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"Forty years with the Aborigines," by Rev. E. R. Gribble, obtainable at all book-sellers, price 6/-.

Our copy from the author. Nothing could be more fitting than that the Rev. E. R. Gribble should publish in book form the record of his long life and service amongst the aborigines of Australia. He inherited from his noble father a devotion and compassion for these original people of our land, almost unparalleled. In the volume before Mr. Gribble tells a full story. He takes us back to his parents and reveals something of the spirit and passion which embued them.

"His father (the Rev. John B. Gribble) was a pioneer missionary to the aborigines in Western Australia, where he suffered much obloquy for his advocacy of the cause of the natives, and later he commenced the mission station at Yarrabah, under the authority of the Church, with the clear understanding that he was to undertake all financial responsibility." Here he broke down in health and died later of poverty and over-work. It is small wonder that his son, Ernest, vowed that nothing would induce him to undertake aboriginal work. Nevertheless, his repugnance disappeared at the appeal of his dying father, and he devoted his life to following in his steps.

"Forty Years with the Aborigines" deals with three main sections in the author's life—the starting of the Yarrabah Mission, the three journeys to the Mitchell River for the founding of an Aborigines' mission station there, and then the story of the Forrest River Mission—the two former in Queensland and the latter in Western Australia. While there is much that is interesting in these sections, we should have liked to have seen more about actual Christian missionary work. There is much that is both grave and gay, much that is informative and exceedingly useful in the volume—but the note we expected is not sounded as we would have wished. Maybe, this is reserved for a future volume. The book is well illustrated.

If Mr. Gribble could get into the company of Basil Matthews or W. P. Livingstone, and let their wealth of imagination play on his magnificent subject matter, a "best seller" would undoubtedly be the result. The volume, however, is a rich mine and we advise our readers to secure it.



YOUNG RECORDERS.

Aims:

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

"Nelmar," Riversdale Rd.,
Hawthorn East, E.3,
October 9, 1930.

Dear Girls and Boys,

Last time we had a story of a little boy who kept on going to do something for his mother till it was too late. Here is the story of a little girl who was always putting off till to-morrow the things she did not want to do to-day.

If her mother said "Will you fetch my purse?" she would say, "Yes, presently, Mother," and, of course, presently would have been too late, and so mother had to fetch it herself. That sort of thing happened so often, that one day her mother said, "If you don't cure yourself of putting things off, you will never do anything worth while." The little girl was sitting in an arm-chair, and she did not hear the rest of the sentence, for she suddenly found herself miles and miles away in a strange town.

Then she met an old man, who was very dirty and was clothed in rags and she said to him, "Where am I?" "Why, don't you know?" he said, in a wheezy voice, "you are in 'Putting-off Town.' You know who I am, don't you?" "No, I don't," she said. "Why, you and I are old friends," he replied, and she gave a shudder, for he wasn't a bit nice to look at. "I am old man 'Wait-a-Minute,' I will show you round our town." And the old man hobbled off and Betty meekly followed. She could not help noticing how tumbled-down the houses were and how untidy they were, too. "Don't any of the people ever mend their clothes?" she asked. "Not if they can help it; we always say we will do it to-morrow."

"I would like to go home, now," said Betty. "I don't like your town very much." "Don't you? Wait-a-Minute," said the old man, "you so often come along one of the roads that lead to it." "What are the roads that lead to it?" she asked. "There is 'Putting Off Highway'" said the old man, "and that is the most direct, and there is 'Lazy Lane,' and 'Shirking Street.'" "Oh, please tell me some of the roads that lead from it, pleaded Betty. "Let me see," he said, "there's 'Willing Street,' and 'Punctuality Pathway.'" "I will try one of those roads then," she said; and she did. And Betty has never visited "Putting Off Town" again. Her mother says she is the most willing daughter any mother ever had, for she never puts off things when she is asked to do them, but she always does them straight away.

Your own loving,

Aunt Mat

A STORY YOU CAN HELP TO WRITE

All you need to know in order to fill in the blank spaces will be easily found in Acts 16.

Send in the completed story to Aunt Mat, and the names of those whose story is correct will be printed on this page.

Prisoners of the Lord.

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

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

At midnight these two prisoners very much to the surprise of the other prisoners. Suddenly something startling happened. A shook the prison and immediately

The jailor was very frightened and he because he thought that all his prisoners had escaped. But Paul called out to him saying that they were all safe, though he could not see them in the pitch darkness. Then the jailor called for and came trembling and fell down before and brought them out of the dungeon. He asked them a most important question, for he felt he was not ready to meet God. "What?" he said. Their short answer is the one true answer to everyone who asks that question. "Believe" they replied.

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

THE HELPFUL FIVE.

A father, a mother, and children, I'll show,
A nice little, glad little band,
All five standing up side by side in a row,
See, here they all are—on my hand.

The thumb is the father, so sturdy and strong,
This finger is mother, you see,
They help all the others through every day long,
And all of them help you and me.

Now this is Big Brother, he stands up so tall,
And Sister is here by his side;
And this is the Wee One, yet he helps them all.

And we could help more, if we tried!

Keep in mind our AUSTRALIAN HOME FETE, Tuesday, 11th November.

The AUSTRALIAN CHURCH RECORD

For Church of England People
CATHOLIC - APOSTOLIC
PROTESTANT & REFORMED

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An Ideal Family—By "Laicus."

Lambeth Conference.—Further Resolutions. Leader.—Some Implications of the Lambeth Conference.

Quiet Moments.—Commonplaces.—By Rev. H. T. Rush.

Requiem Masses.—The Bishop Coadjutor of Sydney.

The Sydney Synod.—President's Address.

"THE AUSTRALIAN CHURCH RECORD"

Editorial Matter to be sent to The Editor, Rev. S. H. Denman, St. Clement's Rectory, Marrickville, N.S.W., or 242 Pitt Street, Sydney.

Business Communications to be addressed: c/o The Bible House, 242 Pitt Street, Sydney, N.S.W. Tel. MA 2217.

Victoria.—Melbourne: Miss M. D. Vance, Brookville Road, Toorak. Bendigo: Rev. W. M. Madgwick, Eaglehawk.

Tasmania.—Hobart: T. A. Hurst, 44 Lord Street, Sandy Bay. Launceston East: Mr. C. H. Rose, 11 Raymond Street.

Please report at once any irregularity in delivery or change of address.

Editorial.

Conference on Indian Affairs.

THE announcement of the personnel of the round-table conference on Indian Affairs should allay any misgivings, for the membership is one that at once inspires confidence. Some, no doubt, will deeply regret the non-inclusion of the name of Sir John Simon, but then it is his great report, his commission, and the findings thereon, which will be taken as the basis of the Conference's consultations. Some think it was a blunder of the first magnitude not to have put Indians on that Commission. Be that as it may, the presence of Sir John at the round-table conference might prejudice the discussions, hence doubtless, his omission. We cannot but opine that Sir John will be always at hand for guidance and comment as the conference proceeds. Unfortunately, there is a body of Indian thought which looks upon Britain's motive and action towards India as Satanic and, therefore, can see no good in anything Britain may or will do for India. Such non-possessum attitude only tends to put off the day when India will be self-governing. On the other hand, however, there is a remarkable body of Indian opinions in complete harmony with Britain's hopes and ideals for India. We think, for instance, of the Nizam, who rules from Hyderabad, and is the most powerful prince in India. He is a warm supporter of

Britain and her aspirations for the King Emperor's Indian peoples. Men who know India best, and love her peoples, plead that Britain should do all in her power to convince Indians that Dominion status will not be withheld a moment longer than is inevitable. They hope that agreement will come about whereby home rule for India, with certain specified safeguards, will come about automatically at the end of a period of time, without further enquiries or commissions. Whatever happens, the next ten years are fraught with grave issues and all lovers of missionary work in this populous land must, of necessity, be prayerfully and constructively interested.

Visit of the Dutch Fleet.

THE visit of the vessels of the Dutch East India Fleet serves to remind us of the many contacts that we and our forebears have had with the people of Holland. The Dutch were amongst the early explorers of our Australian coasts. Their homeland, Holland, afforded an asylum for the Pilgrim Fathers in their early venture to seek a hospitable environment. William the Silent was one of the great heroic leaders in the struggle of Protestantism on the Continent; and we are mindful of the part played by William, Prince of Orange, in those eventful days of Stuart misrule in Great Britain, out of which came that far-reaching constitutional enactment, the Bill of Rights. We therefore cordially welcome the officers and crews of the three war vessels, not only for their own sakes, but also as an acknowledgement of the nation they represent. We have always felt that Australia has been backward in her contacts with the Dutch East Indies. With the growth of civilisation in those islands and the adoption of Western customs, an increasingly favorable market should present itself there for our Australian products and manufactures. From quite another standpoint our missionary leaders have always felt it a reproach on the Christian Church in this land, that greater efforts have not been made from Australia to evangelise the millions of Javanese, Malays and Sumatrans who people these parts. May be the visit of the fleet will stimulate Australian interest and awaken us to possibilities which lie at our doors to further the Kingdom of God in these rich and favoured lands.

Requiem Masses.

THE refreshingly outspoken remarks of the Bishop Coadjutor of Sydney in his Presidential Address to the Sydney Diocesan Synod last week on Requiem Masses, were all to the point and will do much good. Many church-

men have been much troubled of late with the use of this term by certain Churches of Anglo-Catholic practice. As the Bishop so clearly states, "Requiem Masses have no place in the formularies of the Church of England." It is our considered opinion that anyone advertising or purporting to conduct such illegal services are disloyal to the Church they profess to serve, and really ought not to be ministering in it. No amount of specious argument will find authority for the practice in revised (albeit unauthorised) Prayer Book. The Rev. F. G. Lee, D.C.L., F.S.A., Vicar of All Saints', Lambeth, and member of the Order for Corporate Re-union, in his book entitled "A Glossary of Liturgical and Ecclesiastical Terms," defines Requiem as "An office for the repose of a Christian Soul departed in the faith and fear of God," and Requiem Mass, "A Mass offered for the repose of a Christian soul departed in the faith and fear of God." From this it is clear what Requiem Masses mean. They stand for the doctrine of Purgatory, which our Church declares to be "a fond thing vainly invented and founded upon no warranty of Scripture, but rather repugnant to the Word of God." We need to beware of the subtle method Romanisers have of confusing the issue. It is the favourite ruse of Roman controversialists. They try to make out that because the 1928 revised Prayer Book has prayers for the dead, therefore it provides for Requiem Masses. It is a miserable sophistry and they know it! Requiem Masses virtually deny the sufficiency of Christ's Atonement and the efficacy of the blood that cleanses from all sin. Besides, the advocates of this erroneous practice try to win supporters by playing upon the feelings of the bereaved. The whole thing calls for the clearest refutation and consequent condemnation in the strongest language.

Generous Bequests to Church Schools.

There died recently in London, Mr. J. W. Jagger, a merchant prince of Cape Town, of the highest probity and industry. Under his will be left large legacies to Church Schools in the province of South Africa.

"To St. Andrew's, Bloemfontein, and for the foundation of Church schools at Windhoek, two sums of £15,000 are assigned; to St. Winifred's Diocesan School for Girls, at George, to the Diocesan College, Rondebosch (Bishop's), to Herschel School, Claremont, and to Kingswood College, Grahamstown, £10,000 each; and to St. George's Grammar School, Cape Town, and the Diocesan School for Girls at Grahamstown, £5000 each. Mr. Jagger also left a trust fund of £20,000, of which the interest is to be spent in the purchase of English books and publications for school libraries; and another trust fund of £5000 for promoting and maintaining pure standard English." The total amounting to £105,000.

