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Next Term begins Tuesday, 9th February.
The Headmistress at home by appointment
(Tel. J1200) after January 25th.



"Australian Church Record,"
Diocesan Church House,
Sydney, 21st Jan., 1932.

Dear Boys and Girls,

I am supposed to be having a holiday in the country, but I fear it is a busman's holiday. Never mind, there are many joys and pleasures in the peaceful countryside. These make up, even if one's hand is to the pen. I am fond of the country, especially at this time, when harvest home has been the order of the day. Fruits are coming in well and flowers abound in the gardens. But just now the birds are delightful. Their song has set me pondering. I wonder what the world would be like with no song of the birds, no hum of the insects, no life in the waters, and no friendly dog or cat in the home. It would be a strange place. All children are fond of animals, especially the dog, which has been truly called man's faithful friend. Many beautiful stories have been told about dogs, showing the great love they have for their masters.

On the coast of Normandy a large dog had reached the shore after a hard battle with the waves, and kept looking back wistfully in the direction of a little storm-tossed boat. First he would whine, and then run to the edge of the sea, and then bark afresh. When ten of the men on the beach made ready to go off to the rescue the dog accompanied them as if he would be their guide; but it seemed as if the small craft must sink before help could reach them. There were two figures to be seen at first, but as a fresh wave broke over the little boat, only one remained. There was another wave; the boat disappeared, and then came up empty. The next morning two dead bodies were washed on shore. The dog kept watch beside them, whining piteously. They were buried in the pretty hillside cemetery, and the dog followed closely behind the two coffins, and then took up his post beside the newly made grave. As days went by, after much coaxing and persuasion, the faithful creature was taken to a good home with the innkeeper of the village. But he was not happy. For hours he would lie on the shore looking with wistful eyes seaward. One day the dog was missing much longer than usual, and after a long search they found him dead on the grave of the boy and man who had been drowned.

Shall we not try and win the love of our dumb friends, which we can easily do by being kind to them?

Then, too, we have had such beautiful sun-shiny days. I just love the sun. It makes things bright and lovely and causes all around to smile and be cheerful. We all know what a difference a happy-faced, cheerful person makes in a house, or at a table. How grand it is to feel that you can make people thankful and happy! You may all possess that magic wand if you like. You may not be able to give people all the good things that you want to, but you can all give sunshine on the gloomiest day. "Who is this?" asked a father, showing his photograph to his

little girl. "That's you," she replied. "I'm sure it's you because the face is smiling so." There was a Sunday School teacher once, and the boys in her class called her "Smiling Face." Happy are those whose names suggest gladness and brightness, and whose presence acts like a ray of sunshine wherever they go.

"Keep your face with sunshine lit,
Laugh a little bit.
Gloomy shadows oft will flit,
If you have the wit and grit
Just to laugh a little bit."

Your loving friend,
THE EDITOR.

A SEVEN-DAY JESUS.

(By George W. Tuttle.)

HE keeps you all day Sunday
So nice, and clean, and sweet.
HE gives you all day Monday
Enough to wear and eat.
HE loves you when 'tis Tuesday
With ardent love—not weak.
HE blesses you on Wednesday,
The middle of the week.
HE keeps you kind on Thursday
From sunrise until eve.
HE guides you all days Friday
If on HIM you believe.
HE makes you thankful Saturday
For all that you receive.

A CHILD'S PRAYER.

Give me clean hands, clean words, and
clean thoughts; help me to stand for the hard
right against the easy wrong; save me from
habits that harm; teach me to work as hard
and play as fair in Thy sight alone as if all
the world saw; forgive me when I am unkind,
and help me to forgive those who are unkind
to me; keep me ready to help others at some
cost to myself; send me chances to do a little
good every day, and so grow more like Christ.

HEARD IN SCHOOL.

"If all the boys were like you, Jones," said
the teacher to the school's worst boy. "I think
I should have to close down the school."
"Thank you, sir! Very nicely put!" said
Jones brightly.

Teacher: "Who was it that prompted you,
Smith? I distinctly heard someone whispering
that date."

Smith: "It must have been history repeating
itself, sir!"

ACROSTIC.

