaves nothing to be desired. We see in Christ a Real Life; a Life with a Real Message; a message with a Real Solution of the problems of Life and death here, and Life hereafter. We note Realism in such a Christian as Frances Ridley Havergal, when she says: "Reality, reality, Lord Jesus Christ, Thou art to me." In Bishop Moule's experience, as he lay dying, with his mind quite clear, and abandoned by the doctors, "Christ was just everything." Or Wm. Cowper, devoid of all religious fervor as a young man, after he experienced the Reality of Jesus Christ, could write such a hymn as—

"There is a fountain filled with Blood."

Examples could be multiplied—What a difference Christ has made—and is making. This wide-world of ours rings out the same praises. Surely that is the "Real." It is the sum of all, so far as language is concerned. And this one Man who has changed the world, He points us a way to the Eternal One. We can go no further in the quest for the Real. The things that are temporal are not Real; the things that are Eternal are Real.

China's President A Christian.

The news that General Chiang Kai-Shek, President of the National Government of China, had received Christian baptism, has been welcomed by religious leaders in Great Britain.

Mr. Kenneth MacLennan, Secretary of the Conference of British Missionary Societies, said on Saturday: "It will be a great encouragement to the friends of China in the West to see the President take such a clear stand on the strength of his inmost convictions. It may either end his political power or it may stabilise the Nanking Government. Few Christians baptisms have required more courage."

Mr. Gurney Barclay, China Secretary of the Church Missionary Society, said: "Both Chiang Kai-Shek and his wife have already shown their great sympathy with our work, and now we rejoice to welcome him in the closer tie of common allegiance to Jesus Christ."

Rev. W. H. Aldis, Secretary of the China Inland Mission, said: "I am both delighted and amazed, but we cannot help connecting it with prayers for China. This definite stand may lead to a great reaction in China against Communism."

Rev. Nelson Bitton, Home Secretary of the London Missionary Society, and a friend of President Chiang's wife's family, said: "This is renewed evidence of the quiet growth of Christian conviction in China. We hear of brigandage and tragic set-backs in that country and are inclined to forget China's steady forward movement. Nevertheless, it is a courageous act."

Rev. W. A. Grist, China Secretary of the Wesleyan Methodist Missionary Society, said that the President's action will favourably influence Chinese opinion towards Christianity and raise the status of the Chinese Christian Church. It will, however, undoubtedly stimulate further hostility on the part of the Communist Party in China.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

Mrs. Ida Wilson, Woking, Surrey, England, 10/-.
Miss Harper, C.M.S., Sydney, 10/-.

Great English Historians.

(Being a resume of the fourth of a series of lectures delivered in Adelaide University, by Rev. W. H. Irwin, M.A.)

4. CARLYLE.

HOW many people now worry to read the works of Carlyle? Yet once he was burning and a shining light and more important in the literary world of his day than an Inge, or a Wells, or a Shaw, in ours. We find it difficult to bear with him and we sympathize with Morley's gibe about his golden gospel of silence effectively compressed into thirty volumes. To us his rhetoric dazzles but it does not convince, but after effect. Nevertheless there was a generation which was provided by Carlyle with its spiritual food and inspiration. Goethe early recognised him as "a moral force of great significance," and many well competent to judge, regard him as the strongest moral force in the English Literature of the 19th century. For Carlyle's main interest was in the moral world. Neither literature for literature's sake, nor art for art's sake had any appeal for him. In his view beauty was to be subordinated to both truth and goodness. When we read his works, we must keep in mind that Carlyle was at heart a prophet. He bore his witness whether the people would hear or whether they would forbear. Consequently he does not use sweet reasonableness to convince his readers, but rather the native force of genius to shock and astound. Nevertheless his style, with its suggestion of the earthquake, the whirlwind, and the fire, is a nobler instrument than the flashy jazz style, popular with some present day writers of history. Few writers have put so much of themselves into their work as Carlyle did. "You have not," he declared of his work on the French Revolution, "had for 200 years any book that came more truly from a man's heart," and he also speaks of the same work as coming "hot out of my soul, born in blackness, whirlwind and sorrow." Other evidence of this strain and stress we find in Mrs. Carlyle's complaints of the wretchedness that was diffused over the household when the pangs of creation were at their worst on one of his books. We cannot omit a reference here to the well-known incident when the manuscript of the first volume of his "French Revolution" was accidentally destroyed when in the hands of John Stuart Mill. Rarely has the virtue of "the hero as man of letters" shone in fairer light than in the manner in which Carlyle received the terrible news and grimly determined to sit down and rewrite the volume.

Carlyle's primary aim was not to be a literary critic or a chronicler of history, but to be a teacher and prophet to his own time. "The Past was the medium through which he spoke to the Present." In particular, his "French Revolution" was written in this spirit. In that great catastrophe he sees a vindication of the ways of God to man. His history of it may be regarded as a sermon on the text "Whatsoever a man soweth that shall he also reap," on the nemesis that follows the abuse of power or the shirking of duties and responsibilities by those whom God has entrusted with power and privilege. The shadow of coming revolution hung over Carlyle's generation as it hangs over ours to-day. The Duke of Wellington's political career was based upon this idea that revolution was possible—very possible—if things were allowed to drift. Accordingly, the "French Revolution" was a solemn warning to the men of Carlyle's own day and generation to avoid a catastrophe which he, too, believed and never ceased to believe all his life, was imminent. "Lest ye also likewise perish." Our modern scientific historians have other aims than Carlyle's. They hesitate or refuse to prophesy and in analysing the causes of past events the action of God in human affairs does not receive mention. They have no need of that hypothesis in their scientific explanations. This does not mean that a modern historian is an atheist, but that, for scientific purposes only, he takes up a specialist's attitude and avoids ultimate questions.

Carlyle was a great advocate of the strong man theory of history. In his "Heroes and Hero Worship," the story of the past is treated as an account of the adventure of great men. Super-men are of supreme importance for mankind. This theory fitted in well with Carlyle's natural powers, for he possessed a singularly shrewd insight into character. This ability to enter into other men's minds and to grasp their motives was brilliantly displayed in the work on Oliver Cromwell, who, until Carlyle wrote on him, was regarded merely as a man who "waded land, through slaughter to a throne and shut the gates of mercy on mankind." Now all reasonable men are convinced not only of

Cromwell's greatness, but of his sincerity, and not even the skill of Mr. Hilaire Belloc seems likely to upset the protector's reputation as established by Carlyle. As an accurate scientific historian Carlyle hardly merits consideration. From this point of view Lord Acton could speak of the "French Revolution" as "wretched history" and had no difficulty in showing that it is now discredited by historical students. Yet no one has excelled Carlyle in the power of historical portraiture. The King, Queen, Lafayette, Mirabeau, Danton, Robespierre are still where he left them. He once told Gavan Duffy that his practice was to pin up a man's portrait while writing of him so that his outward image would always be before the writer's mind. The dry-as-dust historian falls behind him also in another way. "In his 'French Revolution' he displayed a mysticism or poetical philosophy which relieves the events against a background of mystery. This great work is marked by the humour which seems to combine a cynical view of human folly with a deeply pathetic sense of the sadness and suffering of life." It is a liberal education to study it.

