

Arnott's

Famous

Biscuits

RESULTS OF THE STAMP COMPETITION.

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.

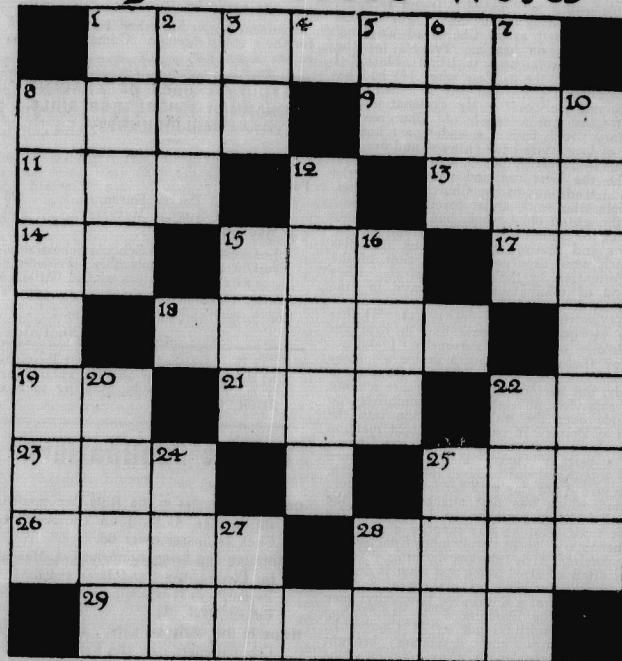
One English paper calls their young people "Busy Bees"; and another one "Sunbeamers." Well, we want to have something different from these, but with the same meaning.

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.

The AUSTRALIAN CHURCH RECORD

For Church of England People
"CATHOLIC—APOSTOLIC
PROTESTANT &
REFORMED"

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NOVEMBER 6, 1930.

[Issued fortnightly.] Single copy 3d. 9/- per year, post free



Archbishop and Mrs. Head arrive in Melbourne.

An Ideal Home.—By Laicus.

Four C.M.S. East Africa Dioceses.

Great English Historians.—Macaulay.

Leader.—The Life and Witness of the Christian Community.

Quiet Moments.—The Consequences of His Presence.

Roadside Jottings.—The Wayfarer.

"THE AUSTRALIAN CHURCH RECORD"

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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.

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.

A SECOND VOLUME JUST PUBLISHED

Evangelical Sermons

By a Layman

25 Short Interesting Sermons on vital subjects helpful to all Clergy or Laymen

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Parents or Guardians.

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

THE AUSTRALIAN WHITE CROSS LEAGUE.

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

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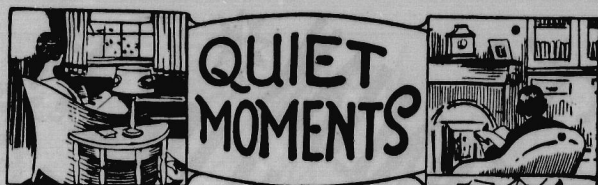
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**The Consequences of His Presence.**

BOUND up with the great reality of the presence of Jesus in our midst is the evidence of His presence. "We have seen His star at its rising and have come to worship," was the comment of men of old. There was, on the one hand, the star, as the evidence of His presence; and on the other hand the recognition that was being exhibited in the act of worship on the part of these strangers. The consequence in the lives of men and women of the presence of Jesus there, the new outlook, the changed heart, the new creation that is His gift, these things become to the world the evidence of His presence.

The evidence of His presence is what the world needs to-day. It is quite likely it does not want it, but that may also be because it cannot demand what it does not understand. Everyone knows that a secret of success in the world of business consists in creating a demand and then setting out to satisfy it with the commodity that it is desired to place on the market. It is a commonplace in the mission field that many peoples have not the sense of sin, and therefore have not felt need of a Saviour. To awaken in a people a sense of need in the spiritual life is to create a demand for Him Who alone can satisfy that need.

One of the most compelling things in the world is the evidence of the presence of the Lord that is afforded by a life of beauty and power that is being daily lived in Him. The consequence of His presence is that the disciple is living on a plane that is different from the plane of the life with which he is surrounded. The beauty of his own life is the consequence to himself. The impact of his life on the life of the world around bears witness to the Master and is the evidence of His presence. This is the only visible sign of His presence that many men ever see.

When those men saw the star they recognised it as the visible sign of His presence and it sent them to worship. The same consequences may well follow to-day when men are convinced by what they see, of the reality of His presence. In fact they do. And this puts a serious responsibility on the men and women called by His Name. The urge of loyalty to Him and the possibilities of misrepresentation dictate the absolute necessity of Christians looking to their manner of walking before the Lord. Dr. Moffatt's translation of Phil. 1: 27: "Only do lead a life that is worthy of the Gospel of Christ," freshens up this familiar exhortation of the great Apostle, and reminds us of the need of the continual personal application of it to our own lives. Surely it is only too true that men instead of recognising Him in us and hastening to offer Him their allegiance, turn away because the picture they have seen has proved unattractive.

Would that the lives of Christians everywhere were such that they would send men to worship the Lord Who is

their Master! Would that we would be more careful about cultivating the things of the Spirit! We shall do this when we remember that much of the evidence of His presence is manufactured in the secret place alone with Him. It is there and then that He gets His opportunity to so inform the life that it will compel men to ask questions about its secret and so lead them to worship, that will make them acknowledge the inwardness of His presence and desire to share with Him the life He so freely offers to all.

An Ideal Home.

(By Laicus.)

THERE is my picture of an ideal home and family circle. The home is in a suburb, near enough to the metropolis to make it possible for the wage-earners to reach their work without long, exhausting journeys. Or perhaps it is in a country town; it may be in the bush, far removed from the busy haunts of men. It is certainly not in a densely populated urban area, where the only playground for the children is the street. It has round it enough ground to allow of a garden, small though this may be, and it is owned by the family, or is in process of being bought from the savings of all the members of the family who can contribute to its purchase. Of course, it is not far from a good school. This condition is easy of attainment in these days. Not far from it is a park, where the children can play, and where mother can enjoy a breath of fresh air in her periods of infrequent leisure.

The furniture is sufficient, but plain; the house appointments show that mother and daughters have a taste for what is dainty, even if it is not expensive. It is a home into which the young people can take their friends with the confidence that vulgar display and costly tawdriness are not in evidence. There is no aping of those who are better off, no insistence on having some luxury simply because the absence of it may serve to betray limitation of means.

In fact, a home is more likely to be truly ideal with this limitation than otherwise. I am firmly of opinion that one of the best blessings that can come to the young is the exigency of money in the family purse that necessitates the looking twice at a shilling before spending it. This is perhaps a hard saying; but long experience with young people, alike the poor and well-to-do, has convinced me that about the worst thing that can come to a boy or girl is to miss bearing the yoke in his or her youth. Too many young people fail to keep the position won by their parents by hard, self-denying work, still more to reach a higher level in consequence of added advantages, because the stress of financial limitations has not been felt. Severe poverty does not conduce to the maintenance of ideal family life; but the need for strict economy and the consciousness that material prosperity must be won by vigorous effort and

self-denial will give just what is needed to build up strong characters.

The children of the ideal family, then, are not over-indulged. They have a sufficiency of suitable food, proper clothing, educational facilities, effective moral and religious training, and due opportunities for reasonable recreation.

As regards education, there is a feeling in the home that education is a distinct boon that must be worked for to be enjoyed. It is not merely a means to greater material prosperity, the tone of family life shows that education for culture is appreciated; for parents and children alike live in a circle of interests wider than those that relate merely to things material and temporal. The post-primary course of the children's education is determined, not by chance, but by consideration of individual fitness; and there is a willingness to support the teachers in their efforts, to insist on conformity to discipline and due attention to study, at school and at home. It is realised that the price of success at and after school is hard work; that the successful student must read while others with less vision are in the giddy whirl of pleasure, or engaged in even less creditable ways of wasting precious hours. And when the young people of our ideal family have passed through the time of probation and preparation, and stand forth as some of the world's efficient ones, reaping their reward in respect and pecuniary success, the right-thinking declare that merit has received due recompense.

It is, however, necessary that in the ideal home there shall be opportunities for reasonable recreation. Parents and children alike need to relax at times; and this relaxation can now-a-days be obtained at little cost, provided that simplicity of tastes is cultivated. But when we see, as we so often do, children allowed to gorge themselves on highly seasoned feasts of the spectacular and worse, when the simpler and purer forms of recreation no longer appeal to the blasé child in the early teens, we can only think that parental indulgence is cruel kindness, due to a defective sense of values. Expensive toys, frequent entertainments, costly trips, and so forth, are a mistake even for the children of the wealthy, and tend to evoke in children of people less endowed with wealth the envy that leads to extravagance, and that tends to build up class barriers.

Moral and Religious Training.

But it is in the region of Moral and Religious Training of the children that a family best merits the title of ideal.

While the young people receive the attention to their physical needs that tends to make of them healthy animals, and while mental powers are so trained as to fit them to meet the problems inevitably met in the pursuit of a livelihood, the parents recognise that the highest duty of those to whom the care of the young has been committed is to provide moral and religious training. The domestic virtues enumerated above as characteristic of the best family life—mutual attachment, unselfishness, sympathy in joys and sorrows, mutual forbearance—are beyond price. The family is a commonwealth in which the rights of each are sacred. The father, with all his claims to respect, must not become a tyrant; the mother, on whose wise and tactful handling the peace of the family mainly depends, must recognise the claims and aspirations of nascent adult life; the children must be considerate to one another and must cherish their parents.

But the acquisition of moral virtues is best secured in our children by definite religious teaching, emphasised by the force of consistent living on the part of the parents and teachers. Of course, morality commends itself as profitable to the community at large, as well as tending to the maintenance of one's own self-respect. But it finds its highest justification and its only reliable support in religion. And Religion is well defined as a realisation of our personal relationship with a Personal God. Our knowledge of that God should be steadily progressive from our earliest years, at first derived from instruction from Mother, later on from teachers, lay and clerical, continuously by the guidance of the Divine Spirit, and in no small degree by the working of the "good hand of God" in the vicissitudes of daily life.

The means and methods of religious education cannot here be enumerated. It is sufficient for the present purpose to insist that in the home there must be a recognition of the claims of God to love and service. There need not be, there should not be, a surfeit of preaching; but there must be a consciousness that the great Father of humanity desires our love, and delights in our well-being. It always seems to me that a full grasp of what God's Fatherhood means and involves would give all the incentive to good living that we need. What I as a father desire to receive and have a right to expect from my children, imperfect as I am as a father, is a faint indication of what is due from me to the Father of all.

And there is one thing that must have its place in the ideal family if this constant consciousness of God and His claims is to be secured, and that is a due regard to Sunday observance. We are pressed upon during the ordinary days of the week by the work and pleasures that have their proper place in our lives. But we cannot afford to treat all days alike, or even to mark out one or more as days in which we may devote ourselves to physical and mental relaxation, leaving no time for spiritual growth. And so I feel intense pity for the families in which the Lord's day is little more than a mere holiday, when it should be a holy day. We cannot afford to aid in the secularisation of the Sunday by neglecting the opportunity it gives us for the care of our spiritual natures.