My first is in Jonah and also in Micah,
My second is in Nain and also in Cain,
My third is in David, but not in Saul,
My fourth is in Peter, but not in Nabal,
My fifth is in Abel, but not in Nehal,
My sixth is in few and also in Jew,
My whole is a saint, who is known to all,
He left his nets in response to Christ's call.

PERILS OF MODERN EDUCATION.

The Bishop of Goulburn says that four
perils confront modern education: Satraps,
represented in Government control and stand-
ardisation; Sybarites, represented by the
modern parent weakly white-anting the
school disciplines; pundits, resulting in pre-
mature specialisation, a danger emanating
from the universities; and philistines, repre-
sented by persons who wanted education to
be purely practical, resulting in doctors who
knew no literature and men on the land
whose only culture was the wireless.

A Paper for Church of England People

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Bishop Chambers in South Africa.

Centenary of The King's School.—Rev. S.
M. Johnstone.

C.M.S., Victoria, Summer School.

Leader—The Call of Lent.

Reminiscences and Reflections.—Rev. W. M.
Corden.

"The Trowel" for January.

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EDITORIAL.

The Death of Bishop Gore.

WE record with deep sorrow the
death of Bishop Gore, for with
his passing a truly great per-
sonality has gone on. That he was a
notable theologian none can doubt,
and that he was a Man of God—well!
the record of his long life clearly re-
veals! Not only in Great Britain, but
throughout the world, Gore was ever
to be reckoned with! From those far
distant days, when he had so much to
do with that epoch-making volume,
"Lux Mundi," when, as Canon Gore he
was sounding out his dicta in pulpit,
and in certain Church press, and in
these latter days in certain theological
works and at Church Congresses, and
international gatherings such as Lau-
sanne, Bishop Gore, as he had become,
has proved a leader and controversialist
of the first order. We will not say
that he had become a sort of stormy
petrel, but he certainly knew what he
believed, and what he wanted, and
took care to have his convictions recog-
nised, and often acted upon. He
was a curious combination. That he
was a modernist in a certain sense,
his writings clearly show; that he was
a prophet to this age, no one who has
read his speeches and sermons can
for a moment doubt, that he was a

The First Christian Service.

sacerdotalist and leader in the Anglo-
Catholic school, his advocacy and
work on behalf of Mirfield and Cuddes-
don clearly reveal. But, with it all,
he was so utterly genuine and down-
right. He was sincere in his beliefs,
and, being the man he was, naturally
made them broadcast. We ourselves
owe a great debt to him for his inspir-
ing and uplifting works on The Ser-
mon on the Mount, and "St. John's
Epistles. We fancy that in very re-
cent years he was dissatisfied with the
extreme Romanising section of the
Anglo-Catholics, and acted as a re-
straining influence. His resignation of
the See of Oxford some years ago
came as a surprise, but in lieu thereof
he gave himself up solely to writing
and lecturing, and moulding public
opinion.

The Mills of God.

HISTORY repeats itself, we are told;
certainly it has its Nemesis! A
decree has been issued by the
Parliament of Spain confiscating prop-
erty of the Jesuits—of an estimated
value of five millions sterling and that
the money will be mainly devoted to
charitable and educational purposes.
A further decree dissolves the Jesuit
order in Spain. Thus Spain, who
knows and has experienced the weight
of the Jesuits—the Black International
as Dean Inge calls them—in other
words, the spear head of the Romish
Church—has gone the way of other
European nations. The wonder is that
the Spanish nation has stood them so
long. The mills of God grind slowly,
but they grind exceedingly small, and
so at last the day of retribution has
come. It is a strange irony of fate
that the land that bred Loyola, the
founder of the Jesuits, that housed the
infamous Torquemada, and his diabolical
Inquisition, has at last turned—
and the Jesuits so far as Spain is con-
cerned, are homeless. Further, it is
a sad commentary upon this unrelent-
ing Romish Order, which, by the way,
has had control of education in Spain,
that the country is one of, if not the
most illiterate in the whole of Europe.
Such a condition is a standing disgrace
to the Latin Church, and a true picture
of what Rome is, when she has all her
way. The whole story ought to be a
great lesson to Reformed and Protest-
ant countries, where we need to be on
our guard, on account of our easy-go-
ing ways and Rome's ceaseless propa-
ganda and political interference. One
thing we pray is that true enlighten-
ment will now come to Spain and this
once great nation, having become de-
cadent under the dead hand of Rome,
and now having hurled aside the
shackles of that Church, will rise to
something of its former glory.