WORLD PEACE.

The Rev. Canon Donaldson, of Westminster Abbey, speaking in England recently, suggested as the only effective remedy for armed conflict in the world, "the reorganisation of society upon a non-competitive basis." Concerning the existing state of affairs, he paints a picture sufficiently black. There are said to be 10,000,000 more men under arms to-day than there were in 1913. As to the future, neither the appeal to the ghastly horrors nor the terrible waste involved in war would suffice. Nor will it do to say, "Let there be peace," and then just go about our business. We must make it our business, and seek through the League of Nations to increase the consciousness of world patriotism and the spirit of international co-operation and goodwill.

Hymns for Sundays and Holy Days.

From the Hymnal Companion.

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

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.

Feb. 1, Septuagesima.—M.: 5, 295(149), 365(173), 566; E.: 172, 383, 553, 39(44).

Feb. 8, Sexagesima.—M.: 8, 136, 327, 582; E.: 299, 579, 137(115), 19.

Feb. 15, Quinquagesima.—M.: 133, 275(7), 135, 130; E.: 398(427), 558, 401, 20.

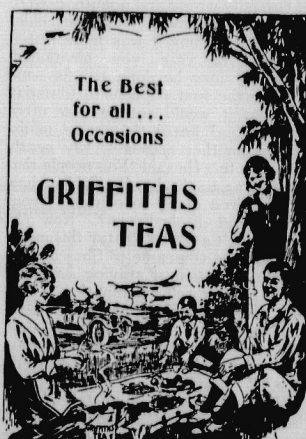
Hymns A. & M.

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

Feb. 1, Septuagesima.—M.: 4, 373, 242, 706; E.: 629, 238, 302, 163.

Feb. 8, Sexagesima.—M.: 7(79), 172, 221, 292; E.: 193, 167(431), 523(76), 23.

Feb. 15, Quinquagesima.—M.: 168, 246(63), 297, 292; E.: 545, 550, 428, 27.



Roadside Jottings.

(By the Wayfarer.)

"WE were talking," said the young man, "of the different essentials required if a minister would fill his church;—and the question was raised as to what place in that respect does Holy Communion take."

"It's not a right question," said the older man. "It would be something very like profanation if any minister were to look upon Holy Communion as a mere means of attracting a congregation. But at the same time, it is certain, that a congregation of right-minded Christian people would not long be held together, if they could not from time to time meet at the Lord's Table, in obedience to His command."

"Would that apply," asked the young lady, "to those great congregations, such as used to gather to hear Spurgeon and Liddon?"

"Not so directly," said the old man, "those great congregations at St. Paul's and at the Tabernacle were largely floating congregations, gathered from all parts of London. But in each there was a large permanent nucleus of regular worshippers who would either have joined other congregations, or occasionally gone to other Churches, if the Holy Communion had not been regularly ministered at the Tabernacle and at the Cathedral. But such a contingency need not be discussed; for no faithful minister, of any Church, ever fails to provide Holy Communion for his people."

"Do you think that provision can be over-supplied?" asked the young man. "I was in a Church lately, and there was to be Holy Communion; and the minister said that he hoped everyone would stay to partake. Was he wise, and right, do you think?"

"Hard to say," said the older man. "Did he give the invitation without qualification?"

"Yes; entirely," said the other.

"The Prayer Book doesn't do that," said the elder. The Prayer Book invitation is 'Ye that do truly and earnestly repent of your sins and are in love and charity with all men and intend to lead a new life.' Though I was in a suburban Church lately where the minister had made an appeal for decision for Christ; and he said 'If there are any here who do now decide that henceforth they will love and serve the Lord Jesus Christ, I ask them to stay to Holy Communion and seek, at the Lord's Table, spiritual strength for a Christian life.'"

"Well," said the young man, "wasn't that equally wrong and unauthorized?"

"It was irregular," said the older man, "but I think it was more justifiable than the case you mentioned. Something may be done to fix and stabilize the first impulse to Christian life, that it would not be wise often to repeat. I heard that same minister, on another occasion, say nearly the opposite. He said 'You people that never come to the Lord's Table,—how long are you going to continue your neglect and disobedience? Now (he said) I don't ask you to stay this morning; because you came to Church without any intention of staying,—without meditation or self-examination. But take time during this week for preparation, examine yourselves, as St. Paul tells you; and then come next Sunday, and end this long course of disobedience.'"

"I think he made a mistake," said the young man. "If they were disposed to stay he should have got them while he could."

"No," said the elder, "I think that in both cases he was right. The converts were rightly allowed to come at once; for they thus publicly sealed and confirmed their new resolution; and were shown where they must find strength for their new life. But the older professors were restrained from a careless coming,—as blameworthy, probably, as their previous carelessness in staying away."

"How often used Mr. Spurgeon to have Holy Communion in his Church?" asked one.

"Once a month, I believe," said the other.

"A terribly long interval," said the young lady; "Father Jim always insists that we must go to Mass every Sunday; whether we communicate or not."

"I suppose," said the old man, "that there are few churches to-day in the Anglican Communion where there is not a weekly Communion, but it was not always so. When I was a boy, once a month was the practice in many Churches; and in some it was even less often. I remember the Rev. Canon Whately, a man of wonderful spiritual power, and revered by everybody,—who had Communion in his Church once in three months. But then that Communion was a great event—preceded by intensive preparatory sermons and meetings; and the Communion Sunday was a very solemn day. It's just a question whether, both for ministers and people, the frequency of Holy Communion to-day hasn't tended to lower the standard of reverence and solemnity with which both ministers and people approach it. The Nonconformists, I believe, still hold to monthly Communions."

"Dangers on both sides," said the young man, "but our Prayer Book clearly supposes a weekly administration; and we are surely on the safe side in following it."

"All that we have been saying," said the older man, "only emphasizes the great need that every minister has for supernatural guidance. Rashness or over-caution; who can hold the balance right? As St. Paul says, 'Who is sufficient for these things.' One thing is certain, that we ought to pray more than we do, both for ourselves and our ministers."

"Our minister," said the younger man, "said a great deal last Sunday about what we lose by not coming to the weekly Prayer Meeting;—and how many things there are that we all ought to pray about;—Unemployment, Missionary Work, Empire Problems, Australian Government Problems, Indian Unrest, China's difficulties, World-unrest,—besides our own parish work and wants. I think I must turn over a new leaf, and make a practice of attending. It will be one more to help and to encourage; and I think it will help me, too, in my private prayers. I know I get pretty slack in them."

"So do I," said the young lady. "I'll go with you."

The Service of Holy Communion.

(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.)

THE Proposed Prayer Book has no legal right of any kind at present. Our time-honoured Communion Service is richly precious to us, and anyone who would suggest a change must have a very strong reason for doing so.