Sunday to the child in the ideal home is a day different from every other day, when worship, instruction, and quiet pleasures fill up the "Sunday-well-spent" that "brings a week of content."

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.

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

November 16 (22nd S. after Trinity).—5, 275(7), 299, 266; 248, 278, 553, 20.

November 23 (23rd S. after Trinity).—10, 386(41), 126(49), 289; 90, 590, 165, 95.

November 30 (Advent Sun., St. Andrew's Day).—64, 404, 81, 68; 69(31), 360, 75, 37.

December 7 (2nd S. in Advent).—73, 389, 66, 308; 74, 78, 573(427), 28.

The horizon of life is broadened chiefly by the enlargement of heart.—Hugh Black.

Australian Board of Missions.

An Eastern and Pacific Exhibition.

TO mark the 80th Birthday of the Australian Board of Missions, an **Eastern and Pacific Exhibition** will be held in connection with the **Annual A.B.M. Sale of Work** in the basement of the Sydney Town Hall, on Tuesday, November 18. The function will be opened officially by Lady Game, at 3 p.m. Much thinking and planning has gone into the preparations for the event. The basement of the Town Hall will become a veritable Pacific Island Village. There will be Courts representing the various fields where the A.B.M. is at work. This will be full of attraction, in their tropical settings, and resplendent with an extraordinary array of native art.

Lectures will be given at each Court on the peoples of these countries; one of whom will be Mr. W. W. Thorpe, Ethnologist of the Australian Museum, Sydney. Mr. Ward, the Curator of the Botanical Gardens, has kindly offered to assist by supplying material for the decorative scheme.

Historical Tableaux, illustrating scenes of the greatest importance and interest will be shown, under the direction of the Revs. C. J. King and C. W. Aston.

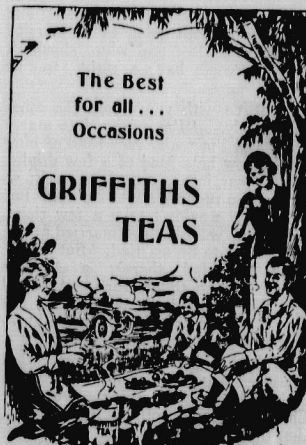
It will be seen that the Exhibition is not just a show or entertainment, but a well thought out endeavour to give information, to show people what the Church is doing to carry out the great missionary command, to arouse interest and gain support for the work of the Board.

Admission will be by way of a special button, obtainable at the A.B.M. rooms in the parishes interested or at the Town Hall Basement on the occasion of the event.

The parishes of St. James', Christ Church St. Lawrence; St. Mark's, Darling Point; St. Jude's, Randwick; St. John's, Darlinghurst; St. Peter's, Neutral Bay; All Saints', Parramatta; St. Paul's, Burwood; St. Martin's, Kilara, and St. John's, Penshurst, are helping in the various stalls, which will be stocked with many and varied articles on sale.

Dr. Samuel Zwemer, the great authority on Mohammedanism, and for thirty years a noted missionary in Arabia and Egypt, has been appointed to the chair of Christian Missions and History of Religion at Princeton Theological Seminary, U.S.A. Dr. Zwemer married Miss Wilkes, one of the first missionaries sent out by the N.S.W. Church Missionary Society. He is Editor of "The Moslem World" and the Founder of the American Literature Society for Moslems.

Mr. D. A. Garnsey, B.A., son of Canon Garnsey, warden of St. Paul's College, Sydney University, has been appointed N.S.W. Rhodes Scholar for 1931. Mr. Garnsey had a brilliant record in classics, graduating with the degree of Bachelor of Arts, with first-class honours in Latin and Greek. He has held office as secretary and president of the Christian Union, and was a member of the board of directors of the University Union. Mr. Garnsey has been a member of several University cricket teams and rowing crews. Since graduation he has been travelling secretary of the Australian Student Christian movement.



Roadside Jottings.

(By The Wayfarer.)

"I SAY, Mr. Wayfarer," said one of the young men, "have you noticed what hard things the President of the Sydney Synod, Bishop D'Arcy-Irvine, has been saying about Divorce—calling it a serious menace to the well-being of the country—and so on? Why, what is he thinking about? Does he think people ought to be chained together when they can't live together happily? I think the Divorce Court is one of the greatest blessings of the day."

"I think so too," said a young lady. "I don't know what some poor women would do if there were no Divorce Court! It's shocking the treatment some poor women get from their husbands! Look at Mrs. A., across the road! Why, I hear her screaming sometimes, when Mr. A. comes home drunk. I said to her one day: 'Why don't you get a divorce?' But, no, she says she can't—puts up with it for the children's sake! I know I wouldn't. I'd have gone for a divorce the very first time he hit me."

"And it isn't only the women that need divorces," said the young man. "Look at Mrs. B., what a life she leads her husband! She goes to Bridge parties nearly every night and neglects her home, and is always nipping and often half tipsy! And as for the children—I believe that eldest boy will go into consumption if he isn't looked after. I often wonder Mr. B. doesn't get a divorce and get some decent woman to look after the home. That's where the Divorce Court is wanted, I think."

"I think so, too," said another young lady. "Look at Mr. and Mrs. C. They're always quarrelling. The neighbours complain about their constant rows. And the poor children!—I'm sorry for them. They're well fed and all that; but fancy them being brought up in such a home! I think it won't be long before they agree to get a divorce; and the sooner the better, I think. What a good thing there is a Divorce Court!"

"Mrs. D.'s the lucky woman," said the first young lady. "She's got her divorce. No, he didn't drink nor quarrel; but he was mean,—wouldn't allow her enough money to go to the pictures more than once or twice a month!—said he must pay for the house first! What woman could stand that kind of thing! So they agreed that he should go and live somewhere else for a while; and she got a divorce for desertion! No, it wasn't three years, but they both swore it was; and now they're both going to be married to someone else; and why shouldn't they! People have a right to be happy!"

"I agree with you," said the other young lady. "I'm engaged to marry John, and I'm really very fond of him; but I know he's fond of a few drinks; ran his car into a tree last week; so I know I'm running a bit of a risk. But if we girls wouldn't take a few risks, some of us wouldn't get married at all; and I want to be married. But all the same, I'm glad there's a Divorce Court, in case things turn out badly! Mr. Wayfarer, don't you think I'm right? Do you think people ought to be tied by unhappy marriages?"

"I think," said the Wayfarer, "that you're both going the right way to be both wicked and miserable. What! are Christian people nothing but animals, that they should think it no sin to enter the Holy Estate of Matrimony and pre-

sently be only too glad to get out of it again—marrying one man after another; until, as I heard of one American society woman, they have had four or five? Why, that's the morality of the dog-kennel and the fowl yard! Did you ever think why there are so many unhappy marriages?"

"Yes, of course," said the young lady, "It's because so many of you men drink, and are cruel and selfish."

"It isn't always the fault of us men," said the first speaker. "What about the foolish women who don't know how to run a happy home? I think they are most to blame! Don't you, Mr. Wayfarer?"

"You must both go a step further back," said the Wayfarer, "and ask why the women married those drunken men, and why the men married those brainless butterfly girls. And in most cases you'll find it was because they had the Divorce Court at the back of their minds. Mr. A., across the road;—didn't Mrs. A. know that he drank? Yes, but she took the risk; because, like little Missie here, she knew there was a Divorce Court. And now she's married and has four little ones; and she finds that getting a divorce isn't so simple and easy. The same with Mr. B. Did he think that brainless, card-playing, fashion-loving girl was going to make a good wife and mother? No! but he took the risk because there was the Divorce Court in the background. And now there's another miserable home. Why! it's the Divorce Court itself creates the very misery that it was meant to cure! 'The public house and the Divorce Court make half the misery of Australia.'"

Then the Landlady interposed: "You're right, Mr. Wayfarer. It's a sin and a shame, the easy, thoughtless way that young people get married now-a-days. When I was a girl there were no divorces; and young people considered it long and carefully before they got engaged; and then the engagement was for a year or two, while the lad was getting a home together, and the lass was preparing all the household linen, and they were both saving all they could; and that was because they both knew they were taking an irrevocable step. And the consequence was that there were very few unhappy marriages."

"But now-a-days they get married after a few weeks' acquaintance; and those abominable time-payment shops set them up with all the furniture and linen that they need, and a lot that they don't need; and so they begin life with a millstone of debt round their necks, and the children come along before the beds are paid for; and it often ends in quarrelling and recrimination; and then the Divorce Court; and God help the poor children! Mr. Wayfarer, how did all this wicked divorce business come about?"

"It was some good Christian men," said the Wayfarer, "Sir Alfred Stephen, a first-class lawyer and a good Christian man, was the leader, and some Nonconformist ministers, and others with them. They thought they would do a great kindness to people unhappily married by making a law to allow them to separate. And all they have done is to increase unhappy marriages a hundred-fold. Christ said 'What God hath joined together let not man put asunder.' But good men have too often thought themselves wiser than Christ; and so to-day in all countries we have this terrible and growing evil of Divorce. The Christian family is the basis of the Christian State; and a shaky family system means rottenness in the State."

"Will it ever be remedied?" asked one of the party, somewhat anxiously.

"Nations don't often retrace their downward steps; said the Wayfarer, "but perhaps national troubles may awaken the national conscience to repeal a vicious law. Anyway, I think we shall all agree that the Bishop was right, that the Divorce system is a growing danger to the State."

"Yes," said a young lady, "I didn't see it at first, but I do now. I don't think I'll marry John until he has given up the drink."

"You will be wise!" said the Wayfarer.

(The Wayfarer thanks Mr. N. J. Cole for his kindly remarks; but begs to assure him that he (Wayfarer) by no means overlooks the blessing that British rule has been in India. Moreover—as to Missionary Work—if Mr. Cole will look again at Wayfarer's last article he will see that it is all through a plea for the support of Missions.)

Great English Historians.

A Series of Lectures delivered by the Rev. W. H. Irwin, M.A., in the University.

3.—Macaulay.