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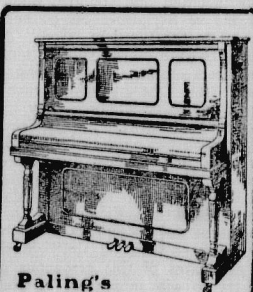
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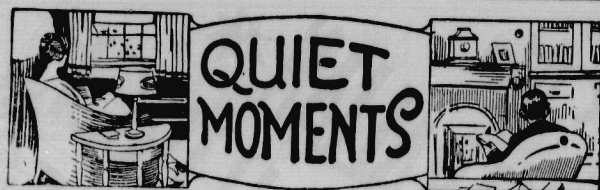
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QUIET MOMENTS

Commonplaces.

(By the Rev. H. T. Rush.)

A BANE of life is the commonplace. It is true of meetings and conventions. It is true of life generally. We listen to things we have heard a thousand times before, and they are said in the same old way. There is little that is fresh and original.

In religion there should be a great expectation of escaping from commonplaces and platitudes. It deals with things high as heaven, deep as hell, wider than the universe. It searches the profundities of God, and the secrets of the human heart. The life that now is, the life that is to come—doctrine, mystery, prophecy; all are exploited.

And yet we do not escape. The peril of it confronts us in religious meetings and conventions and in religious life as we too often experience it. F. W. Robertson, of Brighton, shews that this peril is a very real one. There is a possibility of using the same words over and over till the meaning has gone out of them. That most wonderful word "Salvation" is an example. Or the coinage may sadly suffer depreciation. An instance of that is the old term "divinity." As applied to Jesus Christ it used to be synonymous with "deity." In some quarters to-day it means something less than deity. Formality may take the place of conviction. Our gospel terms were once like gold coins fresh from the mint; but the gold of them has become tarnished. It may be that modernism in some of its phases is an attempt to escape from this. If so, we have yet to learn that the attempt has succeeded. You gain nothing by substituting a counterfeit and inferior metal for the real. No, the old coins must go back to the mint and be stamped afresh. We need that new conviction that comes from a great and deep and real revival of religion.

Of course we can comfort ourselves when we are face to face with the trite and the dull, by saying that some of the most important things are the commonplace ones. They are like the air we breathe and the water we drink; though there are some who find means to escape from the last, or who alter its consistency very much.

What a tried and proved friend is the weather! How often we take refuge in it. It has relieved many an awkward situation and broken the ice for an interesting conversation. Talmage has a sermon in which he descants on the constancy of our appetite for bread. It is on the table morning, noon, and even. If once it is missing you say "Where is the bread?" Even scones light as a feather, jam tarts and rich cakes cannot put us out of conceit with the plain loaf. The round of beef or the leg of mutton may be displaced by puddings, fritters, stews—concoctions and recipes—mysteries that are dangerous to pry into; but some day we come back to our roast of beef and mutton and greet them as old friends.

The gospel is bread, it is meat. Every Church and every meeting house in the land ought to be closed for three years and worship forbidden. We im-

agine that the re-opening services would be crowded with people eager to listen; and with renewed appetite for spiritual food. Is not Russia teaching us that lesson to-day?

We cannot escape altogether from commonplaces. They are in us, they cling to us.

Nevertheless we must not rest content with them. Every housewife introduces some novelty into the bill of fare. We like a holiday occasionally, if only that we may explore some new scenery and breathe fresh air. Nature herself sees to it that we do not altogether stagnate. The hot, sultry day is followed by thunder and rain. They clear the air, destroy foul gases and hurtful germs. How sweet and fresh everything is!

Human life is one long struggle to escape monotony. Perhaps that is why literature is full of the bizarre and the sensational and why the sex novel has its vogue. It may present an explanation of picture shows; and yet it is the same old game after all—love and hate, intrigue and murder, folly and fancy. And so much is unreal and make believe. Yet the crowd is deceived and likes it.

We must try to keep fresh. All nature teaches us the power and beneficence of variety. And here is a problem. If the initial germ cell for every form of life is alike and the microscope cannot discover any difference, whence came this infinite variety and manifestation of existence? Why is not every form of manifestation of life similar? The recapitulation theory has failed to explain this mystery. There seems but one answer: "God giveth it a body as it pleased Him, and to every seed his own body." Do we, as preachers, cultivate sufficiently, not only variety of diction, but gesture, deliverance, tone? Do we ring the changes enough? A Scotch accent has been a valuable investment before to-day. The gentle breeze sinking almost to a whisper ought sometimes to give place to a tornado. Heaven's real, so is hell! If we use the same old thoughts we should buy a new suit of clothes for them every now and again.

We must explore fresh fields. Prophecy is tabooed by some. It is difficult. It has been exploited by faddists, extremists, theorists! Some have been too eager, too rash, too fanciful in their exegesis. There are no gains without pains. The explorer blazing the new track has before to-day lost his life. To scale the heights we have sometimes to skirt the dizzy precipice. But there are gains, there are rewards; there are commands; there are warnings. Can you be faithful and neglect this province? It is certain that all students of prophecy have not been either fools or madmen—"O fools and slow of heart to believe all that the prophets have spoken." This age needs the message of prophecy.

The Bible is the antidote to monotony and the commonplace. It is rich, it is fresh. Here is a mine of thought—gems of all kind finely cut and beautiful in the lustre and sparkle. Here is a treasury of truths; wealth untold that the multi-millionaire might envy.

The Bible is unique. Whence came this variety of thought, this splendour of imagery, this magic of words if not from God? "Not in the WORDS which man's wisdom teacheth, but which the Holy Ghost teacheth" (1 Cor. 2: 13).

"If it be urged that the quotations which the New Testament makes from the old are rarely ipissima verba, the language being in many instances greatly changed, it should be noted in reply how significant even these changes often are. If the Holy Spirit directed the writing of both books, He would have a sovereign right to alter the phraseology, if need be, from one to the other." (Dr. A. J. Gordon.)

Do we know the book or are we occupied most with books about the book? Who was that great English writer pre-eminent in beauty of style, who said that he owed the splendour of his writing to the fact that when a boy his mother daily read with him a chapter out of the Bible and made him learn a portion of it by heart?

But there is more than that. There is life in the book; there is a Spirit in the book. There is freshness and there is power. The dew is always on the grass. Nothing would sooner bring that revival the world and the church need, than a re-discovery of the old Book. Let us take our worn out, threadbare, depleted, and, above all, our de-spiritualised thoughts and words and bathe them in the fragrance and freshness and revivifying power of that Eternal Spirit who indwells that old book, which we rightly call the Word of God.

An Ideal Family.

(By "Laicus.")

THIS is not a sketch from life, but rather a composite picture containing some of the features which, in the opinion of the writer, should be in evidence in families that are centres of happiness, that are training grounds for the production of good citizens, of men and women with right ideas as to what life should mean to themselves and to others as a result of their influence upon those others.

We are told that in these days when emphasis is being laid on the claims of individualism, on the one hand, and on the paramount claims of the State, on the other, that the family is tending to become less and less the unit of society. But one is inclined to think that those who have a comparatively poor opinion of the value of the family are those whose personal experience of family life, especially during their youth, has been unfortunately lacking in certain elements that mark the experience of the more favoured.

A Helpful Book.

"Jesus Christ and the Social Question," by Peabody.

I commend to the attention of anyone who wishes to study the evolution of the family, and to see the importance of its maintenance in the interests of national well-being, a chapter in Peabody's well-known book, "Jesus Christ and the Social Question." Chapter 3 deals with the teaching of Jesus concerning the family. Having shown how the coherence and permanence of family life are, under existing social conditions, seriously threatened by the increase of divorce, about which public opinion is changing for the worse, he says that if the individual comes to his self-realisation only in and through his service to the social order, then the integrity of the family, as the most elementary group of social life, will be

reverently guarded and stringently secured. He points out that whereas Christ positively refused to give judgment on certain concrete problems, preferring rather to enunciate principles of conduct that would be sufficient guide to those who really desired to do the right, his teaching deals with the nature and obligations of the family with unparalleled fulness of detail. He used the family relationship "as the type which expresses all that was most sacred to his mind. His entire theology may be described as the transfiguration of the family. God is a Father, man is His child; and from the Father to the child there is conveyed the precious and patient message of paternal love (e.g., in the matchless story of the Prodigal Son). The family is, to the mind of Jesus, the nearest of human analogies to that Divine order which it was His mission to reveal.

After dealing thoroughly with the question of divorce, the author passes on to discuss other causes that work for or against the stability of the family. These are worth noting for their bearing on what is to be said later. There are causes proceeding from the economic movements of the age, and others from the prevailing standards of social life. "The economic influences have their effect chiefly on our social customs; the moral causes have a still graver effect upon our social creed." Of the first our author notes the unprecedented concentration of population in urban and industrial life, leading to overcrowding of the poor under conditions where the privacy of family life is hard to secure, and in the case of the more wealthy, to a preference for "flat" or hotel life, neither of which conduces to ideal family life. Of suburban life it is said, "A suburban home is not a guarantee of domestic happiness, but it certainly makes a centre of mutual attachment, thrift, and simplicity."

Turning to the other class of causes, he author says, "The main sources of domestic instability are not economic but moral. The problem of the family is chiefly the result of a defective social creed—not the consequence of a hard life, but of a soft creed." Life is interpreted in terms of egoism, "the Ptolemaic philosophy of the selfish life," which makes one's self the centre round which the social world revolves; and secondly, in terms of commercialism, in these times of prodigal productivity and abundance of the modern industrial world.

One final quotation may be given: "What is a Christian family? It is not an extraordinarily angelic or ascetic group. It is simply a domestic group in which the spiritual ends of marriage are not obscured by uncontrolled selfishness or by contaminating commercialism. In a Christian home the discipline is not so much a work of exhortation as of contagion. It has its troubles, and they draw hearts together. It has its joys, and they are multiplied by being shared. When, finally, the children of that family grow up to hear of larger truths—truths of the kingdom and of the Father in heaven, and of the son for whose return the Father is waiting—then they interpret these great mysteries of the eternal world, as Jesus prompted them to do, in the language of their own loving and united home."

A DOUBTFUL COMPLAINT.

Some time ago, writes a parson, I was visiting a dear old lady parishioner. After drinking a cup of tea with her and preparing to leave, she remarked with a kindly smile, "I don't like treating you as a gentleman when you come to see me, but prefer to treat you as my vicar."

Question and Answer.

Q.—Do not some denominations value the Bible more than our Church does? What place do we give to the Bible in our teaching?

A.—(a) No branch of the Church values the Holy Scriptures more than we do. In our Prayer Book, the whole of the Psalms are to be read through monthly. There are two lessons for every morning and every evening of each day in the year as well as the special and appropriate portions of Scripture selected for each Sunday in the year, Good Friday, Ascension and the Saints' Days, as well as in all the special Forms of Service. (b) See Article VI. "On the sufficiency of Holy Scripture." By the teaching of this it is clear that the Church of England gives absolute supremacy to Holy Scripture as the Final Court of Appeal in doctrinal matters. See also the many references to the Holy Scriptures in the other Articles, e.g., in Arts. VII, XVII, (end), XVIII, XIX, XX, XXI, XXII, etc., etc.

Q.—What is the use of Creeds? Is the Creed or the Bible the more important?

A.—Undoubtedly the Bible is the more important, because the Bible is God's Book, while the Creeds are only man's work. Yet the Creeds are valuable because they give in a few words the framework of instruction in the Christian faith, they contain the principal truths of God's Word—but let it not be forgotten that the reason our Church gives for their acceptance is found in Art. VIII. They (the Creeds) ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture. Once more making Holy Scripture the supreme Court of Appeal.

Q.—How does our Church differ from the Roman Catholic Church with regard to the value of the Holy Scriptures?

A.—The Roman Catholics place tradition on the same level as Holy Scriptures, whereas we, though willing to read and notice the teachings of the early Fathers, make the Holy Scriptures the final Court of Appeal.

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.

October 26, 19th S. after Trinity.—107, 295(149), 350; 354, 303, 126(496), 19.

November 2, 20th S. after Trinity.—382, 344, 287 (309); 247, 147, 151, 39(44).

November 9, 21st S. after Trinity.—8, 285, 513; 302, 129(49), 305, 223.