Mr. Nash stated that he had been aided in his study of this subject by a pamphlet on liturgies, published by the Rev. Farnham Maynard. The latter had divided his subject into four sections, viz.: (1) The Latin Liturgy; (2) The Liturgy of 1549; (3) The Liturgy of 1662; and (4) The Proposed English Liturgy of 1927. After studying this pamphlet, Mr. Nash concluded that it presented an admirable case for retaining the existing service. The following definition of "liturgy" had been given: "A form of service built up round the celebration of Holy Communion." The word "celebration" should rather be "administration." Bishop Gardner once contended before Thomas Cranmer that so long as the word "celebration" was retained in the liturgy, he could make it a ground for the offering of the mass. The reformers were careful to restrict the use of the word "celebration" to two or three Rubrics.

There will be an attempt made, no doubt, to re-introduce the word "altar" also, which has so distinctly been eliminated from our present Prayer Book. This is only mentioned incidentally, however, as marking one of the smaller points upon which we have to be watchful.

1. A Reactionary Proposal.

Coming now to the consecration prayer. In the proposed new Prayer Book, there has been very much added to this prayer and the alterations suggested are very markedly of a reactionary character. The first objection then, against the proposed alterations, is that it is reactionary. It is an attempt to go back upon the processes of development by which we have arrived at our present service,—and not to go very far back either.

In this respect three criticisms may be made regarding the consecration prayer in the proposed new Prayer Book: It is reactionary (1) because it is not primitive, but mainly Medieval; (2) It is not truly Catholic, but eclectic; (3) It is not English, but hybrid and leans rather to modern Roman practice than to any other.

The Nineteen centuries have now passed since our Lord instituted this ordinance and made it the very centre indeed of the life of His Church. The first three centuries may be called Primitive; the next two, the fourth and the fifth, Catholic; then followed the Mediaeval period, the sixth to the fifteenth centuries—the Middle Ages. At the end of the early Mediaeval period (i.e., from the sixth to the twelfth century), at the opening of the thirteenth, a mighty in-flooding of new influences came into that segregated community, which then comprised the Church in Europe. In the Middle Ages the Church was shut in and life was intensive rather than extensive. At the beginning of the thirteenth century learning from the East commenced to have a new influence, and thinkers had to reconsider their whole position, and in that time the doctrine of transubstantiation was born. The man who formulated that particular presentation of sacramental doctrine was Thomas Aquinas, who, in turn, had been influenced by Aristotle. Transubstantiation became the central pivot of Roman teaching from that day to this. The Roman Church hammered out and fashioned its distinctive doctrine, using philosophical ideas which had come from the Greeks.

In the sixteenth and seventeenth centuries came the Reformation. The Church of England does not owe its origin to the Reformation, but the liturgical expression of the religious life of the Church of England took on a deeply modified character from that time, and our distinctively English liturgical practice sprang from the time of the Reformation. The Church of England remodelled its expression of worship in our own tongue and, out of that, our superb and incomparable Prayer Book as we use it to-day was formulated. The sixteenth and seventeenth centuries produced a distinctively English liturgy. Before that time we had no formal liturgical expression in the English language; in fact, we had very little originality of religious expression at all. We then determined that we would express our own thoughts in our own language and in our own way.

Then followed two conservative centuries—the eighteenth and the nineteenth. And now, in the twentieth century, which is both revolutionary and reactionary, some are trying to carry us back, not to primitive times, but to an early mediaevalism that is not Catholic.

(To be continued.)

GIVE US HOPE.

Lord, when the way is long,
When our despair is strong,
And all our thoughts grow wrong,
Pray, give us hope.



The Rev. H. W. Mullens, rector of St. Mark's, Granville, and the Rev. G. Richmond, rector of Leura, Blue Mountains, both in the Diocese of Sydney, have effected an exchange, which takes place immediately.

We notice with exceeding pleasure that Miss Joyce Stubbin, daughter of the Rev. C. Stubbin, rector of Ryde, N.S.W., has gained her Diploma in Education, Sydney University. She had already become a Bachelor of Science of the same University.

Mr. W. T. Luscombe, manager of the Commercial Banking Co., Liverpool, N.S.W., has retired from the service, and has gone to live at Homebus, Sydney. Before leaving Liverpool, several presentations were made to him. Mr. Luscombe had been through the years a warm supporter of St. Luke's Church.

We regret to state that Dr. Sadleir, Bishop of Nelson, N.Z., has been laid aside for several weeks, following upon an accident, which brought on septic trouble. Towards the end of December the Bishop made encouraging progress, and is now about again. He asks to be spared all unnecessary correspondence for the next few weeks.

Mr. Guy Menzies, whose flight across the Tasman Sea, from Sydney to Hokitika, New Zealand, caused so much interest early this month, is the eldest son of Dr. and Mrs. Guy Menzies, of Drummoyne, most devoted Church people! Mrs. Menzies is the capable and efficient Honorary Secretary of the Home of Peace, Sydney, one of the Church's finest pieces of social work.

The honour of a Knighthood of the British Empire, conferred upon Prebendary Rudolph, founder of the Waifs and Strays Society of England, is a well-deserved recognition by His Majesty the King! Prebendary Rudolph, K.B.E., has never faltered since the day he began his noble work, with the result that a great institution has arisen, full of rich reward in reclaimed lives.

We notice that the Rev. G. L. B. Wilkinson, at one time curate of St. Clement's, Mosman, N.S.W., has been appointed vicar of Healey, Riding Mill-on-Tyne; and that Canon Poulton, lately vicar of Woodend, Diocese of Bendigo, has been appointed vicar of Besthorpe, Diocese of Norfolk, England. Canon Poulton will leave Australia within a few weeks.

The Rt. Rev. A. L. Wyde, M.A., Bishop Coadjutor of Bathurst, has returned from the Lambeth Conference. He reached Sydney on 14th January, and was met at the wharf by the Bishop of Bathurst (Dr. Crotty), the Rev. Canon E. H. Lea, of St. Mark's Church, Darling Point, and the Rev. T. Armour, Head of the Brotherhood of the Good Shepherd, Dubbo, N.S.W.

The Committee of the Victorian Branch of the Church Missionary Society has awarded the Lyle Buntine Missionary Scholarship to Mr. Wynne Evans, of Hawthorn, who will study at Ridley College next year with a view to ordination. The scholarship was founded by Mr. W. M. Buntine, principal of the Caulfield Grammar School, in memory of Lieutenant W. H. Canby Buntine, M.C., his son, who was killed in the war.

Quite a gloom was cast over the little Church of St. Colum's, West Ryde, when the sad news came recently that Edward Thomas, the Church Organist, had been killed in a motor accident. He was but 19 years of age. Of sterling Christian character, and rich devotion in his work for God, he had already made his mark. He leaves behind a gap which cannot be easily filled. Very many thank God for his witness.

The authorities of the Diocese of Nelson, N.Z., are seeking the assistance of some lady who will take charge, temporarily, of the Okoha Mission School in that diocese. Miss Clark, who is in charge, is anxious to return to England for one year, owing to the loss of her parents in the Old Land. Miss Clark has done a noble work, facing the gravest difficulties with commendable zeal and ability.