MACAULAY was a shining example of success in life, a man after Samuel Smiles' own heart. Prof. Saintsbury says rather quaintly, "From almost his earliest manhood Macaulay's life was a sort of cascade of fallings on his feet." He began as an infant prodigy and when he went to Cambridge he easily won brilliant successes in literary studies, wisely or unwisely neglecting mathematics, in which he was weak. His parents had sought to conceal from him his great intellectual superiority and thus he was led to attribute an amount of knowledge to a sixth form boy that none but a Macaulay would possess. The easiness of his youthful victories "flattered his inherent overcertainty of temper." His first essay for the Edinburgh Review—that on Milton—was so crude in thought that the author afterwards said that it contained scarcely a paragraph such as his matured judgement approved, yet by its wonderful style it created for him a sudden blaze of popularity and his literary reputation was established. He was a brilliant conversationalist just at the period of the breakfasts, when witty conversation was studied and practised as a fine art. He began his parliamentary career as a member for a pocket borough and established his reputation as an orator by speeches in favour of the Reform Bill, which did away with pocket boroughs. At the age of 34 he was appointed, at a salary of £10,000 a year to a seat on the Supreme Council in India, where he stayed long enough to pick up a competence and not long enough to damage his health. On his return to England he settled down to an idyllic existence—some politics, much historical study and as much agreeable companionship as he desired. He pushed on with his History, and as the volumes of it were published they became books of the hour. The cheque of £20,000 which he received from his publishers has become a landmark in literary history. In short, he succeeded in all that he touched and died at the height of his fame.

Since his death Macaulay has paid a penalty for being too brilliant a success. No effort has been spared to cast down this idol of the mid-Victorian era. It became the fashion to sneer at him as a writer and as a historian. His Whiggism and his individualism are out of date, and in many circles his sturdy Protestantism, also. Yet no fair-minded person will deny his claims to greatness. Nature had endowed him with a marvellous memory. Seemingly he forgot nothing. He could repeat the list of Poles backward and forward. Sydney Smith called him a book in breeches. But he was not inflexible. Trevelyan, his grand-nephew, thinks that his historical failings arose partly from his too great reliance upon his marvellous memory and from an insufficient use of notes. He made full use of his powers. "When I sit down to work," he says, "I work harder and faster than any person that I ever knew." To an intimate acquaintance with the literatures of Greece and Rome, he added a sound knowledge of those of his own country, of France, of Italy, of Spain. He learnt enough Dutch for the purposes of his "History," and read German. Nor was his vast knowledge mere lumber stored in his memory; it was always at his command. Whatever his subject he poured over it his

stream of illustrations drawn from records of all ages and countries. His limitations, however, were obvious. Lord Acton says, "He knew nothing respectably before the 17th century, he knew nothing of foreign history, of religion, of philosophy, of science or of art." If so, this is not a cause for blame, since no man can know everything, but Macaulay irritated many by his calm assumptions that all that went before the 17th did not matter, and that there really was nothing beneath the surface in human history. It is childish to depreciate Macaulay's style, clearness was his ideal. "How little," he exclaims, "the all-important art of making meaning pellucid is studied now! Hardly any popular writer except myself thinks of it." We must admit he pushed his clarity to a fault. "For the sake of clearness, he would give some matters a greater emphasis than was warranted by the facts, he would exaggerate contrasts, he would make his blacks too black and his whites too white." But his greatest faults were a certain hardness, a shallow uninspired quality of mind, and a calm dogmatism which is troubled with no misgivings. Still, with all his faults, we find that no period of our history is so well known by the average educated man as the 17th and 18th centuries, which Macaulay made his own. Writers may jeer at him as "the Victorian John Bull of genius," but the political and religious ideals he expressed are still permeating the atmosphere that lies all around us. Such has been the power of this great historian.

The Evangelicals of his day regarded him as a renegade and, doubtless, with reason. He was brought up among the Clapham sect. "Did you never, then, go to the play as a boy?" he was once asked. "No," he said, "after the straight sect of our religion, I was bred a Pharisee." He had scant sympathy with the living, personal religion exemplified in his father, Zachary Macaulay. There is much truth in Morley PUNCHON's rhetorical contrast between the father and son. "When I see two life-courses before me, both ending in Westminster Abbey (for the tardy gratitude of the nation adjudged to Zachary Macaulay's remains the honour which it denied to his living reputation), when I see the father, poor, slandered, living a life of struggle, yet secretly, and mightily working for the oppressed and the friendless, and giving all his energies in a bright summer of consecration unto God; and when I see the son, rich, gifted, living a life of success, excelling and envied in everything he undertook, breathing the odours of a perpetual incense-cloud, and passing from the memory of an applauding country to the tomb, but aiming through his public life time only at objects which were of the earth earthy, I feel that if there be truth in the Bible, and sanction in the obligations of religion, and immortality in the destinies of man, 'he aimed too low who aimed beneath the skies'; and that the truer fame is with the painstaking and humble Christian worker, and that the amaranth which encircles the father is a greener and more fragrant wreath than the laurel which crowns the forehead of the more gifted and brilliant son." This passage errs in Macaulay's own style on the side of exaggeration, but essentially true. Still Macaulay was an honest and upright man of genial character and generous temper. It has always been worth while to be born of genuine Evangelical parents of the old school.

The Rev. P. W. Stephenson, M.A., B.D., the Federal Secretary of the Church Missionary Society, has been requested to take temporary oversight of the Society's work in New South Wales. No permanent appointment will be made at present to the post of General Secretary, vacated recently by the Rev. J. W. Ferrier. Mr. Stephenson, who is a graduate of Melbourne and London Universities, was educated at the Caulfield Grammar School, Melbourne. In 1913 he was accepted by the C.M.S. for service in India, and was appointed Principal of the Edwards College, the Society's important educational institution at Peshawar, on the North-West Frontier, where he worked for ten years. After leaving India, Mr. Stephenson spent four years in Canada, on the staff of St. John's College, Winnipeg, in the University of Manitoba. The Federal Council of the C.M.S. of Australia and Tasmania appointed Mr. Stephenson their Federal Secretary shortly after the consecration of his predecessor, Rev. G. A. Chambers, as Bishop of Central Tanganyika. Since his appointment as Federal Secretary, Mr. Stephenson has travelled extensively in all the Australian States, and has presided acceptably at the various Summer Schools held in N.S.W., Victoria, Tasmania, and South Australia.

He is most holy who has most of Christ within.—An Unknown Christian.



The Rev. C. H. Tomlinson, rector of Bulli, N.S.W., has been appointed to the parish of St. Mark, Northbridge, Sydney.

The Rev. H. A. C. Rowsell, rector of Blackheath, N.S.W., returned to Sydney on October 28, after eight months' absence in Great Britain on holiday.

The Rev. W. P. Dorph, rector of Mount Victoria, N.S.W., has been appointed vicar of the parochial district of St. James', West Kogarah, Sydney.

The Bishop of Carpentaria, the Rt. Rev. S. H. Davies, D.D., and Mrs. Davies, arrived in Sydney from London per the P. & O. steamer "Narkunda," on October 30.

Just as we go to the Press, we learn that the Rev. Robert Rook has been unanimously elected Canon of St. Andrew's Cathedral, in the place of the late Rev. Canon Claydon.

The Rev. H. E. Doyle, curate of St. Matthew's, Manly, N.S.W., has been appointed incumbent of Penguin, Tasmania. Mr. and Mrs. Doyle left Sydney on 1st November to undertake their new work.

Rev. Thomas Hancock, Deacon, B.A., of Keble College, Oxford, and Ely Theological College, who left London on September 3, by the s.s. "Moreton Bay," has arrived in Queensland and joined the staff of the parish of Mackay, Diocese of Townsville.

The Bishop of Bathurst (Dr. Crotty), the Principal of the Brotherhood of the Good Shepherd, Dubbo, N.S.W., and the members of the Brotherhood were in Sydney during the last fortnight of October, making their annual appeal for the work of the Brotherhood areas.

Miss G. G. Everett, M.A., has been appointed principal of Abbotsleigh Church School for Girls, Wahroonga, N.S.W. Miss Everett has had Australian and European teaching experience and is at present headmistress of the Church of England Girls' School, Katanning, W.A.

The Rev. Arthur Leyland Bird, curate in the parish of North Sydney, Middleborough, Yorkshire, England, has arranged to come to N.S.W. to labor in the Brotherhood of the Good Shepherd. His vicar, the Rev. E. Wickham, is an old fellow-curate of Bishop Wyld, Bishop Coadjutor of Bathurst.

The Rev. T. R. H. Elliott, M.A., of the Indian Ecclesiastical Establishment, stationed at Aden, South-west Arabia, passed through Melbourne recently and paid a visit to the Melbourne Missions to Seamen. He was much impressed by the varied activities of the Mission and the splendid services rendered to sailors when in port.

The last sermon preached by the late Dr. Long, Bishop of Newcastle, was in the Church of Holy Trinity, Tottenham, London, which parish is raising funds to help build a church in Tottenham, N.S.W. The Rev. R. A. Courthouse, formerly of the Brotherhood of the Good Shepherd, Dubbo, is vicar of the parish.

The death of Mr. F. G. English, of Port Fairy, Victoria, removes a sturdy churchman of the Diocese of Ballarat. He had been a Synodsmen for a number of years. He was also a member of the Executive and

Board of Finance, and always showed a loyal appreciation of what it was to be a member of the Diocese as well as of the parish in which he resided.

Mr. J. D. G. Medley, M.A., has been appointed headmaster of Tudor House School, Moss Vale, N.S.W. Mr. Medley was educated at Winchester and New College, Oxford, obtaining first-class in "Greats." Mrs. Medley is niece of the poet Sir Henry Newbolt and was educated at St. Paul's Girls' School, London, and at Lady Margaret Hall, Oxford.

The Rev. G. H. Richards (formerly known as Brother George when serving in the Brotherhood of the Good Shepherd, N.S.W.), was married on September 22 at All Saints', Poona, India, to Miss Dorothy Marion Sale. The bridegroom is attached as chaplain to the British military establishment. He left Ceylon earlier in the year, and was to have been married in London, but had to proceed suddenly to India.

The death of Miss H. B. Bayley removes a faithful worker from the Parish of Summer Hill, Sydney. She conducted a weekly Bible Class for many years, and was Sunday School Teacher and District Visitor. For more than 25 years she gave herself to work and prayer on behalf of the Evangelisation of the Jews. To her sister, Miss Bayley, of our "Church Record" office, and members of the family, we extend our heartfelt sympathy.

In the will of the late Mr. Edwin Grainger, formerly a manager of the Bank of N.S.W., at Inverell, bequests are made to Cranbrook Church School, the Sydney Church of England Grammar School, North Sydney, £3000 each; St. Paul's College, Sydney University, £4000; St. Luke's Hospital, £1000; Clergy Provident Fund, Sydney, £1000; Sydney Church of England Grammar School for Girls, £2000. Many hospitals and charities benefited. All the legacies are free of probate and other duties.

It is with every pleasure we note that the Rt. Rev. Bishop E. N. Wilton, sometime Assistant Bishop in Melanesia, for the Mandated Territories, has so far recovered after his recent serious illness to take occasional duty in and around Sydney. Recently he was at St. Peter's, Campbelltown, the rector writing that the Bishop's address was most inspiring, and should make those who are always running down the Church, or dividing their allegiance between the Church and some other religious body, or bodies, think, and think hard as to what they are doing.