THEY CALL IT MONOTONY.

An African Bishop in England for the Lambeth Conference tells the following story: An African boy was set to write an essay on marriage. In the course of his effort the boy said: "In some countries such as England the men are only allowed one wife and they call it 'monotony'!"



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 Occasions

**GRIFFITHS
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The Sydney Synod.

THE PRESIDENT'S ADDRESS.

THE First Session of the 22nd Synod of the Diocese of Sydney opened on Monday, October 13, the Bishop Coadjutor, the Right Rev. G. A. D'Arcy-Irvine, presiding, in the absence of the Archbishop of Sydney. There was a very large attendance of clergy and delegates. The preacher at the Synod Service was the Rev. W. Greenwood, who recently celebrated the jubilee of his ordination.

President's Address.

The Bishop's Presidential Address was a fine and splendidly outspoken utterance. He referred in felicitous terms to the Archbishop and his presence at Lambeth, to those clergy and laity who had received the "Home Call" since Synod last met, and to the various changes in the ministry of the Diocese. A graceful reference was made to the pending relinquishing of parochial responsibility by the revered Archdeacon Boyce, and to the pleasure of seeing Canons Langford Smith and E. Howard back in their places again after several months' absence. The Bishop stressed the burden of charitable calls which are falling on the clergy just now and urged the laity to respond to these demands with the utmost liberality.

Church Homes for Children.

The Bishop proceeded:—

I gladly make mention of an important amalgamation which has recently occurred. After careful negotiation on both sides, the Church of England Homes and the Church of England Committee for Homes and Hostels have coalesced as one organisation. For some years Miss Rose Merivale, as Hon. Secretary, and Mr. A. B. Littlejohn, as Hon. Treasurer, with an influential Committee, had carried on the fine work of the Church of England Homes and Hostels and many hundreds of children have benefited by their good and self-denying work; while during a long period of years the Church of England Homes, much earlier in the field, have been doing their own important work, at the Glebe, at Pennant Hills and at Carlingford. Mr. A. E. Finch is the Hon. Treasurer and the members of the Committee, chiefly ladies, have taken an intense interest in their noble work; and what I say is that the Hon. Clerical Secretary, the Rev. Robert Rook? For a long period of 17 years Mr. Rook has carried on his great social and spiritual work, which the happy amalgamation will not make lighter. Many hundreds of children, young people, and women, have been richly benefited. The Synod of the Diocese now hears with pleasure of the forward movement involved in this important amalgamation.

Constitution for the Church in Australia.

Passing on to matters of wider interest, the President referred to the matter of the proposed Constitution for the Church in Australia.

"Let me say at once that the good statesman-Bishop, whose death has moved us so deeply, had an open, a fair, and a conciliatory mind, and would have helped the Church greatly to perfect such instruments, the shaping of which he took so great a part. There have already, from unexpected places, been expressions of satisfaction with the action taken by this Synod in causing further consideration to be given to the momentous subject of the new Constitution, and probably you all will share with me the opinion that the Diocese of Sydney, for the action it has taken, has been rashly and unjustly censured by some who will ultimately reap much benefit by our far-seeing action. They will then find that we can be as generous in the issue as we have been patient under provocation. The months of delay, during which we work for the attaining of greater benefit for the Church of England in Australia, are mere moments in the progress of change, in the life of the Church. Now I think it ought to be mentioned that after the Church in Sydney Diocese had given, and given constitutionally, certain counsel to the Consultative Committee, their Lordships the Bishops of the Dioceses of Australia and Tasmania, made certain additional proposals, and it was that action, and not the action of this Synod, which led to further delay; delay for which, I repeat, we have been blamed unjustly. I will even say that, in my opinion, but for that action taken after this Synod had dealt with the business constitutionally, the new Constitution would have been in operation to-day . . .

"It is known through the press by members of the Synod, that last month I received word from the Archbishop and Primate that at the request of the Australian Bishops, His Grace will summon a second Constitutional Convention, to meet during October next year."

The Question of Divorce.

The Bishop was equally emphatic with regard to the existing serious relaxation in this Country of the Christian Law of Marriage, the continuance of which cannot but do much harm to our nation.

The originators and supporters of the Divorce Extension Bill in New South Wales, a Bill which became an Act of Parliament in 1892, were, many of them, able and warm-hearted men, I am sure that they meant well. Some, undoubtedly, harsh and hard circumstances, where relief could not be obtained under the then existing law, led by their well-intentioned efforts to the legislation they desired.

It is now obvious that their action has resulted which they did not foresee. For it is my opinion that if these men could have known what we now, after thirty-eight years of its operation, see and know, regarding the numbers and causes of Divorces, they would have hesitated and held their hands. If it had been possible for them to have the knowledge we now have they would probably have considered that their action would create more unhappiness than it would remedy. One sorrow for the innocent children. I is my opinion that the present facile methods of approach to the Divorce Court are a serious menace to the well-being of the Country, and I consider this occasion a right occasion to say so. The number of divorces absolute, made in the Divorce Court of New South Wales is appalling.

I believe that in the majority of cases they are the result of collusion.

Moreover, as to the effect upon public opinion, I sometimes wonder whether due consideration is given to the unquestionable fact that the enactment and existence of a law creates its own atmosphere, and the atmosphere of legal divorce is pernicious.

We must not think that the Divorce Extension Act of 1892 did no more than increase the facilities for obtaining divorce; it did much more; it has been much more mischievous than that; for in reality it has given national sanction to the contractual view of marriage, and the contractual view of marriage is a low view of marriage; it is not the view of the Church . . .

It is, of course, known to every Clergyman, and probably every member of this Synod, that "The Bishops of the Province will not give permission for the use of the form of the Solemnization of Matrimony in the case of a divorced person whose partner is still living.

Observance of Good Friday.

The Bishop followed with some clear and unmistakable words regarding the non-observance of the Lord's Day and the integrating influence of Sunday desecration. By easy sequence he passed on to the question of Good Friday and its due observance, noting by way of reference, for example, that on the 24th day of last April I read this announcement in the press:

"In view of the semi-religious nature of the Commemoration of Anzac Day tomorrow, the Council of the Royal Agricultural Society decided yesterday to close the Show during the morning. The gates will be open to the public at 1 p.m."

Do we gird at these gentlemen, the members of the Council, for this? On the contrary, we label them "Highly Commended." But we want them to deserve the Blue Ribbon.

When shall we see an announcement in the press something like this:

"Owing to the nature of Good Friday; owing to the fact that it depends upon the date of Easter, and that Easter is a movable Feast; and that if Good Friday occur in March, the Show is held in March, and in April, in April; and inasmuch as certain intelligent people hold that indisputably the Show authorities thus exploit the Church; and inasmuch as Good Friday is a unique day in the Church's Calendar, as being the anniversary of the day of the death of the Saviour of the World, Who rose from the dead; and further realising the fact that the consciences of many thousands of thoughtful citizens are offended by the Show being open on that day, the Council of the Royal Agricultural Society has decided by a considerable majority that in future the Show shall be closed for the whole of that Sacred Day. The gates will be open to the public at the usual hour on Saturday morning."

The rest of the Presidential Address was given up to the proposals to come forward in the form of a consolidating ordinance with reference to St. Philip's Glebe "Remainder"; the question of Church Schools, and the provision of men for the ministry; the illegality of Requiem Masses, which we print elsewhere in our columns, and then warm words of appreciation to the various officers of the Diocese and Church House, ending with: "We know something of the preciousness of our Divine Lord Whom the Father

sent into the world; we know something also of the presence of the Holy Ghost, the Very Spirit of God, and how He was with the Apostles and the Church of their day. Is not that a remarkable expression in the Collect for Whit Sunday—'Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His Holy comfort; through the merits of Christ Jesus our Saviour?'

"May He 'Keep far our foes, Give peace at home; Where He is 'Guide, no ill can come.'"

Requiem Masses.

The Bishop Coadjutor of Sydney speaks out!

IN delivering his Presidential Address at the recent Synod of the Diocese of Sydney, Bishop D'Arcy-Irvine stated, with no uncertain words, that Requiem Masses had no place in the Formularies of the Church of England.

The Book of Common Prayer, in its interpretation of the Holy Scriptures, and its statement of the faith and doctrine of the Church concerning those who have departed in the true faith of God's Holy Name—"the spirits of them that depart hence in the Lord"—says that they live with God, and that "The souls of the faithful after they are delivered from the burden of the flesh are in joy, and felicity." The Book of Common Prayer has the words in "a Prayer for a sick child," "That if it shall be thy pleasure to prolong his days here on earth, he may live to thee, and be an instrument of thy glory by serving thee faithfully and doing good in his generation, or else receive him into those heavenly habitations where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity," and further, our beloved Church blesses God's Holy Name for all His servants departed this life in His faith and fear, beseeching Him to give us grace so to follow their good examples that with them we may be partakers of His heavenly kingdom. The practice and doctrine of Requiem Masses implies the doctrine of purgatory; the doctrine of the Anglican Church as expressed in the Book of Common Prayer concerning the departed in "Purgatory" are the poles asunder, and from cover to cover the Book of Common Prayer has no place for what are called "Requiem Masses." In his well-known work on the Prayer Book, Bishop Alfred Barry states, concerning the title Mass—

"It was dropped in 1552 and has never since had any authoritative use in the Church of England."

A "Requiem Mass" purports to be the offering then, at the time it occurs, of the sacrifice of Christ, for the dead—for the repose of the soul of the departed Christian, or departed Christians. A Church where the Priest may purport to do this is not the Church of England. A Church whose doctrine concerning the state of the departed Christian, fits in with the notion that such action of the Priest can bring relief or release to the departed soul, is not the Church of England. Not only is there no place for it in the Book of Common Prayer, but the strongest words in repudiation of it are used in Article XXXI., to which every Clergyman of our Communion has set his name and signature. I will quote the Article:—

Article XXXI., Of the one Oblation of Christ finished upon the Cross.

"The offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, 'The Priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits.'"

"Requiem Masses" are in direct contrariety to the plan and emphatic statements both of the Articles and also of the devotional language of the Book of Common Prayer.

They are repugnant to Anglican theology, they are repugnant to Anglican authority, they are repugnant to the Anglican Liturgy and worship. From the fable or deceit or folly, call it which you will, come the practice and the doctrine of Requiem Masses. "May God preserve evermore His true, His faithful, His Apostolic Church of England."

We should know victory in hard circumstances, not by getting out of them.—Pastor Mallis.



The Rev. H. D. Bagot, B.A., Chaplain Toc H. Diocese of Manchester, and recently curate of St. John's Church, Darlinghurst, Sydney, has been appointed Minor Canon of St. George's Cathedral, Perth, W.A.

The Rev. C. E. Storrs, M.A., assistant master, Malvern College, Worcester, England, has been appointed chaplain to St. George's College, within the University of Western Australia, Perth.

The Rev. Canon Hyde, of St. George's Cathedral, Perth, and now associated with the S.P.G. in London, and the Rev. P. V. Henn, of Havant, Hants., have been appointed Commissaries in England to the Archbishop of Perth, W.A.

The Rev. A. A. Mutton, who has been attached to the parish of St. Paul, Redfern, for upwards of three years, has relinquished his work there in view of Archdeacon Boyce's retirement. Mr. Mutton is at present at Tamworth, N.S.W.

The Rev. R. D. Peat, M.A., B.D., has begun his work as locum tenens of the parish of Albury, N.S.W. For a couple of years Mr. Peat has been on the staff of All Saints' College, Bathurst, and prior to that appointment was in the Diocese of Ballarat.

The death of Mr. Robert Rae removes a stalwart from the parish of Benalla, Victoria. He was one of the early trustees of the Holy Trinity Church. Born in the parish 67 years ago, he never left the district and was held in the highest esteem.

Mrs. Ash, wife of the Bishop of Rockhampton, Queensland, returning from London per the s.s. "Moreton," passed through Sydney on October 13th. Mrs. Ash spoke inspiringly of the Mothers' Union Conference, held in London at the time of the Lambeth Conference.