The Rt. Rev. Dr. Gore, formerly Bishop of Oxford, noted theologian and writer, is now in India, where he will stay until May, making the Oxford Mission, Calcutta, his headquarters. Ever since he relinquished his Oxford bishopric, Bishop Gore has been indefatigable both by speech and pen and Conference in advocating those well-known conceptions of churchmanship and standards of Christian witness for which he is noted.

The Rev. John Holland, who died recently in N.Z., at the age of 80, had been 40 years in active service in the Christchurch Diocese. He began his ministry under the S.P.G. mission in Sarawak, North Borneo, where he was priested, and in whatever Church he ministered he left something of his handiwork. "He was an exceptional man," says the Christchurch "Church News," "but above all he was a good man."

The sympathy of the Diocese of Christchurch, N.Z., has been extended to Canon and Mrs. Wilford, on the death of their son, the Rev. James Russell Wilford. At Cambridge he gained a first-class Theological Tripos, and captained the Rugby Fifteen. He was ordained for St. Bartholomew's, Southampton, where his health broke down. He returned to New Zealand to recuperate, but succumbed the other day to a most unexpected return of his illness.

The Rev. M. G. Oppen, B.A., rector of Oberon, N.S.W., and his son, Lindsay, 15 years of age, were fishing in the Fish River during the second week in January, when the boy had a severe haemorrhage. The boy was carried by his father for almost half a mile, when both became exhausted. Mr. Oppen then sought the aid of some settlers, to whose place the lad was carried. The local doctor then came and took the son back to Oberon. We are glad to state that the lad has greatly improved.

At the advanced age of 85 years, Dr. Mary Scharlieb, one of Britain's leading doctors, has passed to her reward. Dr. Scharlieb was a woman of deep religious convictions, and was identified closely with the Anglo-Catholic party in the Church of England. At the A.C. Congress held in the Albert Hall, we have seen her on the platform, seated among bishops and Russian Orthodox dignitaries, and following the speeches with close attention. Her talks to women and girls have been of the utmost benefit to her sex.

Several helpful bequests have recently come to the work of the Diocese of Melbourne. £3,000 was left by the late Colonel J. W. Hacker, to be divided between the support of the Choir at the Cathedral, and the Choir at All Saints', St. Kilda. The other was that of the late Margaret Victoria Pritchett, amounting to £432/19/5, of which the following have been granted: Home Mission Fund, £200; Mission of St. James and St. John, £100; Free Kindergarten, £50; Fund for Training of Candidates for the Ministry, £32/19/5.

Clergy and laity from all parts of the diocese of Rochester, England, thronged the Guildhall, Rochester, recently, to witness the presentation of an album of sketches of famous beauty spots in the diocese, as a token of goodwill and esteem after 25 years tenure of the office of Bishop of the Diocese. About 3,000 contributors gave sums ranging from 6d. to 5/- towards the amount. The Archdeacon of Rochester paid tribute to the devoted service of the Bishop. It will be remembered that he was translated from Adelaide to Rochester.

The death is announced at Brighton, England, of Miss M. A. Newham, sister of the Rt. Rev. Dr. Newham, sometime Bishop of Saskatchewan, Canada. Though for many years a confirmed invalid, lying on her back, she was local secretary for the Colonial and Continental Church Society in Brighton and district. She organised the meetings, saw to the box collections, and did a remarkable

work to further the cause of Col. and Con. Overseas, and raised many thousands of pounds. It was a benediction to enter her room and converse with her. She had reached the ripe age of 80 years.

The Rt. Rev. Dr. Frodsham, formerly Bishop of North Queensland, and now vicar of Halifax, England, moved a resolution in the recent session of the Convocation of York, asking the President, the Archbishop of Leeds and Newcastle-on-Tyne, Liverpool, Manchester and Sheffield, University cities, with medical schools, to give effect to the resolution of the Lambeth Conference that "there is urgent need for co-operation between clergy and doctors, since spiritual and physical treatment of the sick are complementary and equally necessary for true well-being." After discussion the resolution was carried.

Mrs. T. H. Vincent, of Hobart, Tasmania, has been appointed headmistress of St. Gabriel's School, Canberra. She is a daughter of the Rev. H. H. Anderson, of New Norfolk, Tasmania, and is a graduate of the University of Tasmania. Mrs. Vincent has had a large and varied experience in the teaching world, both in her own State and in Queensland and New South Wales. She was for several years on the staff of the Sydney Church of England Grammar School for Girls. St. Gabriel's School, Canberra, is conducted by the Sisters of the Church, who have a similar school at St. Gabriel's, Waverley, Sydney. Mrs. Vincent brings splendid academic achievement to her new post.

The death is announced of Mrs. Mira Margaret Mullens, widow of the late Rev. J. H. Mullens, at the advanced age of 85 years. She is remembered with affection in the various parishes where she so faithfully assisted her husband—principally at Dubbo, Sutton Forest, Pyrmont, Woolloomooloo, and Ryde. But it was in the home where, perhaps, her greatest influence was felt; her strength of character, sound advice, and clear judgment, were well known to those intimately acquainted with her. For several years she had been living quietly at Hunter's Hill, but still took a keen interest in all Church activities; and until a few months ago was a most regular worshipper at All Saints' Church.

The death is announced of the Rev. F. W. Whibley, who for many years was vicar, first of Weber, then of Ormondville, in the Diocese of Waiapu, N.Z. Mr. Whibley was known all over the Dominion for his great work as New Zealand secretary to the Church Army in England in connection with which the Christmas Dinner Fund for the Poor Children of England was started. He was born in London in 1849, came to N.Z. in 1879 and was ordained in 1907. His life was spent in self-sacrifice for others. In 1909 he inaugurated the "Black Wool Fund," by suggesting to farmers that they should donate the wool from their black sheep to be sold for the benefit of the poor of London. This has since become Dominion-wide, the money being devoted to the motherless children of soldiers who fell in the Great War.

Several clerical changes have been announced in the Melbourne Diocese. The Archbishop has appointed the Rev. Garnet Shaw, formerly of Kallista, as chaplain at the unemployed camp at Broadmeadows. The Rev. W. R. Chamberlain, vicar of St. Paul's Church, Kingsville, has accepted an appointment as vicar of Holy Trinity, Thornbury, in succession to the Rev. J. H. Raverty. It is expected that he will enter on his new duties early in February. The Rev. W. I. Fleming, lately of Werriwil, Diocese of St. Arnaud, goes to Mitcham. The Rev. C. H. Murray, who has been in charge of Christ Church, Brunswick, in the absence of the Rev. Walter Green, becomes vicar of Kingsville, in place of the Rev. W. H. Chamberlain. The Rev. F. W. Slade becomes vicar of Dingley in place of the Rev. H. W. R. Topp, who, unfortunately, has to retire owing to ill-health.

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"The sincere alone can recognise sincerity."
—Carlyle.

JANUARY.

30th—Charles I. beheaded, 1649.

FEBRUARY.