The Rev. G. F. and Mrs. Cranswick, of India, arrived in Sydney on Thursday last, on furlough. Mr. Cranswick is a C.M.S. missionary, being Vice-Principal of King Edward's School, Chattri, Bengal. He is a son of Canon and Mrs. E. G. Cranswick, of Sydney, and went out to India under the Parent Committee of C.M.S., in 1923. Mrs. Cranswick was, prior to her marriage, the national secretary of the Y.W.C.A. in India, and in that capacity, and also in the interests of the Girl Guides, she travelled extensively in Burma, Ceylon, and India. When on a visit to England she was presented by Princess Mary with the "Silver Fish," the highest award for service in the Girl Guides.

The Rt. Rev. Dr. Crick, Bishop of Ballarat, writing to his diocese from England, gives this personal touch in a recent letter: "I have hesitated to intrude into these letters anything of a personal nature. But I am constrained to do so now, by the wonderful spirit of affectionate interest which many messages have shewn me to be evinced by our Churchpeople in my approaching marriage. I thank you all, in the name of my fiancée and myself, for your great kindness, which I do most deeply appreciate. We are both keenly anticipating our coming to Ballarat, and all the more so in view of the kindly welcome that you have already afforded to us." The Bishop and Mrs. Crick will be welcomed home on November 27th.

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"Has not the soul an end which nothing else can fulfil?"—Plato.

"What shall it profit a man if he gain the whole world and lose his own soul?"—Jesus Christ.

NOVEMBER.

- 8th—John Milton died, 1674.
9th—21st Sunday after Trinity. The topic of this day is Pardon and Peace. Little desire shown for pardon affects the sense of peace in the heart. Peace follows pardon. They work best with peace at heart.
10th—Luther born, 1483. Though the English Reformation began with Wycliffe, yet we must always feel grateful for the impetus Luther gave to the Re-forming movement throughout the world.
11th—Armistice Day (Lest we forget). While we have been sheltered many people have been through much tribulation. God's judgments are working in the world.
14th—Earl Roberts died, 1914. His brave warning fell on dull ears, just as people to-day neglect the warnings of Scripture regarding the latter days.
16th—22nd Sunday after Trinity. This day the lesson is about continual godliness. The Church must maintain her standards whatever betide, or her witness fails just when and where it is most needed.
Suez Canal opened, 1869.
17th—Accession of Queen Elizabeth, 1558. We know how much is owing to this great ruler for preserving peace in England during the upsetting time of change.
18th—Wellington's Funeral, 1852.
20th—Next issue of this paper.



TO AUSTRALIAN CHURCHMEN

Implications of the Lambeth Conference.

2.—The Life and Witness of the Christian Community.

Marriage.

OF all the Reports, this section has been the cause of a good deal of serious controversy, especially in regard to Marriage and the Sex Problem. It is not our intention to go into the various aspects of the marriage relation. We would rather give as succinctly as possible the weakness and strength of each subject as they appear to us. Marriage is the life-long union of two personalities, whom GOD has made one. It follows that purity in both partners is the highest approach to this holy estate. Self-control is one of the fruits of the Spirit. There can be no lower standard than this for the Christian. There is no excuse for any one who has accepted the law of Christ to open the flood-gates of laxity and self-indulgence. The Christian life is self-denial or it is nothing. If the limitation of families is necessary, yet there must be no lower standard for the Christian. Our bodies are the temple of the Holy Ghost. If any man defile the temple of God, him will God destroy.

Let us all endeavour to keep on the "high road" of true Christian love and self-denial; not on the "low road" of accommodation to the standards of the world, which can never give satisfaction to the Christian conscience.

Our Divorce Courts are a striking comment on the lax view of matrimony and morals and the Christian Church should be no party to any weakening of the moral code.

Self-Knowledge.

We agree with the statement that every child should be acquainted with the functions of the body before they become emotionally interested in them. No child should be sent to school without this knowledge. Parents are very largely responsible for the "lapses" into sin too often prevalent in our schools. We would like to see in every Diocese some "experts," whose work would be to go round to our various parishes during confirmation time, giving special instruction on this very important subject. This necessary work requires very careful handling and would do much to give real guidance to our growing youth on the absolute necessity of self-control. The Church should give a most sympathetic attitude, and by earnest prayer and loving sympathy seek to win our youth who feel the urge of the sex impulse to a life of self-discipline by faith in an all-sufficient Saviour.

Race.

In the sight of GOD all men are equal. All can share in the Fatherhood of God. The 'superiority complex' of the dominant races must give way to the idea of true Christian brotherhood. The Anglo-Saxon races have yet to learn this lesson before the races of the world are brought into the Kingdom of God.

The causes of War are Nationalism, Distrust and Economic aggressiveness. Wars do not come by sudden impulse, unless the poison of distrust, greed and envy has already been at work. What is the true standard of National greatness? Not gold, land or vested interests. No nation can be great if its children are ignorant or hungry, its men drunken or self-indulgent, if impurity haunts our streets, and economic selfishness rules our industry. The only true greatness is a moral greatness. The permanent forces of the world are moral forces. The passion for destruction, which is the foundation of the war spirit, is the human antithesis of the Divine hatred of sin.

The Church and the Christian conscience protest against the clumsy and savage method of war. Christ stands above all the heaving waters of unrest, that threaten to overwhelm the hopes of the world and calms the fretful passions of men with his challenge, "Peace be still."

The Church and the Working Man.

The world is still faced with grave social and economic evils, which are an offence to the Christian conscience. The grim spectre of unemployment is stalking through the land. Economic unrest is world-wide. The pitiless economic exploitation of much of our Western industrialism has penetrated the East. Economic slavery is by no means a thing of the past. It is the duty of the Christian Church to arouse dull consciences in this matter, especially among those who control "vested interests." Extreme wealth and extreme poverty should not exist side by side in a Christian land. The Church, through her leaders, must speak out and be heard on the economic and social problems which involve human, social and spiritual issues. The call of the Cross is not a call to ease and security, but to conflict, danger, self-discipline and self-sacrifice.

Un-Christian defenders of modern society, which is built upon selfishness, material wealth, fortifying the rich, baulking and grinding the poor, will always say that Christianity is impossible. A great deal of the talk about the rights of property comes from those whose material interests are served by the present system. The progress of society has been made by the sacrifice of men who dared to oppose injustice, exploitation and vested interests in a hundred spheres.

The Economics of the Prophets and the Gospels would revolutionize much of the existing order, if they were not only preached from the pulpits, but put into practice in the market place.

The Church falls short of its purpose in the world, if she is not prepared to test her efficiency on social and industrial problems. It will be all to the good to give herself to this task. Her task is to produce individual character. She will then be able to arouse the national conscience. These two go together.

The Four C.M.S. East Africa Dioceses.

A Delightful Reunion.

AUSTRALIA has a vital connection with East Africa, and at no distant date the question of an East African Church Province will be vital in the discussions of our Church Missionary Society's leaders. All that concerns East Africa, because of the Australian Diocese of Central Tanganyika, must take a prominent place in the thinking of Australian Churchmen. The following account of a re-union in London, of Church leaders in East Africa, is of deep interest.

"On Friday afternoon, September 20, there took place a delightful reunion of friends of the four C.M.S. East Africa dioceses. It took an unusual form. To begin with, Archdeacon Sharpe had arranged that they should be invited to attend the afternoon service at St. Paul's, where the anthem, appropriately chosen, was 'Goss' 'The wilderness and the solitary place shall be glad for them.' The four bishops and many of the guests sat in the choir stalls, though many more elected to sit under the dome. Dean Inge attended the service and gave the benediction.

Then an adjournment was made to Stationers' Hall, where tables were laid for tea. In this splendid hall Cranmer, Tyndale and Caxton looked down from the stained-glass windows upon a scene which would surely have been in accord with their spirit. In the chair, so far as there was a chair, was Archdeacon Sharpe, and the guests must have numbered two hundred or more.

Presently came speeches—thanks to the Stationers' Company for lending the hall, a few words from Dean Inge, and then a series of addresses from the bishops. The difficult question of precedence had been solved by taking them in geographical order of dioceses, from north to south.

Mass Movement Towards Christianity.

First, therefore, came Bishop Kitching, of the Upper Nile, whose theme was that of Mass Movements towards Christianity. Such movements might, as in Uganda, begin through the tribesmen following the lead of their chiefs; or, again, the prestige of the white man might lead to a desire to copy his religion as well as his other superior qualities; or, again, it might be induced by a revulsion from their own religions of fear, fear of the forces of nature, fear of evil spirits. The problem came of dealing with such movements. He showed that in the Elgon mission there had been some 2,000 baptisms within the last recorded year; there were about 60,000 baptised Christians in all, a very small proportion of whom were communicants; some 640 native workers, and only five missionaries. That meant that each missionary had the oversight of more than a hundred native workers. How was it possible that they should do this effectively? Hence the danger of the Christians being imperfectly shepherded and remaining im-

perfectly taught. The need and the remedy were obvious.

Problems of Education.

Bishop Willis, of Uganda, came next with the Problems of Education, which naturally followed closely on the implications of the facts presented by Bishop Kitching. The first converts in Uganda were required to be able to read St. Matthew's Gospel before they were admitted to baptism. As time went on the requirement was extended. Book after book was translated until the whole Bible was available for the people. Now the Government had demanded greater extension of education in general and wished to utilise the missionaries, for these purposes; making generous grants, but looking to the missionaries for the living agents. There was a danger of their failing the Government; there was a danger that the Roman Catholics, who could command the services of skilled educationalists at merely nominal cost, would outstrip the Church of England; and there was a danger that purely secular education might come in. Here, again, the oft-expressed appeal for more qualified and consecrated workers was obvious to all his hearers.

Unity in the Mission Field.

Further south came Bishop Heywood, of Mombasa. His subject was that of Unity. The principle of trusteeship for the natives was now generally recognised, but trusteeship must lead eventually to partnership, that is, to the treatment of the native on equal terms. In Church matters they had learned in the Lambeth Conference how much they had in common with those from whose church views they differed most widely. The problems which beset the other four dioceses of East Africa were much the same as their own, and they hoped to meet the other four bishops from time to time in conference. Still more widely came their relationships with the other denominations whose missions were side by side with theirs in Kenya. Already as a result of Kikuyu Presbyterian students were being trained alongside of their own. But they were looking to the far-reaching influence of the South India Church union to pave the way for some such developments in East Africa.

Bishop Chambers, of Central Tanganyika, came last, with the topic of the Diocesan Association. It should be a sort of family of those specially interested in the diocese and supporting the bishop in his special needs by gifts, effort and prayer without detracting from their support of the greater missionary societies.

Such is a resume from memory of the four speeches. So we parted, with pleasing impressions of so unique a gathering. One topic was strangely omitted or barely touched upon—the pastoral care of the white man, and his influence over the coloured races. The immigrant Indians and others surely also constitute a grave factor in the problems to be faced."

Church Overseas.

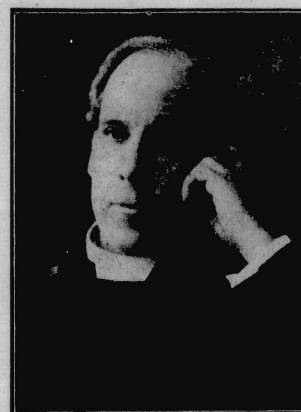
BIRMINGHAM.