The Rev. F. G. Masters, M.A., formerly of the Dioceses of Adelaide and Melbourne, has been appointed vicar of St. Mary's, Albury, London. The church will now become the special locale of the Lay Readers' Association. Mr. Masters' experience in Australia will, doubtless, greatly help him.

The Rev. C. A. Lucas, rector of St. John's Church, Darlinghurst, accompanied by Mrs. Lucas, arrived back from England by the "Ceramic" on 5th October. In their holiday abroad they were able to visit Italy and France, together with excellent opportunities for touring in England and Scotland.

Miss Constance Milson, a trained student of St. Christopher's College, Blackheath, London, has been appointed by the Archbishop of Melbourne as organiser of Sunday School work in the diocese, under the Diocesan Director of Education. Miss Milson begins her work in the new year.

The Brisbane Church Chronicle records with interesting details, information regarding Mr. Arthur Flack, who has been a chorister of St. Paul's Church, Roma, Queensland, for 55 years. Mr. Flack was born in Chelsea, England, 75 years ago. Except for illness, he is never absent from the choir.

The Rev. T. Quigley, M.A., now in England on furlough, has resigned the rectorship at St. George's, Hobart, owing to his appointment to a living in England. Mrs. Quigley and family leave Sydney next month to join him, where he begins his new work on 1st December.

In one of our overseas exchanges there was an excellent photograph of the Bishops passing into Westminster Abbey for the closing service of the Lambeth Conference. We noticed in the picture the Archbishop of Melbourne, followed immediately by the Archbishop of Brisbane, and the Archbishop of Perth.

A suggestion has been made to the effect that a memorial of the life and work of the late Canon Davies should be placed in St. James' Church, Toowoomba. Such a proposal, says the Brisbane Church Chronicle,

if carried into effect, would undoubtedly receive practical help from a very wide circle of friends.

The Rev. Dr. Elkin, of the parish of Morpeth, N.S.W., has been welcomed back after some months spent in anthropological research in wild Australia. But his return is only for a few weeks. He will then go back to complete his enquiries into the life, history and habits of Australian Aborigines, returning finally to his parish in January next.

The Litany Desk in the Cathedral, Warragatta, presented by the Ladies' Guild, in memory of Mrs. T. H. Armstrong, their beloved president, 1902-1922, has been unveiled and dedicated by Canon Wray. The desk, which is of Tasmanian oak, the design matching the main furnishings of the Cathedral, is a fine specimen of local skill.

The Rev. M. O. Davies, M.A., brother of the Ven. Archdeacon Davies, M.A., B.D., who has been acting as locum tenens of St. George's, Hobart, returned to his parish of Mooropoo, in the Diocese of Bendigo. Several years ago Mr. Davies was a missionary in South America, under the South American Missionary Society.

Grafton Cathedral, N.S.W., has been further enriched by a beautiful memorial gift from the Barnes family, consisting of a silver and glass communion service for the Side Chapel. The service consists of chalice and paten and bread box in silver and two glass cruets, and the whole is in loving memory of Helen G. Barnes, and to the Greater Glory of God.

The Administrator of the Diocese of Goulburn, writing with regard to the Ven. Archdeacon Bryant, remarks: "I have visited Archdeacon Bryant several times recently, and found him cheerful and hopeful of recovery. He is in St. Luke's C. of E. Hospital undergoing special deep-ray treatment. We have conferred upon all matters of importance relating to diocesan affairs, and have always found a common mind."

The death of Prebendary Sanders, who was from 1909 till 1924 Archdeacon of Exeter, England, removes one who had been for 49 years associated with the Diocese of Exeter. He was a man of keen business ability and great vigor in his work of Archdeacon, taking special care of church property and buildings. A journey to America and Australia in 1920 greatly impaired his formerly vigorous health. Prebendary Sanders was brother-in-law of Dr. H. C. McDouall, Synodman, of the Parish of Turramurra, Sydney, and keen C.E.M.S. worker.

The Rev. J. R. Weller, M.A., assistant superintendent to the Missions to Seamen, London, and lately Chaplain to the Missions to Seamen in Melbourne, has been appointed Chaplain Superintendent of the Mercy Mission to Seamen, at Liverpool. Mr. Weller has seen much of the world. He went out to Canada and U.S.A. with his mother when a young man and worked as a lumber jack. Returning to England, he took his degree at Cambridge. His mother lives at Staplehurst, Kent, and is a great supporter of the Colonial and Continental Church Society.

The headmistresses and scholars of many Church Schools in Melbourne are raising a substantial sum of money to help Miss Florrie Finn, who has been for a number of years a well-known elocution teacher in many of our Church Schools, recently lost her eyesight and is now a patient in the Austin Hospital. Miss Finn, in addition to her elocution work, was a keen Church worker, and until last year, was very interested in Sunday School work at St. Columba's Church, Hawthorn. Prior to her illness she was studying for the Th.A. examination, and, in spite of failing eyesight, persevered, and when the time for the examination arrived, dictated her answers and succeeded in passing with Honours.

The Bishop of Grafton (Dr. Ashton), writing to his diocese regarding his tour in England, subsequent to Lambeth, says:—"To-morrow we make our way to North Lincolnshire, and there I am to preach on Sunday morning, August 17, at Messingham, where the Rev. G. E. Ure, whom many will remember in South Grafton, is the rector. I shall preach in the adjoining big town, Frodingham, that night. Then we go North, and we shall spend a day or two with the Rev. David Moir, who was vicar of Coramba, N.S.W., a few years ago, at Alyth in Perthshire, and we shall make our way back through Carlisle and the Lake District to Birmingham."

The Rev. L. E. Cartridge, who recently joined the staff of the Melanesian Mission, writes of his work: "One has been kept fairly busy with medical work, and especially so when there have been cases of pneumonia. I have had some half-a-dozen or more cases to take care of at different times. Our presence on the island is becoming widely known, and natives from coastal villages on the mainland of New Britain, from the river Adi, thirty miles away, and from the Itoe, sixty miles away, as well as others nearer, come for medical treatment. Then just prior to my leaving I had requests from two widely separated villages for a teacher to be sent. Of course, one can do nothing but keep in touch with these places at present, because we have no more teachers to send."

Much sympathy has been extended Mr. H. Hibble who, while collecting the rents of the St. Philip's Glebe Property, in Sydney, was sandbagged and robbed of about £200. Mr. Hibble is a devoted Churchman, a member of Synod and the Executive Committee of the Church Missionary Society and the C.E.M.S. In intimating to the Sydney Diocesan Synod, which opened the same day, the president, the Rt. Rev. the Bishop Coadjutor, complained that such acts of violence were taking place too frequently, not only in Sydney, but all over Australia. "I know members of synod will express their sense of disgust that such acts of violence should be possible in a civilised community," added the president. On the motion of Mr. H. Minton Taylor, it was agreed to convey the sympathy of the synod to Mr. Hibble.

English "As She is Spoke."

"Where is the best English spoken?" (asks a "Morning Post" contributor). This point has never been settled satisfactorily for me, although many years ago, when I had been lecturing in a small village outside Newtown, in Montgomeryshire, the village tailor told me, after disparaging my own poor tongue, that up there was the only district where they spoke good English, and now a correspondent wonders whether I can understand English from the following:—

Two labourers on a farm bordering on Wilts and Gloucester fought together. One struck the other what proved to be a fatal blow, and was tried for manslaughter. His employer gave evidence and said:—

"Man's an innocent man. 'Cos why? 'Cos—If 'e'd not a 'titten 'e, 'e'd a 'titten 'e. And if 'e'd a 'titten 'e stead o' 'e a 'titten 'e 'e'd a killen 'e, stead o' 'e a killen 'e."

The Bishop of Tanganyika, Dr. G. A. Chambers, writes:—As I came through Dar Es Salaam, the seat of the Government of Tanganyika, it was a pleasure and a surprise to receive from the Director of Medical Services the following letter: "I have the honour to forward for your information extracts from a recent report made by the Medical Officer, Dodoma, on the leper settlement at Makatopora, and to thank your Church for all they have done to improve the conditions under which these unfortunate people live."

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There are so many articles about the Home that can be made more attractive by giving them a coat of Sevac—Furniture, Floors, Stoves, Shoes, Bags, etc. It is so easy to brush on that brightening up the Home becomes a pleasure. It dries so quickly that there is no inconvenience

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God often comes to visit us, but generally we are not in.—Abbe Roux.

"I am with you always."—Christ.

OCTOBER.

25th—St. Crispin's Day. He was the shoemaker's Saint. "Whatever thy hand findeth to do, do it with thy might."

26th—Agincourt, 1415.

26th—19th Sunday after Trinity. In the Collect for the Day we acknowledge our inability to please God in our own strength, and pray for the Grace of His Holy Spirit, both to guide the understanding by His light, and rule the conscience by His authority.

28th—St. Simon and St. Jude. The teaching of this day is of the spiritual temple. It was by intentional confusion of the material with the spiritual temple that Christ was condemned by His enemies. It is not possible for everyone at the moment to perceive the importance of the spiritual body over the material. "This, too, too sordid flesh" asserts itself with the best of us. But Christ builds within us His spiritual temple, which never decays nor fails.

29th—Bishop Hannington martyred, 1885.

NOVEMBER.

1st—All Saints' Day. This is the bright and white day of the year, for we rejoice in the happiness of those who have finished with this place of trial and failure, and are for ever with the Lord. They need none of our intercessions, but they do pray for us with our fail.

2nd—20th Sunday after Trinity. When we pray for preservation by God's goodness from all that may hurt us and further ask Him to so work in us that we shall shew forth His glory and grow to the perfection He ordains for us.

5th—Gunpowder Plot, 1605.

Landing of William at Torbay, 1688.

6th—Church Association founded, 1865.

Next issue of this paper.



TO AUSTRALIAN CHURCHMEN

Some Implications of the Lambeth Conference.

WE intend in the next few issues of our paper to give our readers a few observations on the implications of the findings of the Lambeth Conference, contained in their reports.

1. The Christian Doctrine of God.

This subject has had a prominent place in the Encyclical Letter, and is based on the Report of which that brilliant scholar, the Archbishop of Armagh, is chairman.

The Report is a compact piece of profound and lucidly expressed thought and should be carefully read by all thoughtful Churchmen in order that they may get an enlarged knowledge and a clearer comprehension of the creative process by which GOD prepared the world for the coming of Christ.

Christian Idealism.

We all believe in the existence of GOD. We accept that fact without question. Our thoughts about GOD colour the whole of our life and action. GOD is Sovereign in His world. He reigns. He must be obeyed. He is

perfect in wisdom and knowledge. His will is supreme. A man who breaks it will be broken by it.

Yet GOD who is Sovereign is also Servant. He seeks the man He made and governs. To achieve this GOD became man and dwelt among us. The life of Jesus Christ shone out in a new light as men came to believe in Him as GOD. He revealed the glory of His perfect manhood and the love of His Father. He shared in the world's suffering by His self-oblation on the Cross. Jesus Christ is GOD. This great fact in our Creed is the most stupendous fact of history, the mainspring of the new era He brought, and the promise of the perfect day of human life. In Christ GOD came out of the mystery which surrounded Him and appeared in Jesus. Looking up to the Throne of the universe we now see, not GOD so awful as to inspire fear and dread, but "the Lamb as It had been slain," with the rainbow of mercy round about the throne.

Intellectual Honesty.

We are enjoined by our Lord to love GOD with our minds as well as with our affection. There is a great need in our Church for both clergy and laity alike to fearlessly face the new position which scientific thought and discovery seem to be revealing to us. We believe that modern science has given to us a sense of awe and reverence before the sublimity of a Creator, Who is, not only the cause and ground of the universe, but also immanent and active within it. It is imperative for the Church to decide what attitude she is going to take to meet the demands which this new knowledge brings and to try and bring together both the new outlook upon nature and the larger conception of it and God's creative activity in it. Christianity is emerging from the discipline which science gives stronger than ever to redeem and to inspire.