1st—Septuagesima Sunday. The name refers to the number of days—about 70—before Easter, and serves to remind us of the approach of Lent. We shall have a Good Lent if we prepare for it as we should.

2nd—Presentation of Christ in the Temple, commonly (that is of Pre-Reformation times) called The Purification of St. Mary the Virgin. The change of title is obviously a Protestant one. The day is also named Candlemas, from an old practice of lighting Candles at this Festival. The easy transition from a symbolic custom to a Superstition led to the disuse of this act. We need not symbols to remind us that Christ is the Light of the World. No lighted Candles will effect what faith does.

4th—The martyr Rogers burned, 1555.

5th—Carlyle, the Sage of Chelsea, died, 1881.

8th—Sexagesima Sunday. Another reminder of the beauty of the ancient prayers which the Church of England wisely has retained, while discarding all superstitious, usage which so often sullies them.

9th—Bishop Hooper burned, 1555.

11th—Bible burning at St. Paul's Cross, 1626.

12th—Next issue of this paper.



Harvest Instinct.

JUST now Harvest Home is the order of the day in all the countryside. Fruits of the earth in abundance, apples flushed from hot, happy days, pears humanly fleshlike, grapes in luscious clusters, are veritably calling for someone to gather them in! Meadow hay is being reaped, blackberries, ready for the picking, festoon the roadside, while young birds from the nests are hovering and chattering in fine array. They all suggest the gathering in of whatsoever has ripened into sweetness.

When men sing their happy songs of harvest home, they unwittingly are taking part in what is very close to the heart of God. It is but a step from the cornfield, orchard or vineyard to the garden of the soul; especially is this the case among February vines, whereof each hanging cluster held by spreading branches teaches afresh the Christian philosophy of life, that the eternal sap is the source of fruitfulness and that to an engrafted personality all things are possible, by contact with the Divine Stem.

There is a plant which hides from the sun, whose fruit is dry and sour; there is another which reaches up towards the full light of heaven; the gulf between them is as wide as that between half-sensate existence and the consciousness and joy of life.

A set of farm or garden tools may give profound teaching on the attitude of One Who is given no description more honourable than that of the

Husbandman. Spade, hoe, rake, and pruning-knife has each in turn prepared the habit of the mind for one great, simple thought, that of an over-arching wisdom.

We discuss little changeable theories about pain, hold little views about religions and creeds. Forgetful of God, we are blind to the pathos of what we do, we hesitate to take a large enough survey of affairs, are afraid of great dreams or splendid visions. But once call the Father of our lives Husbandman, and we shall call pain His pruning-knife, and loss we shall recognise as the sign of His desire for a perfect bloom.

Once think in terms of harvest instinct, all words and conceptions rise to a higher level. Our thoughts thus turn heavenward, grumbings wither and sighs are stilled, for that instinct roused, it spreads like a new firmament of faith over all we have ever known! Suffering is seen as the ambassador from the Kingdom of fruitfulness, and tears as the Crystal through which our gaze reveals the floating vision of a whole universe of plants, animals, and human creatures with all their being homeward bound.

No more arresting picture of anxiety was ever sketched than that in which a father stood at the porch of his homestead watching for a harvest of experience coming back in his once foolish boy. The finishing touch of the scene has no equal in portraiture—the Kiss of Welcome! Rightly we think of Divine Omnipotence, but what of Divine anxiety?

To know the fruitful is one of our most lasting blessednesses, they radiate joy, sweetness and peace, they nerve the wings of our hope to greater flights; the fruitless degrade whatever they touch, making it more difficult to believe the best. The Divine harvest disappointments, must be as terrible as the harvest songs are grateful, when they welcome ripened love from earth.

The angels of heaven rejoice in penitents' return, for they are those who open their hearts to let God's sunshine in, which in its coming, empties them of everything else. The most carefully devised theories of repentance make it a sound transaction on the part of man, but they lack consideration for the feelings of the One most concerned.

The sweet, rosy apple was a hard bitter, juiceless ball until it came into the inheritance of golden beams; the blood-red dahlia but a dried tuber till in the long rays from above it found a radiating loveliness which it dared to copy.

Harvest is, in the spiritual sense, the heart so full filled with the Divine vigour, that no room is left for anything which is not ripening towards perfection. It is, in fact, the human response to the harvest invitation of God. Thus, whensoever a man sets aside a smaller desire to grasp at a greater, there is joy in the harvest heart, in the lover of increase.

It is a great disclosure of His own being and longing which the Husbandman makes anew each year; it is part of His beautiful method also to make a silent appeal to us, through golden wheat, through purpled grape and through the smiling blushes among the orchard trees which have responded to His care and have achieved.

Moreover, the soil is sincere in all its works and never deceives us. Hence the recurring Harvest Festival has vital truths to teach mankind. God, the Divine Husbandman, never fails in His adequate provision for the needs of

man and beast. Man's distribution is so often wrong! But to every true man or woman there is the weightier matter, the Harvest of the Soul.

The Way of Renewal.

Clergy Re-dedication Service.

St. Paul's Cathedral, London.

IN response to the summons of the Bishop of London, more than nine hundred of his clergy assembled in St. Paul's Cathedral on a recent Monday morning for the re-dedication of themselves to the service of God. This was the first time in his twenty-nine years' occupancy of the see that the Bishop has thus gathered the whole of his clergy around him, the occasion marking the beginning of "The Way of Renewal," to which the clergy are to devote themselves. After the Litany the Bishop, in his Bidding, said:—

"We are gathered together to join in a solemn act of re-dedication of ourselves to Almighty God in our ministry. We are setting ourselves during these succeeding months to seek the renewal of Spiritual Power by the way of Prayer and Study. I would therefore recall to your minds those words with which you were charged on the day of your Ordination to the Priesthood:—

"Forasmuch, then, as your Office is both of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may show yourselves dutiful and thankful unto that Lord, who hath placed you in so high a Dignity; as also to beware, that neither you yourselves offend, nor be occasion that others offend. Howbeit, ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone; therefore, ye ought, and have need, to pray earnestly for his Holy Spirit. And seeing that you cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures; and for this self-same cause how ye ought to forsake and set aside (as much as you may) all worldly cares and studies."

"With this special intention, I call upon you, here in our Mother Church of London, to dedicate yourselves afresh to the honour of His Name, the Sovereignty of His Rule, and the fulfilment of His Will, in loyalty and singleness of heart. All praise be to God that He hath called us to be leaders in the joy and adventure of His glorious Kingdom. May He grant us grace to be worthy of the high dignity and the weighty office to which He has called us."

Provincial Synod of Victoria

THE Metropolitan of Victoria, together with the Bishops of the Province, has summoned a meeting of the Provincial Synod of Victoria. The Synod will meet in the Chapter House, Melbourne, on Tuesday, 10th February. The Archbishop of Melbourne, Metropolitan, will preside. His Grace asks Victorian Churchmen to remember the Synod in prayer, as he hopes that much good will come from the deliberations.

A PETITION.

Lord, when we doubt Thy might,
When all our days seem night,
And when we fear the right,
Pray, give us faith.

Church Overseas.