The King's School.

PARRAMATTA and The King's
School, New South Wales, are al-
most synonymous terms. We can-
not think of one without the other. The
former has been termed the cradle of
Australasia, while the latter is certainly
the doyen of Australasian schools,
for during this month she will
celebrate her centenary. We are
proud of the fact that The King's
School is a Church School, and no less
are we proud of the part she has
played in the life of Australia, and
of her long line of great head mas-
ters. We therefore heartily congrat-
ulate all concerned on the attainment
of the School's first hundred years,
and earnestly wish her the richest of
blessings in the second century. May
The King's School long flourish!

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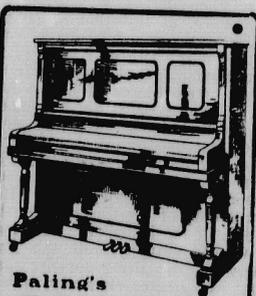
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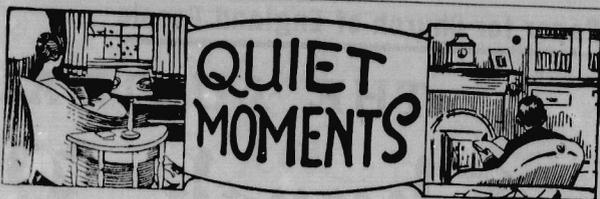
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**QUIET
MOMENTS**

Holy Recklessness.

WHAT a tonic it is to run up against a man who has said good-bye to himself; a man who is not burdened with his own burdens, and who cares nothing for his cares. A man who cannot save himself, his money, his strength, his time, because he has not time, he is so busy saving others for eternity. The kind of man who will not be wheedled into cataloguing his trials, and who will not for a thousand worlds stop when he is stopped.

I met this kind of man one morning, and he very soon let me know that it was the hugest fun in the world to be all in and all out for God and souls.

The one thing that struck me about him was that his eyes were in good seeing condition; he could see need. The next thing that impressed me was the fact that he had made up his mind that the need must be met, and if there was no one in sight who would tackle it, he would himself go at it. He knew that it would cost something if he did, because the job was likely to be trying and difficult; had he not said good-bye to himself the task would not have been looked at, and the need would in all probability have remained a need, but after having been for ever divorced from the "take it easy," "go slow," "take care of yourself," "lay up for a rainy day," spirit, he had become a gambler, and was ready at a moment's notice to gamble away his life in any undertaking which had Christ at the beginning and at the end of it.

You could not speak to him for five minutes without discovering that he had a holy disregard for obstacles and difficulties, and a holy contempt for hardship, loneliness and pain. His great pleasure in life was to sacrifice, although I never once heard him use the word. To tell the whole truth and nothing but the truth, he was nearly dead on one occasion as a result of his absolute recklessness. What did he care whether he had three meals a day or no meals? He did not keep a timetable for the bedroom either; sleep did not trouble him when there was a need about. If this fire-eater lived in your town and attended your place of worship, you might think he had gone stark mad; that he was carrying things too far; that he was an extremist; that he lacked common sense; that God did not want such conduct; that he would become wiser when he was as old as you; that he was driving people away from the church by his extreme talk; that he was forgetting other people's feelings, and that he had no business going without his food and his rest. Well, all that would just have put more fuel on my friend's fire, and he would have got up more steam than ever, and would have travelled all the faster.

He had been taught from the time he was born again, that the only way to save life is by losing it; he had also had some contact with an old hardened fighter who urged him not to count his life dear unto himself, and that he was not to think of going in for good times for himself when the whole world

was having a very bad time in the hands of sin and the devil. I was not surprised that he was regardless of what happened to his life when it did not belong to him, but to Jesus Christ. He could not help himself; if he was mad, it was not his own madness; he had received it from the one Who, in his Own day was said to be beside Himself. I wish you could have heard him laugh at his troubles (and he had no old kit-bag either); he treated his little pains with the contempt they deserved; it was quite a joke to him to hear people say he would die if he did not take care; by that time he had forgotten how to do that, and furthermore, he was not afraid that he would turn up in Heaven and give the Almighty a surprise by his unexpected arrival. I could see that this giant had no "to-morrow" on his programme; he did not get alarmed if he found the exchequer was empty; he carried with him at all times the thing that fills the exchequer when the time comes, i.e., faith. When he was misunderstood and had to suffer, he handed out no receipts for what he had received; you could not tell from his records, how many kicks he had received, nor how many nasty things had been said to him and about him. I say again he made no entries in his ledger, and had no receipts.