Diocesan Conference.

Speaking at the Diocesan Conference the Bishop of Birmingham, Dr. Barnes, referred to the recent Christian Crusade in the city and the 25th anniversary of the establishment of the diocese.

He was glad that, in connexion with the Crusade, a Continuation Committee had been formed. The anniversary celebrations had shown, he said, that there was in the city a widespread feeling of hearty goodwill towards the Church. The appeal for £25,000 for Church Schools was not making such progress as had been hoped, he said.

With regard to the Lambeth Conference, the Bishop said that its findings on the South Indian Scheme would profoundly affect the Church's relations with the Free Churches, and even an evasion of the subject would have its sad significance. He hoped that there would be some pronouncement on such difficult subjects as birth prevention and the sterilization or segregation of the feeble-minded. Churchmen wanted guidance on these subjects, and he thought that the Church should give it.



REV. A. KILLWORTH, M.A., LL.B.,

Principal Speaker at the Evangelical Rally in the Chapter House, Tuesday, November 11th, at 7.45 p.m. Mr. Killworth is a forceful and moving speaker. He will be remembered for his remarkable ministry at St. Mary's, West Maitland.

But, he said, the most urgent necessity was that the Church should give a reasoned statement as to its belief in God, a statement that would not ignore either modern philosophical speculation or the changed standpoint of modern physicists and biologists.

Council of Youth.

The Conference unanimously approved the establishment of a Council of Youth, to consist of fifty members, to replace the Diocesan Federation of Boys' Work. It was refreshing to hear the speeches of the Rev. F. H. Perkins and the Rev. W. Davison, in moving and seconding this proposal. They pleaded that a wider vision was necessary in dealing with this work. Youth required guidance, but it should be given larger responsibility. While the Church had a great duty to youth, youth in its turn had a great contribution to make to the Church. The feeling of the Conference was very clearly one of the utmost sympathy with the proposed new effort.

The Church in England.

S.P.G. Pageant.

Some 2,000 performers, voluntary workers from different parishes in the Metropolitan area, took part in the S.P.G. pageant play "The Vision," which was given recently in the Albert Hall, London, and attracted large audiences. Dr. Ernest Bullock, organist at Westminster Abbey, conducted a special choir of 200 voices.

The theme of the pageant was the search of mankind for God. The story of the birth of Jesus, told by a shepherd and his lad, who had knelt before Him at the Manger-stall, and the solemn Presentation in the Temple and a glimpse of the sorrowful scene at the foot of the Cross, are succeeded by scenes showing the scattering of the Apostles to tell of the Good News, and, in Rome, the early followers, hiding in the Catacombs.

Early Christianity in Britain was represented by St. Oswald and his soldiers strengthened by a vision of St. Columba to fight for the faith against the heathen. Then the scene changes to Germany, with St. Boniface going to his martyrdom. The fruits of the labours of these pioneers was depicted by the gathering in fellowship of the

Eastern and Western settlers at the Fraser River in British Columbia and by the work of the doctor-missionary in India. The finale showed a vision of the nations of the world, gathered in the act of adoration.

The Archbishop and Mrs. Head.

Welcomed in Melbourne.

MORE than 200 people, together with the officials of the Diocese, were on the wharf to meet the Archbishop and Mrs. Head on the arrival of the "Barrabool" at Melbourne on Monday, October 27. They had a delightful journey from the Old Land, their fellow passengers speaking in glowing terms of the esteem in which the Archbishop and Mrs. Head were held. They had entered fully into the life of the ship. Interviewed at Bishopscourt on the afternoon of his arrival, Dr Head expressed pleasure at being back in Melbourne and with the warmth of the welcome given to him and Mrs. Head. The Archbishop then went on to remark:—

"We have many problems to face in Australia now. Our economic situation has become much more difficult in the last five months. In particular, there is the question of unemployment. I believe that what the nation needs just now is the witness of the Christian life. It is for that purpose that the Church exists. I pray that God may use the Church to influence the whole community to the belief that we can overcome our difficulties with the faith and hope and love which only Christ can give. It is good to be back here at a time like this, and I believe that God has called us all to work together to do His will for the service of our fellow men."

Mrs. Head Appreciates Welcome.

Feeling a little fatigued after the excitement and pleasure of her arrival and reception, Mrs. Head preferred not to give a formal interview, but was anxious to express her appreciation of the welcome which she has received in Australia. "I am delighted," she said, "to have come to the end of this long voyage, and I shall be very glad to find myself once more with my husband in a home of my own, which we hope will soon become a central home in the diocese. I am asking to be excused from taking up any definite work until I have had time to settle in at Bishopscourt and have learned a little of the life before me. I am interested in most things, and want to learn about all the activities of the diocese. Nothing could have been kinder than the welcome already given me. Even before I left England I was entertained by Australian delegates to the Mothers' Union Conference in London, and received many kind messages there and en route."

At a conference of Continental Chaplains, recently held, it was declared that the time was ripe for the creation of a diocese of Northern and Central Europe.

The death is announced of Dr. Karl Kumm, in California, U.S.A. His visit to Australia some twenty years ago, to inaugurate support for the then recently founded Sudan United Mission, will be recalled. He was a striking figure with a burning message and appeal for the evangelisation of Central Sudan.



NEW SOUTH WALES.

SYDNEY.

The Archbishop's Return.

The Archbishop of Sydney and Mrs. Wright are returning to Australia by the "Moulton." They will reach Sydney at the end of this month and "Welcome Back" will be extended to them by the Diocese in the Chapter House one evening in the first week in December.

Echoes of the Synod.

Glebe Administration Ordinance.

The much-debated ordinance dealing with glebe properties passed the final stage in three minutes.

The properties referred to comprise St. Philip's glebe estate, and St. James's glebe estate at Rushcutter Bay and Paddington. Part of St. Philip's glebe came into the hands of the Church after long leases in 1920, and has been administered by a board of management. The remaining portion of the estate will revert to the Church on July 31 next year. The ordinance just passed provides for the consolidation of the existing ordinances relating to these properties, and their future management and control, and of the whole of the properties as from the time the present leases will expire. On the St. Philip's glebe estate there are approximately 300 properties. No additional revenue will be available for distribution until the existing charges are paid off, which will be, approximately, in July, 1932.

Additional allotments provided for in the ordinance are:—£1000 per annum for the board of education; £3500 towards the pensions of the clergy, widows of clergymen and retiring deaconesses; £500 for the establishment of a free fund; £500 for building grants; £300 for the establishment of a fund for the superannuation of the members of the staff of the Sydney Diocesan Registry; and £500 for Moore College.

St. James's glebe properties are at present on long lease.

New Parishes.

Synod approved the formation of the provisional district of St. Andrew's, Lakemba, into a parish. A new parochial district to be known as St. James's, West Kogarah, taking in portions of Bexley, Kogarah, and Hurstville, was agreed upon.

In General.

The Synod passed strong resolutions dealing with indecent literature, film censorship, Good Friday and the Show, and urging the richer parishes to help poorer ones in this time of need.

St. Mary's, Kangaroo.

The congregation of St. Mary's, Kangaroo, is erecting a new building, as a memorial to those who enlisted from that centre in the Great War. Their names are recorded on a scroll placed on the foundation-stone, which was set by Mr. Arthur Knox, of Burwood, formerly a resident of Kangaroo for many years. The principal address was delivered by Archdeacon Charlton, of Sydney. The sum of £200 was placed on the foundation-stone, and it is anticipated that the church will be opened free of debt.

Church Missionary Society.

The Federal Council of the Church Missionary Society met in Sydney during the third week in October. Delegates from New South Wales, Victoria, South Australia, and Tasmania, were present. The Bishop Coadjutor of Sydney and Mr. C. R. Walsh presided at the meetings. It was reported that the world field for missionary service was very promising.

Two new recruits were accepted for the Tanganyika field, and they will leave for Africa early in the new year. They are Miss Ruth L. Taylor, of Sydney, and her cousin, Miss May Dobson, of Tasmania. The former is an educationist, and the latter a nurse.

Next year two well-known missionary leaders, the Rev. W. Wilson Cash, general secretary of the Church Missionary Society in London, and Dr. J. H. Cook, secretary of the medical committee, will visit Australia.

The Bishop of Central Tanganyika will be in Australia at the same time. Besides inspecting the church with the missionary needs as they confront Christendom to-day, the organisation of the Tanganyika field needs adjustment.

Brotherhood of the Good Shepherd.

Annual Meeting.

The Ven. Archdeacon Boyce presided at the annual meeting of the Brotherhood of the Good Shepherd, in Sydney, on the 27th October. He spoke of the work as one of the greatest movements in N.S.W. Among the speakers was the Governor (Sir Philip Game) who commended the work of the Brotherhood in the Far West. "It is often said nowadays that the Church is on trial," the Governor remarked. "I suppose it is true. We are living in an age of unrest, of doubt, and of criticism of all our institutions. I sometimes think the criticism is apt to be too adverse, and that the defendant does not always get a fair trial. Before any fair and impartial tribunal, surely the fact that it has initiated and maintained the Brotherhood of the Good Shepherd for nearly 30 years will stand the Church in very good stead. (Applause.) The Brotherhood must be absolutely a Godsend to the people of the West. I hope that the Sydney campaign will result in making the Brotherhood even better known, and will provide it with all the support it requires to carry on its extraordinarily good work."

The Rev. T. M. Armour, Principal at the Headquarters, Dubbo, declared that unless the brotherhood had fully ordained and fully trained men for the West, it would be impossible to carry on the work adequately.

In the vast district of Bourke there was only one bush brother to look after the whole of the work. At the present time there was no more valuable work than the training of young men for Holy Orders. There was no harder school, and yet no happier school, than the school of training in the West. "We need men, and we need money," Mr. Armour added.

A collection for the brotherhood amounted to £31.

St. Mark's, Pendle Hill.

The opening and dedication of our new Church of St. Mark's, Pendle Hill, took place on Saturday, 4th October, in the presence of a large congregation. The Very Rev. the Dean of Sydney conducted the Service, which was very beautiful and impressive. In the course of an eloquent address, the Dean congratulated the people on the opening of the Church, free of debt, which was unique in his experience. The Dean urged that the Church should be more on the attack, more vital and more alert. Especially in times like these, should the Church guide the people. What the Church wanted was the wholehearted support of its members. They should understand for what the C. of E. stood. Let nothing be lukewarm in the attitude of the members. General admiration was expressed with the design and workmanship of the Church, which is one of the prettiest in the Parish, and the belief was voiced that it would soon need to be enlarged.

St. Andrew's, Seven Hills.

Jubilee Celebrations.