THE CHURCH IN GREAT BRITAIN.

Newport Church Congress.

The Church Congress, held at Newport, Wales, has been one of the most useful and fruitful of these annual foregatherings. The papers read were of high order, and bristled with helpful and provocative suggestiveness. From all accounts, the paper by Lord Eustace Percy, formerly Minister for Education in Great Britain, on "The Bible in Education," in the section of the Congress dealing with education for this world and the next, was of outstanding merit. "The Record" states that "when he had finished, Lord Eustace Percy had a wonderful reception, the vast audience cheering him to the echo, cheering which was renewed when he left the hall to read his paper to those assembled in the overflow gathering." "The Church Times" correspondent writes: "In a paper of eloquent appeal Lord Eustace Percy pointed us to the high ideal as still enshrined in the old paths of simple faith and the language of the Word of God," and refers to the address as "one of the outstanding events of the Congress."

What Lord Percy said.

"It is fashionable in these days to wax enthusiastic over the educational value of the Bible. But the enthusiasts are often at a loss to explain in what its educational value consists. The main idea which I wish to put before you is this: that the Bible recalls the wandering attention of the modern world to the history of that supremely important being whom we commonly call 'civilized man'."

"On the threshold of the Bible we are confronted by a coherent philosophy of history. According to that philosophy the purpose of God in the world is that man whom He created in His image shall be made partaker also of His nature and become the agent and sharer of His universal rule. To this end it is necessary above all things that man should know God and, for this purpose, God has from the beginning chosen certain men and groups of men to be the special recipients and channels of His teaching, revealing Himself gradually to them, meeting with constant rejection at their hands and sifting them out by opportunity, discipline and punishment. The object of all this preparation is not primarily to teach men the arts of civilisation, the laws of social progress, or the principles of humane government, but to impart to them the knowledge of God. If there is one thing clear throughout the Bible, from Eden to the New Jerusalem, it is that faith is the condition of every promise and apostasy the ground of every condemnation."

Lord Percy then goes on to deal with the Old Testament in most inspiring ways, proceeding to say:—

"In the New Testament God is still 'taking out of the nations a people for His name,' and, for that people, emancipation from the bondage of the law is represented as intensifying the responsibility of belief and deepening the cleavage between those who seek after wisdom and those who seek after the knowledge of God. To the warnings of the Old Testament—'Seek the Lord and ye shall live'; 'Return unto Me and I will return unto you'—is added the tremendous confirmation of the New—'Without Me ye can do nothing'; 'Except a man be born again'; 'Flesh and blood cannot inherit the Kingdom of God.'"

In Brief.

The Bishop of Worcester, Dr. E. H. Pearce, collapsed in the street on his way to the opening of Parliament and died shortly afterwards. He was a noted scholar, versatile and able, opposed to the proposed new Prayer Book, and actively helped the great Evangelical Societies. Dr. Lisle Carr, Bishop of Coventry, has been translated to Hereford, in succession to Bishop Linton, who recently became Bishop of Rochester. Dr. Stuart Holden, the well-known Keswick leader, has just

celebrated the twenty-fifth anniversary of his unique and notable ministry at St. Paul's, Portman Square, London. Among the speakers at the anniversary were Dr. Charles Brown, who said that to continue for twenty-five years in the ministry of one Church was no small achievement. It had been an evangelical ministry: Dr. Holden had made the Cross the centre of all his preaching. Dr. Hutton, representing "The British Weekly," claimed Dr. Holden as one of his friends and alluded to the influence that he had exercised. In speaking of the many changes that had taken place in the course of the years, Dr. Holden said that from being an affluent, residential section of the city—Baker Street—where the Church was situated, had become a busy commercial centre, and it depended very largely for its congregation on those who were of the hotel population in the West End, and those who came in from the suburbs. Only the Gospel, he said, could meet the world's needs, and in the future, as in the past, it would be his constant aim to preach Jesus Christ and Him crucified."

Uganda.

New Organ at St. Paul's Cathedral.

The people of Uganda are proud of their St. Paul's Cathedral, Namirembe, finished and consecrated some ten years ago. The building cost £27,000, of which £10,000 was raised in the country, and £17,000 came from overseas. The Cathedral accommodates 2,000 people and is often filled to overflowing. The people love good music. They have a fine organist, with a choir of 60 voices, but they need a good pipe organ. The Bishop writes:—

"Having never seen nor heard an organ, they can have little idea of what a difference such an acquisition will make. Nevertheless, they have taken our word for it that an organ is a necessity and have provided nearly half the wherewithal for its purchase. This, with the amount subscribed by Europeans in the Diocese, leaves only £300, out of a total of £1,575, to be collected from outside sources. Of this amount our Treasurer in England already has £100, leaving £200 to be collected before the organ, which has been ordered and is being built in England, can be released for shipment to its destination. £800 has already been paid on account. £475, the balance promised by the Baganda, is being sent on August 8th, the Kabaka's birthday, by which time the organ builders will have the organ ready for dispatch. We therefore want £200 more."

Tanganyika.

The White Population.

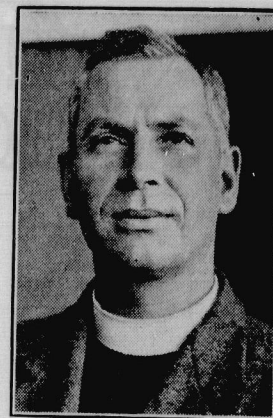
The Bishop of Tanganyika, Dr. G. A. Chambers, preaching at St. Augustine's Church, Edgbaston, Birmingham, on a recent Sunday morning, made an earnest appeal for Churches for the white population in his diocese.

Tanganyika, said the Bishop, was the most varied and populous territory under British administration in East or Central Africa. The diocese, which was the biggest in Africa, was created three years ago. To get some idea of the picture, let them visualise England without a solitary church. Here was a land four and a half times that size, and they had not laid a single stone of a church for their own kith and kin there.

He had not been in the territory a month before a white man came to him and said, "The Church sends out missionaries to the black people, but it does not seem to care for us."

A Challenge.

He regarded that as a challenge to go and visit immediately the white community, which meant a journey of



THE REV. CECIL C. SHORT, the new Rector of St. George's, Hobart, Tasmania, and lately C.M.S. Missionary in Kenya Colony, British East Africa. Mr. Short was ordained in Sydney. Mrs. Short is a daughter of the Rev. Canon Begbie, a well-known clergyman of Sydney Diocese.

3,000 miles. He borrowed a car in order to do it, and wherever he went there was a gathering for worship. They met in the police court, the only available building, and in some cases 100 per cent. of the people turned up—they were so delighted. The only remedy for the great loneliness, the strain of life, and the peculiar feeling that came over one in the Tropics, was the realisation of the friendship of Christianity and the fellowship of Christ.

In the ten urban settlements where people went to worship, sites had been chosen, but they had to put up their buildings in two years or the land would be forfeited. He had accepted the challenge and had replied that the building would be set up. A condition of the British mandate was that they should do their utmost for the inhabitants of this territory, and those people were waiting for the day of his return with the hope filling their hearts that the churches would be erected. The call was to the patriotism, the religion and the charity of the British people.