Life's Great Need.

What is the effect of this idea of an Immanent GOD in life? It brings back into life the element of wonder. It opens the way to heights of enlarging knowledge and Christian character.

Christ's life is an ideal to follow. His meekness, His sympathy, His abhorrence of sin and hypocrisy, His passion for God's will, His spirit of sacrifice crowned upon the cross. This ideal of life opens up great possibilities of achievement and makes our eternal destiny.

This faith in Jesus Christ gives us a knowledge that satisfies. God was in Christ reconciling the world unto Himself. Believing so in God, we can feel sure and confident amid all the speculations of philosophy and theology.

This faith has produced the noblest manhood and womanhood and is the only hope for a purer and happier world.

The Need of Missions.

The Report brings out clearly the mind of the Church regarding the religions of the non-Christian world. The various religions of the primitive peoples as well as of older races show that GOD has not left Himself without witness. The truths which these various religions contain are only "broken lights" which can never redeem and save. They are inadequate to meet the problem of human sin and can only be superseded by the glorious gospel of the redeeming love of Christ. The majesty of God in Islam, the high moral standards and profound thought in other eastern religions are only ap-

proaches to the truth of GOD revealed in Christ, through whom all men may enjoy access to the Father in spirit. They need a full gospel which the Church alone can give them.

False Conceptions of God.

Many of the imperfect conceptions of God may be traced to the belief in the equal authority of all parts of the Bible. We believe the Bible shows a progressive revelation of God. There is much in the Old Testament which we, with our fuller knowledge of the conditions under which it was written, cannot accept in its LITERAL sense. Christ has widened all its implications. At the same time we stand firm to the statement of our Articles. "The Old Testament is not contrary to the New, for both in the Old and New Testaments everlasting life is offered to mankind by Christ." Can there be any higher revelation of the redeeming work of Christ than the 53rd chapter of Isaiah?

At the same time the test of all truth must be the mind and the spirit of Christ. What He thought and did GOD is. The New Testament gives us that full revelation of GOD in Jesus Christ.

Knowledge and Worship.

Knowledge about GOD is of doubtful value apart from the expression of that knowledge in WORSHIP. The quality of worship depends on the idea of GOD which is in the mind of the worshipper. Worship must be in spirit and in truth. The two great Sacraments were provided whereby two means of access to spiritual reality are assured. In Holy Baptism the recipient really becomes a member of the Body of Christ, and in the Eucharist the worshippers commemorate, present and claim their part in the Sacrifice made once for all upon the Cross.

The Conference strongly condemns the tendency by some within the Church to limit the presence of Christ to the Eucharist or within the Eucharist to the elements themselves. They consider this very dangerous doctrine. We are glad to have this very definite pronouncement made by the Bishops, we would earnestly wish that they see to it that such Doctrine is neither taught nor practised in Church.

We agree that the Eucharist is the climax of corporate Christian worship, but we would also remind ourselves of the presence of the Risen Master at all times and where two or three are met together in His Name. The need of a large variety of expression in Christian devotion is apparent, for where the Spirit of the Lord is there is liberty.

Home Missions.

The tasks of the Melbourne Home Mission Fund are set forth as:—

- "To set the hearts of the clergy free from the cares of poverty;
- "To give comforting ministry of Word and Sacrament to the sick in our hospitals;
- "To give sympathetic schooling to little children in our free kindergartens;
- "To smooth the path of the veteran clergy and their widows;
- "To entertain seamen in cheery mission on shore;
- "To welcome newcomers;
- "To advance the whole work of the Church."

Cultivate forbearance till your heart yields a fine crop of it. Pray for a short memory as to all unkindness.—Spurgeon.

The Lambeth Conference.

Further Resolutions.

V.—The Ministry of the Church.

The Supply and Training of Men for Holy Orders.

61. Inasmuch as the ministry is the gift of God through Christ and is essential not only to the being and well-being of His Church, but also to the extension of His Kingdom; and inasmuch as our Lord taught us to pray for its increase, the Conference expresses the hope that regular and earnest prayer for the ministry may be offered, and teaching about vocation may be given, throughout the whole Church both at the Ember seasons and at other times.

The Conference is convinced not only that it is the duty of the Church to foster vocation to the ministry, but that it behoves every clergyman, schoolmaster, parent, and indeed every Christian man and woman to seek out and encourage signs of such vocation.

62. While recognising with gratitude the support given in recent years to funds which assist the training of candidates for the ministry, and while believing that those who have heard the call should exercise all possible self-help in responding to it, the Conference places on record its conviction that it is the privilege and duty of the Church to find, when necessary, the means for the training of those whom God has called.

63. In view of the rise in the standard of education and of the constantly increasing opportunities of University training, the Conference deems it important that candidates for Holy Orders should in most cases be graduates of a University as well as properly trained in the special studies which belong to their calling.

The Conference expresses the hope that the Church will take every opportunity both for seeking and for training candidates in new Universities which have been established in great cities and elsewhere. With a view to promoting theological study in these and other Universities, the Conference recommends that, where the conditions allow, the Church should establish theological colleges in close connection with Universities, and should join with the representatives of other Churches in establishing theological faculties in them.

64. In the matter of special preparation of candidates for the ministry, the Conference regards a competent knowledge of the Bible, of Christian worship, history, theology and morals, and pastoral work, together with training in the devotional life, as of the first importance. To this should be added instruction in reading and preaching. Beyond this we are anxious not to overload the curriculum of our theological colleges, but we believe it to be advantageous that students should be given such elementary instruction in psychology, the art of teaching, social economics and other studies bearing upon their life-work as will encourage them to maintain their interest in these subjects after ordination. We express the hope that greater efforts will be made to stimulate the intellectual and spiritual life of the clergy, especially in the earlier years of their service.

65. The Conference, for reasons given in the Report of its Committee on the ministry cannot recommend a widespread adoption of the proposal

that men of mature age and assured position might be called by authority, and, if willing, ordained to the priesthood without being required to give up their present occupation. But while declaring that ordination to the priesthood involves full and lifelong service, not to be made subservient to any other interests, it sees no insuperable objection to the ordination, with provincial sanction and under proper safeguards, where the need is great, of such Auxiliary Priests.

Further, in order to meet the present pressing need, the Conference would not question the action of any Bishop who, with the sanction of the national, regional or provincial Church concerned, should authorise such licensed Readers as he shall approve to administer the chalice at the request of the parish priest.

The Ministry of Women.

66. The Conference wishes to insist on the great importance of offering to women of ability and education, who have received adequate special training, posts which provide full scope for their powers and bring to them real partnership with those who direct the work of the Church, and genuine responsibility for their share of it, whether in parish or diocese; so that such women may find in the Church's service a sphere for the exercise of their capacity.

67. The Order of Deaconess is for women the one and only Order of the ministry which we can recommend our branch of the Catholic Church to recognise and use.

68. The Ordination of a Deaconess should everywhere include Prayer by the Bishop and the Laying on of Hands, the delivery of the New Testament to the candidate, and a formula giving authority to execute the office of a Deaconess in the Church of God. Such ordination need not be at the Ember seasons, and should not be combined with an ordination of Priests or Deacons, but should always be held in the face of the Church.

69. The Conference reasserts the words in Resolution 49 of the Lambeth Conference of 1920, viz.:—"The office of a Deaconess is primarily a ministry of succour, bodily and spiritual, especially to women, and should follow the lines of the primitive rather than the modern Diaconate of men." It should be understood that the Deaconess dedicates herself to a lifelong service, but no vow or implied promise of celibacy should be required as necessary for admission to the Order.

70. Under the sanction of the Province, the Bishop may, on the request of the parish priest, entrust the following functions to the ordained Deaconess:—

- (a) to assist the minister in the preparation of candidates for Baptism and for Confirmation;
- (b) to assist at the administration of Holy Baptism by virtue of her office;
- (c) to baptise in church, and to officiate at the Churching of Women;
- (d) in Church to read Morning and Evening Prayer and the Litany, except such portions as are reserved to the Priest, and to lead in prayer; with the licence of the Bishop, to instruct and preach, except in the service of Holy Communion.

71. The Conference recommends that Bishops give commissions to women of special qualifications to speak

at other than regular services, or to conduct retreats, or to give spiritual counsel.

72. Every stipendiary woman-worker, whether parochial or other, should receive formal recognition from the Bishop, who should satisfy himself not only of her general fitness, but also that an adequate stipend is secured to her with provision for a pension, and that she works under a definite form of agreement.

The Ministry of Healing.

73. (a) The Conference commends to the Church "The Ministry of Healing" (S.P.C.K., 1924), being the Report of a Committee set up in accordance with Resolution 63 of the Lambeth Conference of 1920.

(b) Methods of Spiritual Healing, such as Unction or the Laying on of Hands, should be used only in close conjunction with prayer and spiritual preparation.

(c) There is urgent need for co-operation between clergy and doctors since spiritual and physical treatment are complementary and equally necessary for true well-being.

(d) Seeing that the ministry of the Church is a ministry for the whole man, it is of the utmost importance that the Clergy should equip themselves for a fuller understanding of the intimate connection between moral and spiritual disorders and mental and physical ills.

Church Overseas.

Sunday School Decrease.

Mr. Ernest H. Hayes, the well-known Sunday School authority, says the decrease in the attendance of children at the Sunday Schools in England is not as bad as some would make out. He says:—

"According to the official figures published in the annual report of the National Sunday School Union last year, there was a decline in day school membership of 335,000 in the seven years 1921-1928, but during the same period the Sunday School statistics of eighteen denominations (including the Church of England) show a decline of only 270,000. The truth probably is that whatever may be the actual loss in any particular year or span of years in any one denomination, when the whole position is surveyed it is nothing like so depressing as some would imagine. Furthermore, the actual attendance at Sunday Schools (which is a much more vital matter than the mere membership roll) has actually increased in 1927-1928 from 67 to 70 per cent. Considering the deplorable change in the practice of Sunday observance, the way that Sunday Schools are holding their own is surely most encouraging. Sunday School teachers, lift up your hearts."

In a Sentence.

The Bishop of Sheffield's appeal for £100,000 for Church extension in the diocese is making great headway. New Church buildings are required for the increasing population.

The donor of the £60,000 for the renovations of St. Mary's, Redcliffe, Bristol, is Lord Dalverton. Recently he gave £50,000 to Guy's Hospital.

The preparatory work in connection with the extensive repairs needed at St. Asaph Cathedral, which are estimated to cost £14,500, is now well in hand. A national appeal for the necessary funds is being launched, and the Dean of St. Asaph has drawn up a special prayer for Divine blessing on the work.

A portrait of the late Prebendary Webb-Peeploe, painted by Mr. Robert Swan, has just been presented in his memory to Pembroke College, Cambridge.



NEW SOUTH WALES.

SYDNEY.

St. Andrew's Cathedral.
Installation of New Organ.

Described by English experts as being one of the finest cathedral organs in the world, a new instrument imported from England a year ago was opened at St. Andrew's Cathedral on Sunday, October 12.

Mr. T. W. B. Beckett, F.R.C.O., the Cathedral organist, played gracefully throughout the service. The accompaniment to the anthem, "Hail Glistering Light" (Martin), which was sung by a large choir, showed off the fine qualities of the instrument, which is of three manuals, and excellent tone.

Dean Talbot preached a sermon appropriate to the occasion. His text was "Praise Him with stringed instruments and organs" (Psalm cl-iv). "From the earliest times," said the Dean, "music has been the handmaid of religious worship. Thus, in the temple services at Jerusalem, the praises of the congregation of Israel were led by a choir and orchestra. It was quite foreign to the thought of the Hebrew to make a distinction between the secular and the sacred for to him all life was to be lived to the glory of God. With the invention of the organ, however, in the early centuries of the Christian era, this instrument superseded all others in the accompaniment of Christian worship, not because it was regarded as more sacred than other instruments, but because of its comprehensive character—it is practically an orchestra in itself—and because of its great range of effects, enabling it to express every kind of emotion.