It was a perfect treat to meet this downright and upright gentleman; he has helped me to see more than ever that if I am going to have a place in the fire-eaters' procession I must have a bigger injection of the dare-devil, care for nothing and nobody, out and out, willing to live, and ready to die for Christ spirit. The name of my friend is Epaphroditus, and he lives in Phil. 2. Can you say now before God that you have the self-sacrificing spirit? Are you throwing away your life for God and souls? That other kind of life is worth while?

We have one life. Whose is it?
These are the men to evangelise the world!

(P.D. in Japan Rescue Mission Magazine.)

Harvest Hymn.

The Coronation of the Year.

"Thou crownest the year with Thy goodness."—Psalm lxxv. 11.

The ripened fruits, the golden corn,
Call forth our hymn of praise to-day;
From grateful hearts the strains are torn,
And at Thy feet our gifts we lay.

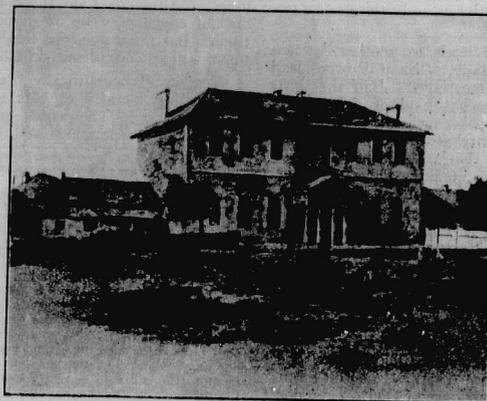
The rain and dew, the sun, the shade,
Each in Thy hand, O God, has been
A means of blessing, and has made
The harvest we have gathered in.

Our hearts are full, and overflow
In thankfulness, O God, to Thee;
We owe Thee more than we can know,
Thy gifts are greater than we see.

Thy promise holds from year to year
To crown the autumn with food;
And we within Thy house appear
Because Thy promise is made good.

And where our weakness makes us fail,
Where lips are silent, words are few,
Accept our thanks, make strong the frail,
And give as Thou art wont to do.

—A. J. Treloar, B.D.
St. Giles's Vicarage, Northampton.



THE KING'S SCHOOL, 1855.

**Centenary Celebrations of
The King's School.**

(S. M. Johnstone, M.A., F.R.H.S.)

FROM February 12 to 14, inclusive, The King's School, Parramatta, will celebrate the centenary of its founding and opening. The founding dates from March 22, 1831, when Viscount Goodrich sent a despatch to Governor Darling, intimating that his Majesty's Government had approved of the foundation of this school, and of another to be similarly named "The King's School" in Sydney. The first headmaster for the Parramatta School, the Rev. Robert Forrest, did not arrive in Sydney until the end of 1831, and he began his work in a house in George Street, Parramatta, on February 13. After considerable delay, for which several causes were responsible, the building, specially designed and erected for the purposes of the school, was opened on the north side of the river, where it forms one of the most prominent objects in the landscape.

To Bishop Broughton (then Archdeacon of New South Wales), the institution of this school is very largely due, and, in consequence, he is hailed and honoured as its founder. He had been educated at the King's School, Canterbury, and had served as a curate in Hampshire, not very far away from Winchester College, the oldest of the "Great Public Schools" of England. Broughton's desire was that the King's School should be established on the pattern of "the best foundation in England," and we have only to study the constitution which he framed for the school—and especially the curriculum—to discover the high ideals with which he started, and the high hopes he entertained for the new institution. There was, of course, no University in this country at that time, and it was Broughton's ambition apparently, that the foundation of the two King's Schools should be the first step in the direction of the establishment of a College on University lines.