General Convention and the Constitution.

THE Primate, at the request of the Archbishops and Bishops, is summoning a second Constitutional Convention to meet in Sydney on Tuesday, 6th October, in this year, precedent to the General Synod, which will be summoned for Tuesday, 13th October.

The Bishops have invited the Archbishop of Perth, with the Bishop of Warragatta as his assessor, to prepare and conduct the business, as did the late Bishop Long. The draft Constitution as it left the first Convention of 1926 will be taken as the basis of our work, and it is asked that proposed amendments (if any) should be in the hands of the Archbishop of Perth by 30th June, so that they may be printed and circulated to the delegates.

QUEEN VICTORIA'S LETTERS.

"She belonged wholly to her time, not free from its defects, but richly endowed with its merits. Forceful, practical and serious, she represented her age at its best." Times Literary Supplement.

financial position, and save clergy and wardens much wearing anxiety, if we were more methodical and (shall I say?) scientific in matters of finance, and were more anxious and willing to take advice. For the last two years the Archdeacons and the Financial Board have joined with me in sending a letter to the wardens of every Church, advising the preparations of a budget for the Easter Vestry, and offering help—but as I visit parishes and enquire of churchwardens, I find in many cases that they have paid no attention to this letter, do not even realise that they have received it, and go on in the old ruts! Every year a letter is sent to the clergy informing them of the quota that is asked for from their parishes for the B.H. M.S., and requesting that, if they desire any exemption, they will inform the Committee; I find that in many cases no notice is taken of this letter, nothing more than a small collection is sent in, and no attempt whatever is made to obtain the quota. And this is obviously unfair and discouraging to the parish next door, which makes an honest attempt to raise its amount! I send out annually a letter to the Wardens, asking them to arrange for a special offering to be given at Easter to the clergyman; while some take the trouble to notify the parishioners and to give them the opportunity of making a special offering, others merely give the Easter Day Collection whatever it may be, and many take no notice at all! There is also on the part of many parishes an extraordinary carelessness about communications from the Church Office, necessitating the writing of many unnecessary letters, and generating much unnecessary friction. All these unbusiness-like ways result in waste of energy.

C.M.S. NOTES—N.S.W. Finance and Missionaries.

Once more the season of Lent is drawing near, and the Church Missionary Society commends to the prayerful and sympathetic consideration of church people the Self-Denial Appeal which it is the custom to make. Just now the Society is facing the most critical period in the history of its existence. At the end of 1930 there was a

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shortage of £9,000, which included a deficit of £5,000 from the previous year. To prevent the recalling of missionaries from the field, and the curtailing of the work, a sum of £13,000 will be required by 31st March, 1931, when the financial period of the Branch closes. This may seem to us an impossible task, but at a time like this one is reminded of the words of Alexander Mackay during the dark days of the Church in Uganda:—

"When the darkness is the darkest, then it is the call comes to the Church of Christ, to do and dare, and hoist the colours of the Captain Who never lost a fight."

Miss Winifred Foy, of the C.M.S., Kenya Mission, who has been in Sydney on furlough recently, leaves in February by the "Mongolia," to take up her work once more.

By the "Ceramic" in March, Miss Effie Jackson, of the C.M.S. Tanganyika Mission, will return to her work. She will be accompanied by three recruits to the Mission: Miss Ruth Taylor (honorary), Miss Marjory Paul, and Miss May Dobson (who goes from the Tasmanian Branch), the two last being trained nurses.

NEW ZEALAND.

MELANESIA.

Work in the Islands.

Speaking at an important gathering in London on the Church's work in Melanesia, the Bishop told of the men and women and lay people, white and coloured, who live lives of lonely heroism in the islands. He needed many more trained teachers, men and women; but, great as was the need, he could not accept their services unless the means for their support were also forthcoming.

As to the future, "I have in mind," he said, "the time when we shall all clear away, and leave Melanesia with its own priesthood." Last year four natives had been admitted to the diaconate, and here and there natives were doing valiant work for the Faith, and showing themselves truly missionary-hearted. But not yet could they do without the advice and support of their English brethren.

In a short, arresting speech, the Archbishop of Brisbane, then in England, corrected some common misconceptions about missionaries, and showed how the scoff at missionary work ought to be silenced. "I am so glad," said his Grace, "that the Bishop of Melanesia emphasised the fun of the work. People are apt to regard a missionary as one who sacrifices himself acutely every minute of the day and night, and spends his leisure pensively gazing in the direction of the homeland, counting the days until his next furlough is due." Then there was the annoying things said about missions. "First of all there is the old saying, 'oh, I am so tired of it!'—'Charity begins at home.' So it does; but it does not end there. If you press that saying to its utmost limit, Christianity would never have gone beyond Palestine."

The 143rd Anniversary.

THE landing from the first fleet in Sydney in 1788 into the wild bush covered four or five days. Rev. Richard Johnson, B.A., made things ready for the first Sunday after the landing by having Divine Service under a great tree. The service was present and most probably the Governor. The new surroundings must be recognised. There was a continent to be occupied that had not a single Church. It was a most memorable time. This is the 143rd anniversary.

The Anglican Church was the first in the field here, and in the most difficult days. The first Methodist Minister, Rev. Samuel Leigh, came in 1815, the first Roman Catholic priest, Father John Joseph Therry, in 1821, and Rev. Dr. J. D. Lang, the Presbyterian, two years later. Personally, I may say that I have heard Dr. Lang speak and lecture and have recognised his ability. I have talked with Father Therry, who always showed a kindly disposition.

Rev. William Cowper, D.D., came out to St. Philip's, Sydney, 1809, and was there all but fifty years. He was a most lovable and remarkable man. His son, Dean Cowper, and he, preached the Gospel in Sydney for 92 years. His other son, Sir Charles Cowper, was famous politically, and he was five times premier and the father of railways, and he never neglected his Church.

Some laymen have been splendid examples. I think now especially of Thomas Moore. He came out in 1791, when Sydney was little more than a village. He went to sea and left it in 1796, and settled in the town. He was soon found to be a good business man, and was placed on a naval committee with

officers. He loved his Church. Later he was made a magistrate, and sat for years on the Bench. He prospered. He endowed St. Andrew's Cathedral and the income from it now is about £1150 a year. He made a wonderful will, probably, I think, with the advice of Bishop Broughton. About over £2,000 a year is left to help the clergy with small incomes. Another portion goes to the Archbishop, usually about £500 a year. His will left certain monies for a College, hence Moore College, and some gifts for poor widows, and for matters in other directions. The Church now receives the splendid total of about £4,500 a year. This stands as a noble example, and after about ninety years it fully carries out the wishes of the donor. It shows that those who desire to remember the Church in their wills can rely upon their wishes being fully adopted.