"The organ, which is played to-day in our services for the first time, is one of which any cathedral could justly be proud," added the Dean. "The organ is an asset not only to our cathedral, but to the whole musical world here. Music is one of the great international assets of the race, for overflowing all the barriers of country, class, and age, it speaks a universal language."

Ladies Home Mission.

The quarterly report of the Ladies' Home Mission just issued, states that supporters

of the work have been so generous with gifts of garments that so far the number is 2,392 for this year, and besides these 379 have come in made from material bought with our own funds. Consequently we have been able to send much better supplies to the Mission Zone parishes and to help several others in a small way. Many churches outside the city bounds are finding it exceedingly difficult to cope with the distress of their people, and we have assisted some of them with a few of their extreme cases. A wonderful lot of used clothing has passed through our hands. To date 53 sacksful have been sent from Church House and 2,554 garments given to individuals.

The annual service and corporate communion of the Union and its members and workers, takes place in St. Andrew's Cathedral on Friday, October 24. The Dean will be the preacher. L.H.M.U. Leaders, in this connection are planning a Direct Giving Appeal. Increased funds for their various activities are necessary if we are to fulfil the objects of the L.H.M.U. One of these is to support Deaconesses in the Mission Zone parishes. Never was the influence of Christian workers more needed there than in these sad days when of many it may be said "Hope deferred maketh the heart sick." Perhaps never again will there be the same opportunity of winning those people for Him who "was a man of sorrows and acquainted with grief." Will you help us to stand by those who are seeking to win the women and children for Him?

Deaconess Institution.

We draw our readers attention to the annual Sale of Work of the Deaconess Institution in the Chapter House, Sydney, on Friday, October 31, from 12 noon to 7.30 p.m. The official opening by Lady Game will be at 3 p.m. Luncheon for business people will be served at 12 noon. The proceeds of the Sale are in aid of Deaconess House activities and the Deaconess Children's Home at Strathfield. The work of Deaconess House includes the training of women for parochial work, also for the Bush, Religious Instruction in Schools, and for Foreign Service.

The difficult and needful work of the Children's Court, Helping the Immigrants who have come into our land, Holding Services in

Factories, at Mother's Meetings, and conduction Bible Study Circles, etc.

St. Catherine's Girls' School.

St. Catherine's School for Girls, Waverley, is the oldest school for girls in Australia. It was founded 74 years ago by Mrs. Barker, wife of Bishop Barker, for the education of the daughters of the clergy. Now its doors are open for all girls. Lately there has been formed in connection with the school a Parents' and Friends' Association, to serve in the interests of the school. On Saturday September 27, they organised their first effort on behalf of the school, in the form of a fete. It took place in the grounds of the school. Lady Game performed the opening. There was a large attendance, a very successful function eventuating.

St. Mark's School House, Darling Point.

The Rev. George MacArthur, an early incumbent of St. Mark's Parish, Darling Point, started a Sunday School and afterwards a day school in the early 'fifties in connection with the work of his parish. The old school building, which stood as a landmark for many years at the corner of New South Head Road and Herbert Street, nearly opposite Darling Point Road, was recently demolished. The building has been re-erected at the rear of the old site, and to preserve the school building for future use it was taken down stone by stone and slate by slate. The materials in this 70-year-old building were found to be in a splendid state of preservation, and were again used. The building now contains accommodation for more than 100 boys, apart from the teaching staff. Ample cloakrooms and lavatories have been provided, also caretaker's quarters, with living-room, bedroom, kitchen and bathroom complete, have been built in connection with the scheme. The additions have been carried out in the Gothic style similar to the old building, and the whole of the old materials, including school fittings, have been re-used as far as possible.

NEWCASTLE.

St. Mary's, West Maitland.

The 70th anniversary of the festival of St. Mary's Church, West Maitland, was celebrated towards the end of September. It was a most encouraging event. The rector says:—"The excellent music at the recital, the fine attendance and friendly spirit at the garden party, the beauty of the church decorations, the thoughtful and helpful sermons of the Dean and Rev. A. Killworth, all contributed to a worthy observance. Mr. Killworth was most touched by the warmth of the welcome he received from his old parishioners, while they were pleasantly surprised to see him so well and virile."

BATHURST.

The Bishop's Doings in England.

Dr. Crotty writes to his diocese:—"It is so long since I wrote to you that I have forgotten where I left off my story. In the middle of June I went to Southampton to preach at a great To H gathering. On June 20 the London meeting of the B.G.S. was held. Then came a hurried visit to the Continent to preach at Antwerp. On Wednesday, June 25, we all attended the great service at St. Paul's to mark its re-opening after its five years of restoration. It was, of course, a most wonderful and moving service. The King and Queen were present and the Bishop of London preached. Then came a visit to Chichester, where I stopped at the Palace with my friend, Bishop Bell, and addressed a vast gathering of women under the auspices of the Mothers' Union.

Writing with regard to the Lambeth Conference, the Bishop remarks:—"

The great Conference is in its last fateful days, and before you get this you will have learnt from your newspapers the main results at least of its deliberations. Our sessions are in camera and I am not allowed to write of what has transpired till the Encyclical is published on August 10. It has been a long time—five weeks of it—and an anxious time, and we have approached the difficult and tremendous issues on which we have been called upon to decide. But there has been, on the whole, a remarkable atmosphere of fellowship, and we have made decisions of real and vital importance. I must wait, however, till I return to you before I can write at length upon what has been done. We met in the first week in Plenary Session. Then came a very heavy fortnight in committee, and now for the last fortnight we have been in Plenary Session at Lambeth once again.

Diocesan Synod.

The Synod of the diocese meets in Bathurst on November 4. The Bishop will have re-

turned from Lambeth and, doubtless, will have much to say regarding the Conference and its findings. The Cathedral festival is timed for the same week. There will be Sunday, November 2—Corporate Communion, 7.30 a.m., at which the Bishop of the Diocese will be the Celebrant; Children's Service, 9.45 a.m.; Holy Communion, 11 a.m.; Festal Evensong, 7.15 p.m., at which the Bishop will be the preacher. Tuesday, November 4.—The Bishop will meet the Clergy of the diocese at 2.30 p.m.; 8 p.m., Synod Service, music by Choir Boys, Preacher, the Bishop. Wednesday.—Synod meets at 10 a.m.; 8 p.m., Public welcome to the Bishop and Mrs. Crotty. Friday—3 p.m., the Ladies of the parish will welcome Mrs. Crotty at an afternoon tea.

GOULBURN.

Canberra Grammar School.

The Bishop of Goulburn has been fortunate in getting a letter in the London "Times," wherein he makes appeal for funds for the Canberra Grammar School. The Administrator of the Diocese writes:—"

This is the outcome of the debt on that building, which amounts to over £17,500. £12,000 of this is owing to the A.M.P. Society as a mortgage on the property; the balance is due to the contractor who built the school. The latter has been very patient for more than a year, but of course he ought to have his money. The School Council has cabled the Bishop telling him that at least £5000 must be got, or the church must lose the school, and his lordship has communicated this statement to the public through the medium of the "Times." It is not an easy matter to get a letter into that famous journal. Quite obviously the appeal has commended itself to the Editor. We believe it will also touch many in Australia, though in these days money is very scarce amongst those who are usually supposed to have it at call. The school is doing excellent work. I speak as a man who has a boy there, and who is well content that he shall stay there so long as the institution remains connected with the Church. I like the climate, the general atmosphere of school life, and I am satisfied with the progress the boys are making. I want to see its modern side developed on its present sound lines. There is a good sporting interest, but the school does not go to extremes in that direction; there is no worship of either goal or stumps. I think this school is going to be one of Australia's greatest Public Schools, and I am proud to be connected with it as a member of its Council.

VICTORIA.

MELBOURNE.

Diocesan Synod.

Synod has been summoned for November 10. It will be an important session. The Archbishop will speak on the Lambeth Conference and its work. The C. of E. Messenger states:—"

"It will be the first working Synod under our new diocesan, when both he and the diocese that he has been called to lead will be determining upon matters of policy. Several important reports of Committees appointed at the recent session will be presented, and, this being the first session of a new Synod, there will be the triennial election of the representatives in General and Provincial Synod, the Archbishopric Election Board, the Board of Patronage and the Panel of Tiers, as well as the usual annual elections to the Council of the Diocese and other Committees."

The Archbishop and Mrs. Head.

The Archbishop, writing from England on August 14, the Lambeth Conference having just concluded, states that he ought to be a better Bishop because of what I have learnt from my three hundred brothers during five weeks together at Lambeth.

Mrs. Head has not been very well lately, so she went to a nursing home for a week for a very small operation. All has gone very well by God's grace and she leaves the nursing home to-morrow for a fortnight in Norfolk. But I am very anxious that she should not be asked to do much in the diocese when we first come out, so that she may be as strong as possible for her future work. I hope that she may be spared public engagements as far as possible until after New Year. I am sure that you will understand and help her to avoid overdoing things at first.

The time is going on fast towards September, and that means leaving England and coming home to you all again. August is the holiday month here, and we are only doing what everybody else is doing when we go off to Norfolk to-morrow for a few days in the country. There I hope to get time to think over the Conference to make plans

for our future work for God together in Melbourne, to get some exercise for the body, and to become familiar with the whims of a motor car.

St. John's, Toorak.

For the celebrations of the 70th anniversary of St. John's Church of England, Toorak, Melbourne, a booklet of 32 pages, with 20 illustrations, has just been published by the Standard Newspapers, Cheltenham. The photographs are by Dickenson-Monteth Studio. The story of the parish is traced from its inception, and much interesting detail supplied. There is full description of the building and contents as well as explanation of current words connected with a parish church. It is desired to obtain names and addresses of former parishioners who may wish to possess a copy. Proceeds of sale will be devoted to parish funds. The publication has been undertaken in preparation for the fete on 21st and 22nd November, and the Jubilee Services in March next.

C.M.S. Market Fair.

One of the most successful Fairs ever held by the Women's Missionary Council of the C.M.S. was that in the Chapter House on September 23rd and 24th. It was formally opened at 8 o'clock on the Tuesday by Lady Lockyer, who was introduced to the audience by the General Secretary, Rev. F. G. Thornleigh. He told of her parish activities, of the war work done in connection with the Y.M.C.A., and said that Lady Lockyer did not confine her attention to these alone, but in performing this function she was showing an interest in the work of the world.

In declaring the Fair open, Lady Lockyer, in a happy speech, said she realized how little she really knew about missionary work, though she might claim to be an authority on Fairs.

A vote of thanks was proposed by the Dean of Melbourne, who spoke of the wonderful scope of the Church Missionary Society, which reaches the world, from Africa across Asia, back to Australia—the need everywhere is the same and can only be met in a spirit of sacrifice. Especially in times like these sacrifice is shown, when people reconsider their expenditure to give to the things that matter. Lady Lockyer had shown that interest in C.M.S., which is one of the organisations which matter most of all in the progress of the Church. After the vote of thanks had been briefly seconded by Archdeacon Herring and carried, "Marketing" began in earnest, and those present were tempted everywhere by the great variety and usefulness as well as beauty of the things in the stalls. The ladies in charge of the tea corner were kept very busy. This account would be greatly enhanced if it could be accompanied by a sketch of a wonderful lady, in poke bonnet, long curls and early Victorian crinoline frock. She was the Lady of the Hundred Pockets, rows and rows of these being all over her dress and all containing articles from 6d. to 2/6.

During the afternoons songs were beautifully rendered by pupils of St. Catherine's, Toorak, and of the C.E.G.S., South Yarra, and on Tuesday evening the Y.P. Union of St. Matthew's, Prahran, rendered interesting items. A very interesting item on Tuesday was a Punjabi duet by Mrs. Cyril Chambers, of India, and her wee son, David, both in costume. Other returned missionaries present in foreign costume added to the brightness of the scene. The total amount raised to date is just over £180 and the W.M.C. would like to thank the many friends in town and country whose gifts and presence made this good result possible.