The Jubilee of St. Andrew's Church, Seven Hills was commemorated on Sunday, 12th October. The Rev. Louis Pearce, of Neutral Bay, was the special preacher. There was a large congregation, the choir of St. Paul's Church, Wentworthville, assisting with the Anthem. Mr. Pearce delivered an eloquent sermon from St. John 14: "Ye are my friends if ye do whatsoever I command," in the course of which he gave interesting reminiscences of his connection with St. Andrew's in his boyhood and early manhood. The whole service was impressive and helpful.

Temperance Week.

An Australian Wide Observance.

To Follow World's Temperance Sunday.

Throughout the Commonwealth November 2nd to 8th (following World's Temperance Sunday) was observed as Temperance Week.

The scheme emanated from the last Conference of the Australian Prohibition Council, and is likely to be a popular fixture in view of the present special need for the conservation of our resources.

It is hoped that the clergy will make special references to the question on 2nd November, and perhaps organise a vigorous Sunday School Medge-signing Campaign.

Local centres and societies are being asked to arrange Church Parades and Pageants, Temperance Missions or special meetings, and to use the occasion for launching Temperance Societies along Band of Hope lines.

In this State the N.S.W. Temperance Educational Council is preparing literature for the various suggested schemes.

BATHURST.

Bishop Crotty on Christian Idealism.

The Bishop of Bathurst (Dr. Crotty) has been in Sydney advocating the claims of the Brotherhood of the Good Shepherd.

Preaching at St. Mark's, Darling Point, on Sunday, October 20, he paid a tribute to the work of the Bush Brotherhood. He said that the most pressing need in Australia to-day was Christian idealism. "It represents," he said "the one and only thing that stands between us and disaster—final, irretrievable, ignominious—that threatens us in this country in the not very distant future if we do not mend our ways. There is a very definite and general failure both in idealism and in sheer common sense. The people who will first feel the strain are not the old civilisations. The people who will first feel the strain are those who are not prepared to put any form of social or corporate control upon their individual selves. Are we going to be a race of masters or slaves? Are we going to march on to our real destiny as the young free men of all modern history, or are we to be the hewers of wood and drawers of water? . . . You all remember the answer that was given when Australia faced the Great War. The same answer should, and no doubt will, be given in the hard days that lie ahead of Australia."

in other ways. But I am sure of this: such answer will not be given, and never in history has been given, save by men and nations that have been guided by Christian idealism. It will have to be the Christians in Australia, whether in church or out of it, who will have to give the lead, if a lead is to be given."

ARMIDALE.

The Bishop Returns.

The first Australian Bishop to arrive back from the Lambeth Conference is the Rt. Rev. Bishop Moyes, of Armidale, N.S.W. In passing through Sydney on October 13, Dr. Moyes, in referring to the Conference, said:

"Perhaps the greatest accomplishment of this conference, he said, though not recognised as such at the moment by the general public, was the statement regarding the doctrine of God and the attitude of the Church towards the Scriptures. The scientific movements of modern times had been taken into account, and, in his opinion, the statement made it much more easy for people with modern education to hold their faith. It removed many of the doubts and difficulties that had existed in the past."

"Then there was the South India question," he added, "the one that created most interest before the conference commenced its deliberations. Many people thought this question might cause a split in the conference. Instead of that, we came to an absolutely unanimous opinion after a fortnight's close thought and debate. The decision means that the dioceses involved will, for the time being, step outside the Church of England, as far as their organisation is concerned, and meet the free Churches on neutral ground, forming with them an independent national Church. We hope they will keep the Catholic order and faith in such a way that they can be in full communion with the Church of England once the union is complete. Of course, the individual Anglicans will still have all their rights in the Church of England."

The question that aroused most interest immediately after the conference was that relating to sex and birth control, added Dr. Moyes. The people of England generally realised that the bishops had tried to face the modern outlook and needs of the people without giving way on the principles that went to keep home life and marriage holy.

"The Bishops maintained that, whereas the primary purpose of marriage is the production of family, nevertheless, within that purpose the act of union has a meaning of its own, and a value in developing the fellowship and affection of home life," he said. "So we agreed that, in circumstances of health, where there was a necessity for limiting family, there was no moral reason why artificial birth control should be condemned."

CRAFTON.

The Bishop at Lambeth.

Writing with regard to his work at the Lambeth Conference, the Bishop states:—

"I was a member of Committee No. 2, which had to deal with the question of marriage, sex, race, peace and war, etc. We were sub-divided, and I found myself allotted to the sub-committee responsible for the consideration of peace and war. There were eleven of us in all on this sub-committee, four English Bishops, four American, two Australian and one Welsh. Our committee work resolved itself into a round table conference, and we were able to talk about our subject in an informal way without making set speeches about the various points that arose. This was, I think, a great advantage, and we got through our work very well. Each committee was held responsible for its own report, but the resolutions go out in the name of the Conference. I think that the report on the most important question, peace and war, may be regarded as a very complete statement of the present situation, and a clear declaration of the Church's attitude towards war. Our resolutions were accepted by the Conference, at a later stage, without any serious amendments, after a pretty thorough discussion about one or two matters which called for careful debate. When the sub-committees had done their work, they all met together in full committee, and the contribution of each was considered by all the members, before being presented as a whole to the Conference. Perhaps the most controversial matter in our section, was the report with the accompanying resolutions on the subject of marriage and sex. This called for considerable discussion in full committee, and was most carefully discussed by the whole Conference, when it was submitted to that body. Only after the most careful work and reconsideration by the whole of Committee No. 2 could this report

and its resolutions be submitted to the Conference in a form which was acceptable to a large majority of the members. In that form you will be able to read it, and to form your own judgment as to the conclusions that we have put forward."

VICTORIA.

MELBOURNE.

Sunday Schools in Fitzroy.

The Rev. R. G. Nichols, vicar of St. Mark's Church, Fitzroy, writing with regard to the value of Sunday Schools, says:—

"For the first time in my life I have lost faith in Sunday Schools. I believe now that in principle they are wrong. I can see the wisdom of the Roman Church in not having Sunday Schools. You might doubt me when I say this. There are about 300 scholars on our Sunday School roll. Of those children, not 20 parents, either fathers or mothers, are in St. Mark's Church on Sundays. Can you see the stark hypocrisy behind such action? Why send children to Sunday School when you designedly 'cut' your Church as not worth attending or supporting? If I had my way, I would close every Sunday School in Fitzroy as a protest against the studied hypocrisy of most of the parents."

BALLARAT.

After Lambeth.

The Bishop (Dr. Philip Crick), writing with regard to the Lambeth Conference, states:—

"There are two things I would say.

"The first is this, that we were conscious to a degree unusual in the experience of all of us, of the power of the Holy Spirit in prayer that supported us in our work and deliberations. It was my very great privilege to serve upon the 'Unity' committee, which had to grapple with the extraordinarily difficult question of Church Reunion. This committee had been advised, and most wisely, selected so as to include Bishops of the most widely divergent views on Church Order. And the problems which we had to face bled with difficulties. But such was the compelling consciousness of the atmosphere of prayer and brotherhood, that our Report to the Conference was sent forward unanimously and accepted without a dissentient voice. Before the Conference assembled, this would by many have been judged as, humanly speaking, impossible. But with God all things are possible. It is difficult to estimate, at this short distance from the actual event, the full significance of this wonderful happening; but we can see already that a new epoch has begun in the mutual relations of the different Christian Churches. I have this morning read the first comments in some of the leading English newspapers, upon the Report and Resolutions which have just been published. They agree in saying that 'Lambeth 1930' has opened up the vision of a new Ecumenical Christianity. I believe that this is nothing but the sane and sober truth. We are standing at one of the great moments in the history of Christendom. God grant that we may each of us be worthy of this challenge and this opportunity."

"The second thing which I wish to say I have already hinted—and it is the overwhelming atmosphere of brotherhood and mutual tolerance that animated all our discussions. Of course there were conflicts of opinion. If there had not been, one would have known at once that sincerity and truth were being sacrificed to a specious external uniformity. But there was never a note of acrimony, and very, very seldom even a 'defeated minority.' If you will read the Report and Resolutions, as I sincerely hope you will, you will see that in the case of only one Resolution are numbers given of Bishops who voted 'for' or 'against.' I repeat in this particular instance, the inference may fairly and truthfully be drawn that whatever decisions were arrived at are promulgated as the voice of the Conference as a whole."

GIPPSLAND.

The Bishop's Return.

The Bishop (Dr. Cranswick) returns to his diocese on November 13. It will be the occasion of the Diocesan Festival. Hence this event this year is of special interest, as it affords a welcome home to Bishop and Mrs. Cranswick.

The various parishes within a limited radius from Sale are entering heartily into the arrangements for the tea, which promises to be a very happy gathering. Instead of the usual visitors, the evening meeting will welcome the Bishop, with short speeches from representative clergy and

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laity, and then the Bishop will take the opportunity of telling his people the great story of Lambeth, and giving us the first real inside view of that great gathering.

Progress in the Diocese.

The Vicar-General, writing to the diocese, states:—

"The most notable event I know of in the life of our Church in Gippsland during the last few weeks, has been the dedication and the opening of another Church. On Saturday afternoon, the 4th October, Archdeacon Weir and I, assisted by several clergy and in the presence of a congregation that filled the building to overflowing, formally dedicated and licensed the beautiful little church of St. Mark at Nyora. A fuller account will be found in another column, but one may here congratulate the Vicar, the Rev. Wm. Austin, and the people of the town of Nyora, on this happy fulfilment of their hopes, and the completion of the work. Not only will it be opened free of debt and furnished, but with a credit balance still in hand, as an example of what can be done when faith, patience and energy, inspired by love, set their hands to the task."

QUEENSLAND.

BRISBANE.

Church Defence Association.

The monthly meeting of members of the Church of England Defence Association, was held at the School of Arts, Ann Street, on the 17th September, when a large number were present.

The President gave his second address on "Modernism in the Church," and was congratulated upon the information given. Many members joined in the discussion on the subject.

As a supply of booklets had been received bearing on various acts and principles in Church Worship, members took copies for study and information. It was thought that by disseminating the truth in this way, much good would result in purity of worship.

It was decided to have a "Question and Answer" Night at the October meeting. Mr. Inigo Jones to give an address at the November meeting.

SOUTH AUSTRALIA.

WILLOCHRA.

Diocesan News.

Word has been received that the Bishop will probably return from England in December.

The resignation of the Rev. L. E. de Ridder from the Brotherhood of the Diocese has been received. He is still working his district of Kimba and the North-West, but he expects to leave for England at the end of the year. His going is a big loss to the Brotherhood, and his place will be very hard to fill. He is the first Anglican clergyman to visit the stations in the North-West, and it is very essential that we should have another to follow on. Bro. de Ridder com-

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bines facility for finding his way about the bush with a thirst for adventure off the beaten track and a capacity for getting down to business—and these three qualities spiced with a sense of humour, have made of him in a very short time the complete Bush Brother.

NEW ZEALAND.

DIOCESE OF WAIAPU.

The late Turner Williams.