By its constitution, the school was to be, as it still is, definitely a Church school. Religion, as the basis of character, was given premier place in the life and instruction of the scholars. The influence of Winchester College is seen in the fact that for the devotional life of the boys, Bishop Ken's "Manual for Winchester Scholars" was to be used. But, though definitely a Church school The King's School was designed to be a "Public School" in the English sense of that title. Its doors were open to boys of all denominations, and while general Christian teaching was obligatory for all in attendance, the special denominational teaching of the Church of England was not to be forced upon any whose parents did not desire them to receive it.

With St. John's Church there were close links from the commencement. In the first place, by the terms of his appointment, the head master of the school was also to act as assistant to the Rev. Samuel Marsden in respect to the parochial duties of the latter, and as a matter of fact, the parochial records reveal that Forrest officiated in St. John's Church before he gave his first lesson in the school. Then the church of England boarders in the school were required by the constitution to attend worship every Sunday in the Parish Church, and in this way St. John's, in effect, became the first chapel of the school. The programme for the centenary celebrations will indicate how this historic connection between the oldest Church and the oldest school will be commemorated on February 14.

The School has had its "ups and downs" but in this respect is not without a parallel in the history of the Great Schools of England. It has always been peculiarly sensitive to the rise and fall of the fortunes of the people of the land from whose ranks its classrooms have been so largely recruited. Of its fifteen head masters, only two have been Australian born—the Rev. G. F. MacArthur and the Rev. P. S. Waddy. The school reached its highest enrolment in 1929, when the numbers reached 443, the great majority, of course, being boarders. The history of the school reveals fluctuation in the level of scholarships, as well as in the numbers on the roll. Sometimes the intellectual standard has reached a very high point, and at other times the school has not done so well. But good work has always been done. Under the present head master, assisted by his admirable staff, the school possesses at present a reputation for learning which places it in one of the foremost positions in educational work in Australia.

On the playing fields, those supplementing factors to the classrooms and the chapel in the building of many Christian character, the record of the school is a brilliant one. And if the record on the river is not so good to say the least, are we not comforted in the opinion of such a high authority as the present head master of Harrow (Dr. Cyril Norwood), who gives pride of place for school purposes, not to rowing, but to Rugby football—and the King's School knows how to play Rugby.

The King's School has educated men who have occupied important posts in the life of the country. The first Bishop of Bathurst (Marsden), and the present Bishop of Gippsland received their early training at the School. Amongst others we have Sir W. C. Windeyer, LL.D., the first graduate and eventually the Chancellor of Sydney University; General Sir Baker Creed Russell, A.D.C. to Queen Victoria, and General Sir Granville Ryrie, High Commissioner for Australia in London; Mr. Justice Pring and Sir Charles Wade. The school sent worthy contingents, both in point of numbers and of services rendered, to the South African war and the Great War, and the memorials to the fallen are its most honoured possessions.

The Centenary Programme.

The celebrations will extend over three days. The boys will receive a full holiday on Friday, February 12, and they will honour the event in their own way. In the evening the Old Boys' Union will hold a dinner in the city, to which will be invited distinguished guests and representatives of various institutions. On Saturday, February 13, will fall the actual centenary of the opening of the school. After a private religious service in the chapel, the day will be spent by old and present boys in games of various descriptions. The council will invite guests to luncheon and afternoon tea. During the afternoon a short lecture will be given in the open on salient points in the history of the school and in the evening the school, according to custom, will provide an evening meal for all Old Boys who elect to remain.

Then will come the solemn celebration of Sunday, February 14. At 9.45 a.m. a special service for the school will be held in St. John's Church. The boys and masters, about 400 strong, will march to the church, led by the band of the Fourth Cavalry Brigade (Lancers). Seating accommodation in the church has been reserved, by arrangement, for the Old Boys, and their friends. But seats will also be provided for the public generally under the great trees outside

the Church. "Loud speakers" will enable worshippers outside to take a full part in the service. The sermon will be preached by the Rev. P. A. Micklen, D.D., Rector of St. James' Sydney, and sometime master at Harrow School.