St. Mary's, North Melbourne.

New Organ.

The organ in St. Mary's Church, North Melbourne, has been entirely rebuilt, enlarged and removed from its old chamber into the north transept, thereby greatly improving the tonal effect. The original instrument was built in 1880, the necessary funds being derived from rents received from the builders of the Law Courts, who used the church grounds as workshops. The latest system of tubular-pneumatic action has replaced the old tracker work and four stops have been added, with additional couplers. The console is detached, the organist facing the choir. Modern stop keys and pistons facilitate control of the instrument, and the wind is supplied by an electric blower erected in a concrete chamber standing outside the church.

QUEENSLAND.

BRISBANE.

The Million Shilling Fund.

The Brisbane Diocesan Million Shilling Fund is being raised with the definite object

of assisting the Diocese as a whole, and more particularly the Clergy Superannuation Fund, the Clergy Sustentation Fund, and St. John's College.

An actuarial investigation of the Clergy Superannuation Fund recently made by Mr. T. W. Bremner, F.F.A., F.I.A., discloses a serious position. Shortly this Fund will either have to be substantially increased, or

(a) The pensions paid reduced;
(b) The contribution made by the Clergy doubled.

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He is called on to meet all sorts of appeals that do not trouble the ordinary layman. His home is open to all. He has to be well-dressed and keep abreast of the time. His salary is rarely more than £400 per annum. Is it not reasonable that the Diocese should take care of that man's declining years, and remove from him and his wife the spectre of want?

(b) The clergy are now paying 3 per cent. of their stipend, plus relief tax. These imposts are as much as their income will stand.

With regard to St. John's College, there the younger generation who will be the future leaders of the country are being trained and taught under definite religious auspices. It is most important that the work be continued and extended if the Mother Church of the English nation is not to be put to lasting shame, and if we are to keep in line with other denominations.

A Committee of Clergy and Laymen met last Friday, and it was decided to sectionalise the professional and business community in Brisbane, and inaugurate the campaign immediately. In the meantime, a complete list of Anglicans in the city and suburbs is being prepared. It is definitely intended to enlist the support of organised Labour (naturally Anglicans only will be approached), and with the whole-hearted support of the parochial clergy, employers and employees, the objects aimed at should be achieved.

SOUTH AUSTRALIA.

ADELAIDE. Appointments.

On September 20th the Bishop of Adelaide instituted the Rev. Donald Llewellyn Redding, Th.L., as rector of the joint parish of Maitland, Port Victoria, Ardrossan and Winulta. The parish provides a car, and £75 a year for the running expenses.

The Bishop has appointed the Rev. John Colville, B.A., to the charge of Enfield and Broadview.

The Bishop has appointed the Rev. Gordon Cornish, Th.L., to the charge of Bordertown, Wolsley, Mundulla and Keith; and he began his work there on October 6th.

NEW ZEALAND.

WAIAPU. Missionary Quota.

The diocesan quota for foreign missions is £2730. The Bishop points out that there are in the diocese of Waiapu some 5000 communicants. "If," he says, "each of these would give only threepence a week to the cause of missions, we should raise £3250 a year—well above the quota. I know that there are quite a number of people in the Diocese who give much more than an average of threepence a week; but there must be many more who give less (you cannot give much less) than threepence in each week for the spread of the Gospel.

"We may say here that if each communicant in the Province would adopt this as a missionary unit, the Board of Missions in New Zealand would have available £27,000 a

year instead of £18,000, and might begin to do something satisfactory for the Melanesian Mission. Do you realise that the missionaries there get only £150 a year, and are expected to retire at 55 on a princely pension of £50 a year; that the mission is short-handed, and in need of further equipment? But I have not space here to let myself go on that subject."

Church Army Workers.

Referring to the splendid work being done in the Public Works Camps by the Church Army, the Bishop points out that since Captain Ball had returned to England Captain Squires was working a difficult area single-handed, and that he should have another man with him if possible. Resolved that a letter be sent to Prebendary Carlisle requesting him to send out a single man to work with Captain Squires.

The Bishop reported that the two missionaries who are coming to work in the diocese for a couple of months would be arriving on January 18, 1931.

DUNEDIN.

Selwyn College.

The Selwyn College Board of Governors, the Warden and the special committee responsible for the completion of the new wing and the enlargement of the older portion are to be congratulated on their achievement. The new building was officially opened the other day by the Chancellor of Otago University (Sir Thomas Sider) and was dedicated by the Bishop of the Diocese. The total cost was £13,480, of which sum £10,000 has already been subscribed. Sir James Allen was the organising genius behind the scheme, and to him a large part of the credit is due.



George Merriek Long.—A memoir by the Dean of Newcastle, published by the St. John's College Press, Morpeth, from whom our copy has come. Price 2/-.

This memoir of an outstanding Australian, who became a Bishop of the Church, and who has now joined the Church Triumphant was well worth writing, and we thank Dean Johnson, of Newcastle, for it. The story of Mr. Long's early years, his ambitions for the Sacred Ministry, his college days and ordination, are admirably told. A chapter is given to his educational work at Trinity Grammar School, Kew, and his life and work in the Bishoprics of Bathurst and Newcastle. There is a well balanced appreciation of the Bishop's mind and personality, his faith and leadership. There is added an appendix from the pen of Dr. Albert Mansbridge, of England, in which a noble tribute is paid to the Bishop and his work, and finally the last chapter is a gracious comparison—Bishop Long and Bishop Strach—both Australians—both of Newcastle. The little brochure cherishes the memory of a life which richly adorned the Church in Australia.

Religion in the Life of the Nation, by Rev. E. H. Burgmann, M.A., Th.Soc., published by the St. John's College Press, Morpeth, from whom our copy has come. Price 1/-.

This brochure comprises four lectures: The Christian Conception of Personality—The Foundations of National Life—Man and his work in the World—The Supremacy of Religion—which were prepared and delivered by the author at the Melbourne University Christian Union Conference held at Healesville, Victoria, in May, 1930. They are printed at the request of those that heard them. The author seeks to show what the Christian idea of personality means in theory and practice, the part it should play in all human relationships and that religion alone will clothe it with a vital faith.

In the recently published book, "The Future of the Negro," the Rev. A. G. Fraser, C.B.E., Principal of Achimota College, West Africa, writes thus of the place of the Bible in Education:—"Now, whatever else it may be, the Bible is the most glorious and vital literature. Any reasonable teaching of it makes a most noble foundation for a cultural education. The writer has had the good fortune to teach it to classes of villagers in Africa and to more advanced groups in Asia, and the sight of the intellectual interest and life aroused has been the most exhilarating and creative experience he has known."



A Fundamental Cleavage.

Viator writes:—

After attending a recent meeting of the Sydney Clerical Prayer Union, at St. John's, Glebe Point, it became clearer than ever to the writer that the difference between the two wings of the Evangelicals is almost as great as that between other different schools of thought. There are those who advocate dancing in our parish halls and those who are opposed to it. The writer accused the advocates of dancing with lowering the spiritual standard, and there was no serious attempt to rebut this charge. One gifted speaker in reply made vague assertions as to "religion in watertight compartments," a "false distinction between sacred and secular," and a general charge of Puritanism against the holders of the opposing view. (The writer, by the way, does not regard this reproach as a very serious one.) One of the younger clergy fluently and ably argued that the young people in his parish, encouraged by the countenance of this recreation by their clergyman, did gather in considerable number at the Holy Communion on the Sunday morning.

We have sought to discover the radical difference between these diverging schools of thought, and our diagnosis is as follows:—

The advocates of dancing in our Church Halls claim to be "Evangelical." The main ground for their claim appears to consist in their adherence to the reformed view of the Sacraments, or, shall we say, of the Holy Communion. They rightly reject the gross and superstitious view of the Anglo-Catholics on the subject of the "Real Presence," but they seem to be at one with the High Church Party in resting content with the gathering in of our young people to the communicant life of the Church, without insisting on conversion, and holiness of life. "Ye must be born again." "Be ye holy, for I am holy."

Their slogan seems to be a simple one: "Get the young people into the Church and they are sure to be all right, for it is not the Church of which He is the Head?"

The real Evangelical insists on conversion and makes it prominent in his message. It is always "To Christ first of all, then by Him into His Church" to find delight in service to a loving Personal Lord. It is wise to take this for granted in the case of all who are brought into touch with our parochial life. The offence of the cross has not ceased, and it is fatally easy to shrink it. Do not our friends fail to see the undoubted and palpable fact that it is easily possible to be church members and church workers, and to be still unsaved and on the road to destruction? What is the use of success unless we be success in obtaining conversion by the power of the Holy Spirit in answer to prayer? Are not some of the clergy in danger of forgetting the real purpose of the Church, viz., to bring men and women into fellowship with God through Christ? Are they not putting quantity before quality? What is wrong with the young people, anyway? A wrong sense of values. Spiritual benefits and blessings are of no account; the only thing that matters is that we should have the Church's "imprimatur" upon what which amounts to a positive mania. Is it any wonder that many clergy are "up against" this attitude?

No doubt we shall be charged with being "Pharisaical" as well as "Puritanical," because we set the standard high. Do we put ourselves upon a pinnacle? On the contrary, we fully confess that our standard is ever beyond us. "I count not myself to have apprehended, but I follow after." In fact we allow that our rivals are immensely more successful than we are inasmuch as they really do manage to attain to their own lowered standard. There is always success of a sort to be had in that way. But maintain the standard of the Apostles and we shall blessedly pursue an ideal ever beyond us (so far as Christian experience is concerned) "until He come" and we are made "like unto Him."

Who is my Neighbour?

Mr. Edward Allen writes:—

The following true story shows in strong light, first the hardships being endured by young girls out of work and also the class

of man that can be met with in this city of ours where vice is supposed to rule.

A young man had been put on an all night job in connection with the Sydney trams and one morning recently at a quarter to five was approached by a young girl of about 20 and asked if she could get into the St. James station to have a wash and clean up. He asked where she had been all night. She said she had come from the country to work some time ago, but had lost her billet through retrenchment. She had managed to get a caretaker to let her sleep in an empty room of a big building, but had to leave it early for fear of getting him into trouble. She said she had eaten her last little breakfast the day before and had nothing since. She had no clothes other than those she had on. She had not one penny in her pocket. If she could not get a job that day there was nothing for it but going on the streets. He said "for goodness sake don't do that. Just wait a minute." He went amongst some men working a night shift on the tram line and managed to collect four shillings, which he gave the girl, with instructions that she was to get food for herself and go to the Salvation Army Home that night, where he would pay for her bed and breakfast. This he did and went next day to enquire for her. He was told she had come and used the bed, after breakfast they had sent her to their hostel and would keep her till she got a job. This happened in Sydney within the last few weeks. One wonders how many young men there are of that stamp to be found amongst Sydney workmen.

Quo Vadis?

Mr. C. M. Boughton, Croydon, N.S.W., writes:—

"Where are you Church of England people going to?" asked a friend recently. "I was 'listening' in" the other night to what was advertised as a 'Church of England' service, but on hearing 'Prayers for the Dead' and references to 'High Mass,' I thought that the wireless wires (?) had become twisted and I had been switched on to a Roman service." My explanation was that there are a couple of Churches in Sydney which have a splendid past history, but of late years have changed and are now dominated over by people who glory in, and make the best use and protection of the grand traditions of the Church of England, people who work under cover of the name of the grand old Church, but are knavishly trying to undermine her Protestant foundations and reintroduce idolatrous fallacies which were expurgated at the time of the Reformation by the shedding of the life's blood of many sturdy Christians in the British Isles and Europe.