The Bishop (Dr. Sedgwick) writing from England, states:—

"We are very shocked at the sudden passing of Turner Williams. His is a sad loss to the Diocese, and to the community generally. His place will be difficult to fill on the various bodies on which he served with so much ability and devotion, indeed it cannot be filled. He gave his own individual touch to the work and that is finished here. I want this to convey to the Diocese my sense of the great loss it has sustained by his passing, and also my sincere appreciation of the service he rendered with such devotion and sacrifice during the greater part of my Episcopate. Such service must be very dear to the heart of Him in Whom service found its fullest consummation, and one rejoices to think of him as still serving in that fuller, richer service within the Veil."

The Late Rev E. W. Doulton.

"K.P." writing in the English "Record," with regard to the Home Call of the Rev. E. W. Doulton, lately vicar of Charlton All Saints, Salisbury, England, and formerly Archdeacon of Ukagaru-Ugogo, Tanganyika Territory, states:—

"In the death of the Rev. E. W. Doulton there has left us 'a servant of Christ' who for many years preached the Gospel to the Wagoners in that part of East Africa now called Tanganyika."

"Coming out from Australia where he had been living some few years before his 'Call' to the mission field, his work was ever characterised by directness and simplicity, and in his younger days, a rich fund of humour that, if graver in later years, he had passed through some severe trials, one being when he was one of the thirteen C.M.S. missionaries who were interned in German East Africa during the Great War. During that painful period, the writer remembers very vividly his preaching one Sunday to a mixed audience of fellow missionaries and high Anglicans and one of the latter was seen afterwards to be weeping bitterly. Was it that he recognised how far from Scriptural authority and teaching he had been getting, and his simple direct message was reaching her?"

"Also, before the war, when he lost his first wife, there was no other European present than himself; afterwards he left his lonely station to join his fellows some five or six days' march off, and insisted the next Sunday on preaching to the native congregation there, handing on to them the words of the hymn which his loved wife and her poor native women had sung together."

"On Christ the solid rock I stand,
All other ground in sinking sand."

Our sympathy is with his second wife, now widow, who has so lovingly helped him in his later years, and who also is from Australia, which country has 'taken over' Tanganyika."



The Apostolic Ministry, by the Ven. Archdeacon Best, of Ballarat. Price 1/6. Our copy from Angus & Robertson, Sydney.

This is the third of a series of booklets published by the Church of England Men's Society for Churchmen in general. Archdeacon Best summarizes the argument for the Christian Ministry in a clear and forcible way. The foundation of the Christian Church is set forth, our Lord's purpose and plan described. Ministerial functions are portrayed in a readable way. The booklet is necessarily scrappy, but serves the purpose for which it was written.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

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Fundamental Cleaveage.

Presbyter writes:—

The letter by "Viator" in your last issue, on what he calls a Fundamental Cleaveage in Evangelical circles, calls for a reply. On the question of a "Cleaveage" I think your correspondent is overstating the case. There is certainly a different point of view among the younger men on the question of the Church and her function and place in the world to-day. There are two conceptions of the Church in the New Testament. There is the symbol of an "Ark" into which all must enter if they would be saved. There is also the symbol of "Light" and "Salt" by which the Church is thought of as a sweetening, purifying influence in the world. These views are not exclusive each of the other.

I believe there has grown up in the Evangelical cause people who view the Church purely from the individual point of view, almost to fanaticism; who fail to see in the Church anything more than a self-created group of like-minded pietists.

The Church is the Body of Christ into which all our children are baptised and are made members of Christ. To say that some clergy, other than the writer's particular circle, do not preach conversion or teach holiness of life is a travesty of the facts and needs no comment of mine.

The whole question of amusements and their relation to the Church needs to be fairly faced by those in our Church who are capable of forming sound judgments and are not swayed by their own particular prejudices. The writer's remarks on dancing, who was just as strong in condemnation of dancing, but could play "kiss-in-the-ring" with the ladies with great fervour and alacrity. (We never heard of such a man. —Editor.)

The writer's remarks and inferences are a libel on the splendid types of Australian manhood and womanhood who are taking their rightful place in our churches because their rectors give them a broad, sympathetic lead, in allowing them free scope for their pent-up energies in wholesome amusement under the eye of good Christian men. The trouble is that some rectors will not be bothered with this often irksome duty, but it reacts on Church life. This narrow view of the Church and human life is passing away. The younger generation will not have it at any price. "To the pure all things are pure." Music and proper dancing are expressions of joy and happiness in the New Testament. Youth responds to trust, kindness and manly self-control.

To a particular type of mind everything in the nature of innocent enjoyment between the sexes is misinterpreted. Our present youth are the product of the War period, and require special treatment. All honour to those younger clergy who, in spite of criticism from older men, are endeavouring to try out any experiment which will keep our youth from going elsewhere for their legitimate amusement, by providing, under safeguards, wholesome recreation under the care of Church people.

Times have changed. We have to accept the world as we find it, and begin by influencing all who come under our care to love the pure, the noble and the good. To place a "ban" on the ordinary amusements of young people is to drive them into paths which bring them into temptation. We find these young people coming to their Church regularly every Sunday, and many are found in our Choirs, as Sunday School Teachers, and as leaders. For those who worship together should play together. To separate these two has meant hypocrisy and disaster in the past. Any empty church exclusiveness is the answer to the writer of the letter. Christian character is built up by providing full play for body, mind, and spirit. I hope the "Church Record" will give us a Leader on this most important subject.

(We propose doing this in our next issue under the Lambeth Conference finding, The Church and Youth.—Ed.)

An Appeal for Funds for Erection of Hall.

The Rev. R. F. Tacon, rector of Botany, N.S.W., writes:—

I am wondering whether any of our Church people would care to help me in the

erection of a small hall, which could be used for Sunday School purposes and so free our Church from paying rates. The facts are these. Some fifteen years or so ago a gentleman gave to the Church at Botany a piece of land, 120 ft. wide by 300 ft. deep. The land is situated some distance away from the parish Church, and although efforts have been made during these past years to erect some kind of building upon it, these efforts have come to nothing. The people in the vicinity are hard working people, but are not blessed with too much of this world's wealth. At the present time we have sixty five scholars who are being taught by a Sister from Deaconess House, and who are packed together in a motor shed, kindly loaned for the purpose by a neighbouring school master. It is for these sixty-five we plead, children for whom Christ died, and for whom we desire to win them. A building to house these children, Sunday after Sunday, would cost in the vicinity of £100, but by its erection we should set the land free from rates. Can some of our good people help me in this matter by sending to me a donation, however small? My parish, with others, is passing through a most trying time, and money for building purposes is very hard to raise, yet these children must be housed in a building suitable for Sunday School purposes.

Holy Scripture v. Tradition.

Mr. Chas. M. Boughton, Arthur Street, Croydon, writes:—

In your most helpful "Question and Answer" column of the 23rd October, the answer given to the last question states that "The Roman Catholics place tradition on the same level as Holy Scriptures." This is a charitable way of putting it. I hope you will not mind me giving a little of my experience on this question. Some years ago, while in the parish of St. Clement's, Marrickville, an old Roman Catholic friend, most devoted to his Church and father of a priest of the Passionists Order, did me the honor of selecting me as a possible convert to his Church. During the course of friendly chats which followed, he stoutly maintained that we could dispense with the Bible. I asked what would take its place, to which he replied: "The traditions of the Church." In my endeavours to point out the weakness of tradition compared with the written "Word," I asked if he, as a man of average intelligence, could believe that St. Peter's heel would make a hole in the rock on the Appian Way, Rome, when he returned (traditionally) to prison; and that the said hole would remain in existence nearly two thousand years. My friend put an end to the argument by saying that "if it is a tradition of the Church, I believe it."

The High Standard of Living.

A Valued Correspondent writes:—

"You are going to reduce the high standard of living. This is the despairing cry of thousands who have suffered the loss of their employment or the reduction of their wages, owing to the present financial crisis, which to-day sounds in the ears of those who are endeavouring to rebuild our economic structure. A statesman of days gone by is credited with having said that the best way of understanding difficult propositions was by indulging in a few elementary truths. Unfortunately, the average worker has based his idea of a "high standard of living" on the size of his pay envelope. No view could be more illusory. The standard of living must be based, not upon the number of pounds sterling which one may receive, but upon their purchasing power, which constitutes the true effective wage. Now what are those elementary truths. We have borrowed large sums of money in England and America, and paid them away in wages so high that the public works constructed and owned by the various Governments, as witness railways and tramways, are being run at a loss. We have indulged in an orgy of spending upon luxuries, such as motor cars, talking machines and wireless sets, the money for the purchase of which has been borrowed largely outside Australia and spent outside, leaving no assets, but an enormous interest bill to be paid by the general taxpayer. We have become the patrons of magnificent picture show buildings, the like of which are not to be found in London, with its teeming population, as compared with our small population; and much of the profits derived from these, goes to other countries. At least twice in every week, working time is taken up by horse, pony or dog racing. We are even extravagant over our visits to the theatre or picture show. A young woman is indulged by a young man by a visit to one of these entertainments, but the expenses does not end at the charge for admission. This is frequently supplemented by the cost of an expensive box of sweets, supper after the entertainment, and not unlikely, a taxi cab home. To-day Australia finds that she cannot borrow any more money abroad; that the

interest upon her loans is absorbing too large a proportion of her revenues, and as a consequence she must rely upon her own resources; that her income to pay the interest bill and provide for education, hospitals and other public services can only be derived by hard work on the land or in secondary industries, and that her products must be marketed at a price at which they can successfully compete for sale in foreign countries. Further elementary truths which present themselves are that the National income has fallen off by many millions sterling, and therefore everybody in the community must be prepared to take less than formerly. The sooner this fact is realized, the sooner a financial adjustment of prices will be effected. Efforts are being made by the various Governments, Federal and State, to bring about such an adjustment and the men and women of this country must help by realizing that "the high standard of living" is a term which has been misapplied and that we really have been indulging in a "high standard of extravagance."

Great Evangelical Rally

in the
CHAPTER HOUSE, SYDNEY
Tuesday, 11th November, at 7.45 p.m.

Chairman:
M. M. D'Arcy-Irvine, B.A., LL.B.
Speaker:
Rev. Arthur Killworth, M.A., LL.B.
Subject:
"Things in General and Some Things in Particular."
Admission Free—Collection.

Note.—The Australian Home Fete, in aid of the Funds of the "Australian Church Record," will be held on this day (Nov. 11) in the Chapter House, from 12 (noon) till 7 p.m. Official opening by Mrs. G. Hall, at 2.45 p.m. Will you interest others in this Sale? Will you come yourself to this Sale?

Lunch, 12-2, 1/6. Tea, 5.30-7, 1/6.
An illustrated address will be given by the Rev. R. B. Robinson during the interval (7-7.30). Come and join us at tea if you can, and stay for the meeting.

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The Late Mr. Gilchrist.

(Communicated.)