Our Church was the pioneer in education. The State in those days did not think it a duty to educate a child any more than to feed it. In the nineties Mr. Johnson caused a day school to be opened in Sydney, and Mr. Marsden one in Parramatta. Incidentally, two famous men, no doubt, went to the only school in that fine old town. One was Hamilton Hume, who discovered Port Phillip, and another, John Batman, was the founder of Melbourne. Times absolutely changed. In the first seventy years there our Church educated most of her children in her denominational schools. Later came our expensive public schools. Mainly by the fight put up by, and led by Bishop Barker, they are not solely secular, but there is some religious instruction by teachers. Clergy can teach the schools and have class rooms and teach with the fullest freedom. We lost the denominational schools, but the strong attempt to make the public ones wholly and absolutely secular was defeated.

As to higher education, the Church has led the way. The King's School will, in a few months, celebrate its centenary. It has been a noble institution. Bishop Broughton established also St. James' Grammar, in Sydney, which for a generation did a splendid work, and until the Sydney Grammar School was opened.

A full chapter could be written as to the action of the Church in preventing crime, but I have written already longer than intended. There is no question that the moral effects of its work have been most useful and effective. Incidentally, I remember, at a large meeting near Bathurst, in 1870, and old and respected member of another tell the crowd that Rev. Henry Langley, "had done more good than fifty policemen." Bushranging had been rife between the Abercrombie Mountains and Bathurst, and Mr. Langley's work had so changed the sympathies of the settlers that the law-breaking had all but ended.

I brought the matter before the Provincial and Sydney Synods. It was almost unanimously passed that the anniversary of the Church should be honored in some form in every parish.—The Ven. Archdeacon Boyce.

Victorian Pioneers Honoured.

St. James's Old Cathedral.
Lord Somers Attends Service.

Pioneers of Victoria were remembered at the annual service in their honour in St. James's Old Cathedral, the other day, when tributes were paid to their faith and courage in the establishment of the new settlement. The service commemorated also the 93rd anniversary of the foundation of St. James's Church. In 1837 a temporary wooden church was built in Melbourne; it was replaced two years afterwards by a stone building, later known as St. James's Cathedral.

Characterising his text (1 Cor. xvi. 13), as the "advice of a Christian pioneer to the generations that follow," Archbishop Head dealt with three qualities of the character of early settlers in Victoria—their courage, faith, and love of education. Some of them had no Government to help them; in fact, at times, they were checked by the administrators in Sydney. They had taken their courage in both hands, however, and had gone on to found a settlement. It was courage such as theirs that was needed to-day, instead of readiness to seek aid from the Government or the municipality or some other source. One of the first things that the pioneers did was to arrange to build a church, and later generations admired their faith. To-day many were too busy to think about church and faith and God.

"It is the spirit of the pioneers that built the Empire," Archbishop Head said, in closing. "Because the Empire is now so much grander than it was in those times we want to seize on this spirit and go on building. Our work is to give the Empire that God gave us a Christian feeling. God has given us the Empire not to enable us to boast about our power; because he has given us this power he has given us an opportunity to serve the world."



The Bogy of Inflation.

"Casual Reader" writes:—

It is a pity that your paper should become the field for economic controversy, for course there is a connection between religion, morals, and economics, for all alike to be sound must be based on truth.

Being a casual reader of your columns, I may have missed previous correspondence on the subject. I would like, however, to suggest to readers of Mr. Brierley's letter, in your issue of 1st inst., the following point of view.

Most of us must occasionally, little as we like it, run into debt. But it is recognised that the prudent and honest man gets rid of the debt as soon as possible.

Australia borrowed largely from various sources. Much of the money borrowed came from poorer people than ourselves. Those who suggested repaying debts or serious economies were disregarded or abused as hide-bound capitalists, etc., etc. The money was spent as we pleased, now the lean days have overtaken the whole world, including ourselves.

It might be well to point out that there is a big difference between inflation produced by borrowing and that produced by over issue of notes. In the first place the money borrowed represents services rendered or to be rendered. These services usually take the form of delivery of goods. Payment of these goods is actually made when the loan is repaid. Meanwhile the interest on the loan consoles those who found the money for its temporary loss. When notes are over issued, in the extreme case we have only waste paper. A small dose of medicine will often cure where a big dose of medicine kills. The size of the dose to be taken is entrusted to the trained physician; and even he sometimes makes mistakes.

After the war small doses of inflation seemed to be indicated. Many physicians of finance now consider that we are suffering from too much of that medicine. And seeing that so many of those who urge inflation seem somewhat vague on the difference between meum and tuum, their skill as physicians in this case is decidedly open to question.

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C.M.S. Cleaner and Round World.

The current issues of these monthly journals of the C.M.S. are, as usual, replete with missionary facts from overseas and news of home base doings. Bishop Tsen, of Honan, China, writes in the "Cleaner" with interest of "The Five Year Movement in China," and Miss L. L. Shaw, of Osaka, on "Rising Tides in Japan." A graphic account is given of the arrival and opening of the New South Wales Medical Gifts at various overseas stations, while the accounts of the doings of the missionaries are most inspiring. "A New Year message—Keep to the path," forms an appropriate opening article in the "Round World," and there is a very informative sketch of the Rev. G. Cranswick, school work at Chupra, Bengal, India, by his wife, Mrs. R. M. Cranswick. The round world purview of the magazine is well kept, because of interesting articles on "Jiro—a Japanese boy"; "Slave—an African boy"; "A Second Chance—the story of an exciting adventure with bandits in China."

Flying Missionary Recruit Found.

Response to Appeal.

As a result of a paragraph in the London Press, in which it was reported that the Bishop of Tanganyika, the Rt. Rev. Dr. Chambers, in addressing the Isle of Wight Missionary Association, had stated that a young man was wanted who would learn to fly so that he could visit as padre the scattered Europeans in the Great Lakes area of Central Africa, a would-be "flying parson" has offered his services. "I have received a suitable offer," the Bishop tells a correspondent, "but I cannot announce any name as the man will not be free to leave his present position till next June. But my volunteer is now taking flying lessons and hopes to come out to Africa—very possibly fly out—next year. I am still raising money towards the £500 required for his two-seater Gipsy Moth plane that will be needed in this work. The sphere to be covered will be from Morogoro, 200 miles inland from Dar Es Salaam, across the Victoria Nyanza to Bukoba, about 1,000 miles, and to Kigoma, five miles from Ujiji on the shores of Lake Tanganyika. He will minister mainly to Europeans in this area, but he will also hold services for Africans. It may not be possible for him to include all this area as his "parish" to begin with, for we shall also need half a dozen shelter sheds for his aeroplane at his chief stopping places and these will cost money."

The King of Italy has bestowed upon the Rev. Dr. Alexander Robertson, the noted Presbyterian Chaplain at Venice, a signal honour by creating him Commander of the Crown of Italy.

As a mark of personal esteem, the King has also sent Dr. Robertson the Gold Cross of the Order and the red and gold ribbon, enclosed in a leather case, bearing the initials "V.E." The name of Dr. Robertson is held in esteem throughout the length and breadth of Italy. His work and writings are well known in Great Britain and Australia. He is a fearless Protestant, with the courage of his convictions.

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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."

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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.