These things make one reflect. Whither are we going? I would like to hear the opinions of others. Personally, I do not think these people have a desire to come under the yoke of the Roman Pope as a body, but by their practices they are making it easy for unbalanced ceremonialists to topple over the wall of partition into the lap of Rome. In passing, I might mention that I know of one minister of our Church in a certain country diocese who yearned for Rome and was received into her Church, but he did not stay with her for long. I never heard which was first attacked with the tired feeling, but the last I heard of the priest was that he was running a one man "monastery" about twenty miles from Sydney supporting it by chicken farming. No, it has often occurred to me that what is desired by these disturbers of the peace is the establishing of a Romanized Hierarchy; they appear to be like-minded to Archbishop Laud, the spiritual adviser of Charles I., whose tactics and despotism brought harrowing troubles to many conscientious Christians and himself to the public executioner. Laud addressed the heart of man through the eye. External order and discipline, the authority of existing law and of existing governors, were the tests to which he appealed. A well qualified historian says: "Genius he (Laud) had none, no power of sympathy with characters opposed to his own, no attractive force whatever. Men were to obey for their own good, and to hold their tongues."

(We regret that we have not room for the rest of our correspondent's interesting letter.—Ed.)

The nearer we live to the world, the blinder we are to its vices.—Marcus Dodds, D.D.

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CHILD'S FIVE DESIRES.

At the Mothers' Union Conference held in London recently, the Dean of Chester said:—"There are five things a child desires: (1) To imitate; (2) to excel; (3) to know; (4) to possess; and (5) never to be let down. Children are tremendous imitators—they are even more imitative than monkeys and animals. They are equally inquisitive, and look to you grown-ups to give them the knowledge they want. If you tell them some humbug story, to save yourself trouble, you are bound to be found out sooner or later, thereby losing your child's confidence."

FETE and RALLY

In the CHAPTER HOUSE
Bathurst St., Sydney

Tuesday, 11th Nov., 1930

12 (noon) till 7—HOME FETE (organised by Mrs. Bragg, to whom gifts may be sent) in aid of the "Church Record."

12.30 till 2—Luncheon in Basement (Tickets 1/6).

2.45—Official Opening of Fete by Mrs. George Hall.

6 till 7—High Tea in Basement (Tickets 1/6).

7 till 7.30—Illustrated Lecture by the Rev. R. B. Robinson: "Epochs of Church History."

7.45—EVANGELICAL RALLY. The Church Awake. Chairman: Mr. M. D'Arcy-Irvine, B.A., LL.B. Speaker, Rev. Arthur Killworth, M.A., LL.B.:—"Things in general and some things in particular."

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The 1st prize was won by Ruth Gawler, of Mont Albert, who sent in 4,743 stamps, valued at £2/7/-. The 2nd prize goes to Sybil and Cathy Florence, of Merrigum, whose entry consisted of 3,643 stamps valued at £1/16/-.

I am sure all of us who read this paper congratulate the winners. Don't give up saving stamps any of you, but just go on helping this missionary work as much as ever you can.

FAITHFUL IN A VERY LITTLE.

(St. Luke xix. 17.)

A raindrop falls silently down from the sky
To freshen a small, drooping flower;
It speaks of more raindrops to come by
and-by,
When earth is made glad by a shower.

Then tiny wee sunbeams steal out from the sun,
To make the world happy and bright;
They creep into corners that other folk shun,
And gladden and cheer with their light.

And birds do not think they are too small
to sing,
And stars think it worth while to shine;
If these have their small bits of work for
their King,
Surely His child must have mine.

A PRAYER TO SAY EACH DAY.

O Lord Jesus Christ, Who dost love little children, we thank Thee for letting us talk to Thee. Help us to be unselfish, to fight for what is right and keep us Thine for ever and ever. Amen.

A little boy was staying with his Auntie in the country. One day as they were having dinner, she said, "Can't you cut your own meat, Bob?"

"Oh, yes, thank you," Bob answered. "We often have it as tough as this at home."



YOUNG RECORDERS.

Aims:

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

"Nelmar," Riverside Rd.,
Hawthorn East, E.3, Vic.,
October 23, 1930.

Dear Boys and Girls,

I just wonder how many of you will enter for this Cross Word Puzzle—all of you, I hope. Get busy right away and post it off to Aunt Mat as soon as you like.

I wonder is there some boy or girl who can help Aunt Mat find a new

name for our page. I would like to have a name—and live up to it—that means we are trying to help someone or doing something to make others happier.

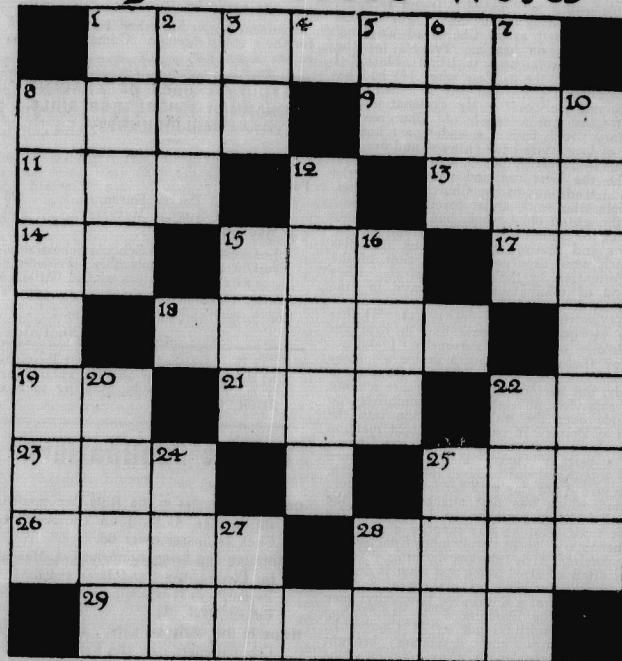
One English paper calls their young people "Busy Bees"; and another one "Sunbeamers." Well, we want to have something different from these, but with the same meaning.

Think it over, boys and girls, and write to Aunt Mat what you think would be a good name.

Your own loving

Aunt Mat

Scripture Cross-Word



CLUES TO SCRIPTURE CROSS-WORD.

ACROSS.

- 1 The father of the Jewish nation.
- 2 The most wicked of all the Kings of Israel.
- 3 One of Isaac's sons.
- 4 What needs to be forgiven.
- 5 Relatives.
- 6 Conjunction.
- 7 To cut branches.
- 8 D.I. (actual).
- 9 The great Deliverer and Leader of the Israelites.
- 10 Road (abbrev.).
- 11 The number of the Commandments.
- 12 The opposite of don't.
- 13 The Israelites left this place and pitched at Dibon-Cad (Num. 33).
- 14 Breeze.
- 15 Father of giants (Num. 13).
- 16 Eastern port and British coaling station.
- 17 To earnestly beseech.

DOWN.

- 1 He drove the cart (1 Chron. 13).
- 2 To forbid entirely.
- 3 R.B. (actual).
- 4 Personal Pronoun.
- 5and it shall be given you (Matt. 7).
- 6 A woman servant.
- 7 An ancient kingdom of the East.
- 8 A fabled animal with one horn.
- 9 A minor prophet.
- 10 Abraham's nephew.
- 11 Writing instrument.
- 12 To have dinner.
- 13 Food under doctor's orders.
- 14 A grown up boy.
- 15 A girl's name.
- 16 Knight (abbrev.).
- 17 Diphthong (two vowels).

Keep in mind our AUSTRALIAN HOME FETE, Tuesday, 11th November.

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Editorial.

The Return of our Bishops.

WITHIN the next week or two all our Australian Bishops will have returned from Lambeth. They should be brimful of information and enthusiasm, ready to regale the Church in these southern lands, not merely with snappy bits of information, but rather to fire the rank and file with a warmth and enthusiasm almost unexampled. It will not be enough to learn about the unity and fellowship which prevailed among the Bishops at Lambeth. That should have been a "sine qua non." It will not do to speak of the camaraderie which prevailed. Rather is the Church in Australia waiting a lead. Doubtless, diocesan Synods will afford a field for episcopal pronouncements on this, that and the other which eventuated at the notable Conference. Too often the tendency seems to be, that the Bishops must speak with one voice and hold themselves forth as centres of unity. Rather would we see the Church leaders waken to the fact that differences of view are not a weakness of the Church, but a sign of life. Men cease to differ only when they cease to think. At no time since the Reformation were the clergy of the English Church so uniform in their doctrine, life and ritual as at the close of the eighteenth cen-

tury, and at no time were they so weak and helpless as a spiritual power. Then came the Evangelical Revival and the dry bones of the church were quickened into new life, and God's heritage blossomed into missionary fervour and rare devotion. The Church to-day, in the face of the hedonism and materialism which stalk through the land, is called upon for a bold and challenging witness. We look to the Bishops, with the experiences of Lambeth behind them, to give us this lead.

An Unenviable Distinction.

THE rather startling announcement from the League of Nations' Opium Board, sitting at Geneva, that Australia heads the list of Anglo-Saxon countries in the consumption of cocaine, should cause serious reflection on our part. The drug habit is an insidious foe of mankind. It needs to be remembered that the use of narcotics in some shape or form is well-nigh universal, and not all such usage is deleterious to mankind. For thousands of years before medicine had been raised to the dignity of a science, men had discovered that the products of certain plants were beneficial for reducing pain or enabling life to be sustained for considerable periods without food. But, since practically every drug that man has used is poisonous if taken in large or increasing quantities, the medicinal use has always been liable to abuse and to become a tyranny of the most dangerous kind, with the consequence that the better part of the human race has been engaged in a perpetual struggle for the salvation of the weaker brethren. However, in these recent years there has emerged a new and more dangerous aspect—that of vested interests with regard to this nefarious traffic. It has become in a sinister way an international traffic, and if allowed to grow, will produce widespread misery and degradation. Fortunately, the League of Nations has been turning its attention to this international scourge. In its findings Australia seems to have gained unenviable distinction. We know that the authorities are vigilant. We appeal to them to redouble their vigilance.

A Bishop Administers the Law.

THE action of the Bishop of Durham (Dr. H. Hensley Henson) in his firm handling of the Vicar of Pelton Church, Durham, will be heartily welcomed by all loyal Churchpeople. The Vicar in question, the Rev. E. A. Merryweather, had Romanised the Church with his embellishments and

practices not in keeping with the Church of England. He was summoned to appear before the Consistory Court in response to the appeal of six hundred parishioners, who complained to the Bishop. He then had the effrontery to excommunicate certain churchmen who gave evidence before this Court. Promptly the Bishop enjoined the Vicar to give public notice on the following Sunday that the sentence of excommunication was null and void, pointing out to him that his action was entirely unauthorised and contrary to ecclesiastical law; and the wardens were asked to inform the Bishop whether his (the Bishop's) instructions had been carried out. The Vicar has since resigned. It is our opinion that the Bishop's action is very salutary and refreshing. The pity is that in Australia, men seem to do what they like. Only this week there reached us the monthly journal of a parish in South Australia, the whole tone of which is blatantly Romish. Nothing is done, and loyal churchpeople are wounded and sore of heart! Herein lies the urgent need of our "Australian Church Record." The Protestant, Reformed Religion of our Church needs constant and outspoken witness.

Cupidity Abroad.

NEVER a week goes by but the news items of our press tell of men and women, and even children, accepting bribes, stealing from their employers and acting dishonestly—all for the sake of mere gain. There is an inordinate desire to get rich quick amongst vast hosts of people, and the unholy thing seems to be gaining ground. It is some ten years now since R. H. Tawney, the noted authority on Economics in London, issued that notable volume of his, entitled, "The Sickness of an Acquisitive Society." He pointed out that the axiom of life with most people seems to be that industry and business and life itself should be carried out for what we can get. In other words, men live for gain and gain alone. Hence the unceasing strife in the economic world. He combats this prevalent idea with a fine spirit of altruism. The sad thing, however, is that this mind "to get" has gripped the very soul of people everywhere, so that the sole aim in life seems to be to acquire—and as so often happens, by hook or by crook! How to combat it is the grave problem. Our schools could do much more than they do. The inculcation of the Tenth Commandment ought to find constant amplification in the teaching office of clergy and Sunday School workers.