It cannot often happen that a clergyman assisting at a funeral service is able to lay claim to a friendship of seventy years duration, with him over whom the last sad rites are then being performed. Such, however, was the case recently, when at St. John's Church, Darlinghurst, the Rev. A. C. Corlette officiated—in association with the rector, the Rev. A. C. Lucas—at the funeral service of his old friend, the late Mr. John Gilchrist. The friendship between Mr. Gilchrist and Mr. Corlette was, one may say, the happy consequence of a still earlier friendship between their respective parents, who first met on board ship travelling to England, when young John Gilchrist was seven years old. His future companion was yet unborn, but it is certain that the link of affection binding the lads was forged over seventy years ago. This link had never been broken, and when Mr. Gilchrist passed away, the Rev. A. C. Corlette came to Darlinghurst from his home at Moss Vale to pay tribute to the memory of a life-long friend. Those who were present at the service held in St. John's on Monday afternoon, October 13th, will not soon forget Mr. Corlette's touching address to the bereaved relatives—the brief record of a good man's life, the affectionate testimony of a warm companionship.

Ancient Wisdom.

"What a dust do I raise!" says the fly upon the coach wheel. "And what a rate do I drive at," says the same fly again, upon the horse's buttock.

The beasts entered into a league with the fishes against the birds. War was declared; but the fishes, instead of their quota, sent their excuse, that they were not able to march by land.

"Child," says the Mother Crab, "you must learn to walk straight, without skewing and scuffling so every step you set." "Pray, mother," says the young crab, "do but set the example yourself, and I'll follow ye."—Aesop's Fables.



HIDDEN NAMES.

1. This is very nice sauce, isn't it?
2. Have you a bell on your door?
3. She very nearly persuaded me to go.
4. It is very easy to form a habit.
5. Do you like Jam, Esther?
6. We saw such a damaged car yesterday.
7. All the lights went out last night.
8. The rod you gave me is no good.
9. I bought my shoes there.

DIXIE'S SIX CENTS.

One day, a pale-faced little girl walked into a book store in Boston, United States, and said to the man at the counter, "Please, sir, I want a book that's got 'Suffer little children to come unto me' in it, and how much is it, sir? And, I am in a great hurry."

The bookseller wiped his spectacles, and looking down at the poor little child, he took her thin hand in his and said, "What do you want the book for, my child, and why are you in such a hurry?"

"Well, sir, you see I went to Sunday School last Sunday, when Mrs. West, the woman who cares for me, was away, and the teacher read about a Good Shepherd Who loves little children, and Who said these words. And the teacher told us about a beautiful place where He takes care of His children and makes them all happy, and I want to go there. I'm so tired of being where there is no one to care for a girl like me, only Mrs. West, who says I'd be better dead than alive."

"But why are you in such a hurry, my child?"

"My cough's getting so bad now, sir, and I want to know about Him before I die; it would be so strange to see Him and not know Him. Besides, if Mrs. West knew I was here she would take away the six cents I've saved from running errands to buy the book with, so I'm in a hurry to get served."

The bookseller wiped his spectacles again, and taking a book from the shelf, he said, "I'll find the words you want, my child. Listen, while I read them." He turned to Luke 18: 16, and read to her the sweet words of the loving Saviour. After reading he told her about the Good Shepherd; how He came down from Heaven to seek and save the lost sheep; how He suffered and died that we might live, and about the bright and beautiful home in Heaven which He has prepared for all who love and serve Him.

"Oh, how sweet that is," said the earnest and almost breathless little listener. "He says 'Come!' I'll go to Him. How long do you think it will be before I see Him?"

"No long, I think," said the bookseller, turning away to hide the tears that came into his eyes. "Now you can keep the six cents and come here every day, and I will read to you some more out of this book."

The little girl thanked him and hurried away. The next day and the next and many days passed away, but the poor little child never came to hear about Jesus again. Some time after this a rough-looking woman came into the shop and said in a loud voice, "Dixie's dead. She died talking about some Good Shepherd, and she said you were to have these six cents for the mission-box at school. I don't like to keep dead people's money, so here it is," and throwing the six cents down on the counter she hurried out of the shop. The six cents were put into the mission box on the next Sunday, and when the story of Dixie was told it touched so many hearts and led so many to follow her example with their pennies that, by the end of the year, Dixie's cents, as they were called, had brought in enough money to send out a missionary to China to help in finding out the lost sheep and bringing them to

Jesus. And if little Dixie, in her feebleness and poverty, could help to carry out our Saviour's last command, then we can all do so.

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 E., E 3, Vic.,
November 6, 1930.

Dear Girls and Boys,

I am glad you liked the Cross Word Puzzle, the result of which I will not tell you, but will wait till next time in case some have not had time to send it in yet. The closing date will be November 11, so be sure to let me have your solutions by then, won't you? I am working on another Cross Word now, so look out for it.

In our last page we had a piece of poetry entitled "Faithful In A Very Little." There was a word left out in the last line—it should read "Surely I, His child, must have mine."

Now about the "Hidden Names" Competition in this issue. I suppose most of you know how to do it. The answers are the names of people in the Bible—they are all well known. In case any of you don't know quite how to find them, I will tell you the answer of the first one—Esau—the "e" at the end of nice and sau at the beginning of sauce. I hope even more will enter than for the Cross Word. When you send this in will you put your name, address, and age on the paper with your answers.

I want to thank those who have sent in suggestions for the new name for our page. They are all very good, but we don't want to hurry this, but think a great deal about it; so if any one else can think of one they would like, just send it along to me.

Your own loving,

Aunt Mat

A PRAYER TO SAY EACH DAY.

Dear Father, give me the strength to really deny myself something to help those who are in need, either here or in foreign lands. Bless all I may do in this way, and make me Thine for ever and ever. Amen.

THE OLD FOGGY.

A very young-looking Archdeacon was to address a missionary meeting. Arriving at the hall he saw the curate putting round hymn-sheets and helped him. Then, thinking it was getting late, he said, "Isn't it time to begin?" The answer was a surprise. "Yes, it's time, but we are still waiting for the Old Foggy." So the young Archdeacon said, "I am the Old Foggy!"

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Editorial.

St. Andrew's-tide and Missions.

ONCE again the call comes to unite in a great fellowship of prayer for world evangelisation. It is heartening to feel that the Anglican Church the world over will be observing St. Andrew's Eve, or within the octave, for special intercessions on the Church's overseas work. Fifty-eight years ago the observance of St. Andrew's-tide in this way began—and the intervening years have seen a marked forward movement. This year the spiritual need and opportunity in the world are on a greater scale than ever. Doors fast closed even twenty years ago are now wide open. A new disposition to learn about Christ has come in Moslem lands. Africa affords unique opportunity for Christian education. The islands of the sea and our own Australian hinterland come with their clamant calls for evangelisation. Will the Church rise to the call? Shall we be able to go forward and possess the peoples for Christ? Ask of Me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession. Prayer is the golden key of the whole problem. Indeed the power of our St. Andrew's-tide intercessions will depend very much on the spirit we bring to them. We trust that the season will find due observance throughout Australia and Tasmania. What an inspiration and uplift

it would be, to find Christian congregations everywhere bowed in the realised presence of God and pleading unitedly for God's richest blessings on the missionary endeavours of the Church? God waits to be gracious!

The Team Spirit.

WE cannot help but take note that our Australian cricketers, commenting on their success in the Old Land, attribute the winning of "The Ashes" to two things—team work and trust in their captain. Surely the people of Australia in particular, and the Empire in general, can take a leaf out of their book. Evidently this is the spirit animating our representatives at the Imperial Conference, seeking some way whereby the component parts of the British Empire can fulfil their destiny and work and trade in the spirit of co-operation and brotherhood. There is no doubt as to our interdependency, we are all bound up in the bundle of life together. We cannot live and act apart. Mere sectional loyalties must give way to the call of the whole. Antagonisms of various kinds will only injure our common life and prevent our entering fully into the work God has given our British race to do! We write this on Armistice Day, and we cannot help recalling how, that in the quarter of the twentieth century the Dominions asked for a fuller place in the Councils of Motherland, and a larger freedom in their own homelands. It was given them; so that when the awful test of the World War came, they leapt with all their young strength, full armed, to the side of the Motherland. Is it not possible to capture that spirit to-day? Divisive forces of one kind and another are astride our Empire life to-day, hindering comity and progress. Can we not harness the team-idea to our life, and work as a brotherhood of peoples, with a common end?

Our National Honour.

IT must go against the grain of every fair-minded Australian to notice that an outside body, largely controls the Federal Government now in power. It is no new thing in history. Instead of our duly elected parliamentarians governing the country, a secret junta wants to do this and almost does it. We feel that vital principles of elective government are at stake. It is, therefore, gratifying to us to know that there are members of our Federal Government who will not lightly submit to such dictation. All true Australian citizens will never agree to repudiation. Our public debt and national honour are bound up together. We agree with Mr. Thomas, Secretary of State for the Dominions, in this matter,

and hope that his words will be laid seriously to heart.

"Nobody knows better than myself or you that dominion credit cannot be lightly brushed away," he said. "The good name of the dominions, if in any way challenged, must have repercussions throughout the Empire. We feel your responsibilities and understand your difficulties. We join in thanking you for your manly and courageous attitude, which, in the end, despite difficulties, must ultimately triumph. Making allowances for legitimate party conflicts, there are certain things which are not only essential but fundamental to the nation's existence. Contracts between individuals and States must be recognised. I say with all the responsibility of my position, either as a Labour leader or as a British statesman, that any policy of repudiation of moral or legal obligations in the end will doom to disaster a party, individual, or State. Such things go to the root of society."

Palestine.

JEWRY the world over is greatly perturbed with the White Paper recently issued by the British Government, whereby the immigration of Jews to Palestine is limited. We fancy that it is really a storm in a tea-cup. The British people and Governments have been always so friendly to the Jewish nation as to do nothing that will belie Britain's historic position. Britain will do the right thing. Difficulties are bound to arise when visionaries and other interested parties allow their feelings to run away with them, or endeavour to work their own well conceived plans. With two great conflicting interests in Palestine—Jewish and Arabic—there are bound to arise most difficult problems. It has to be borne in mind that Britain in carrying out the Palestine Mandate has to administer a policy agreed on by the Allied and Associated Powers, nine years ago, and that is, the creation of a Jewish national home in Palestine. We venture to state that when the truth comes to be known, France and Rome will have known something about the difficulties and problems in Palestine. There never have been really any difficulties, religiously, between Jews and Arabs, with regard to hindering or permitting opportunities of prayer—for either! Guns have poured into Palestine by ports and places of entry over which the British authorities have had no control. The best informed authorities state as a fact in every bazaar and where people spoke more or less candidly, anytime for the last year or so, one could hear whispers of "The fight is going to be between Jews and Protestants on the one hand, and Arabs and Romanists on the other hand." Doubtless, Britain has made mistakes in Palestine, but let us not forget that she is putting her brains and back into as difficult a problem of administration as was ever set her. Rome would like Italy to have the Mandate.