At 3 o'clock a service will be held in the school chapel, at which the Archbishop of Sydney will be the preacher. The service will centre around the unveiling of the Stones of Symbolism, sent to the school by Winchester College, and the King's School, Canterbury. The stone from the former is from William of Wykeham's chapel, built over 500 years ago, and now sent to us in Australia; the latter is from the Aula Nova, built at Canterbury in the twelfth century, and at present used for purposes of the Canterbury King's School. In St. John's Church, in the evening, a non-official service will be held at 7.15. The address will be illustrated by lantern pictures illustrating certain aspects of the history of Canterbury Cathedral, Winchester College, and the King's School, Canterbury.

At the main service in St. John's will be unveiled the bust of Bishop Broughton, presented to the church by his grandson, Mr. S. G. Boydell, and the stone of symbolism presented to St. John's Church by the Dean and Chapter of Canterbury. It is recollected that the last public official act of Bishop Broughton was laying the foundation stone of the new nave of St. John's Church, Parramatta, just prior to his departure for England in 1852, where he died the next year.

The King's School.

(This month the School will celebrate its Centenary. The School's motto is "Fortiter et Fideliter.")

Grant us, Lord, that these old walls—
Ancient, strong, and loved so well,
Where our fathers had their day,
In the time to come may tell
Those who follow in our steps
That, beneath their magic spell,
We have learned what courage means—
Bravely learned it, learned it well—
Fortiter—O, Fortiter!

Whilst the years ahead unfold,
And compass us around, about,
With folly, weakness, and all else
That tries our faith and gives us doubt—
Grand that what we here have learned
Of truth and honor help us out
Faithfully into the end,
When the end shall come about—
Fideliter, fideliter!

When the darkness falls at last,
And our names have ceased to be,
May the record of our years
Leave a fragrant memory—
Tell the School she taught us true
Courage, faith for all to see—
The Great Lesson that we learned—
Brave and faithful, so to be,
Fortiter, fideliter.

—J. H. M. Abbott.

**Hymns for Sundays and
Holy Days.**

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

Hymn Companion.

Feb. 10, Ash Wednesday.—Morning: 167, 351, 372, 166. Evening: 163(96), 160, 165, 159.

Feb. 14, 1st S. in Lent.—Morning: 142, 147, 151, 42. Evening: 149, 164, 529, 31.

Feb. 21, 2nd S. in Lent.—Morning: 143, 145, 163(96), 574; Evening: 178(108), 173, 159, 175.

Feb. 28, 3rd S. in Lent.—Morning: 144(44), 149, 365(173), 155; Evening: 145, 150, 160, 22.

March 7, 4th S. in Lent.—Morning: 154, 319(279), 166, 235; Evening: 151, 361, 172, 306.

March 14, 5th S. in Lent.—Morning: 17, 302, 351, 166; Evening: 564, 30, 137(115), 395.

A. & M.

Feb. 10, Ash Wednesday.—Morning: 217, 263, 199, 198. Evening: 769(460), 520, 252, 255.

Feb. 14, 1st S. in Lent.—Morning: 92, 254, 184, 480. Evening: 238, 200, 279, 28.

Feb. 21, 2nd S. in Lent.—Morning: 91, 191, 248, 225; Evening: 221, 269, 255, 198.

Feb. 28, 3rd S. in Lent.—Morning: 1, 238, 224, 708; Evening: 225, 183, 258, 206.

March 7, 4th S. in Lent.—Morning: 240, 349, 466, 373; Evening: 184, 233, 629, 19.

March 14, 5th S. in Lent.—Morning: 3, 265, 263, 224; Evening: 540, 229, 523(76), 31, A.C.N.

WAYSIDE MUSINGS.

Signs of the Times.

IT was a Sunday afternoon, and the verandah of the little boarding house was again the scene of animated theological discussion. "The minister this morning," said one, "spoke about the coming of Christ. Everyone knows, of course, that Christ will come at the end of the world; but the minister spoke as if He might come to-morrow, or next week."

"Oh," said one of the young ladies, "how dreadful! I hope it won't really be as soon as that—upsetting our pleasant little world—rivers running blood, won't there be, and wicked people driven into a lake of fire, and all terrible things like that? How dreadful to have to see it all! Oh, I hope it won't be yet a while."

"Is that your idea of the Coming of Christ?" said another. "I wonder where you got it? My idea is very different. The good people who have died will be raised to life, and they and all the living good people will be taken to Heaven, and the world, and all the bad people, will be burned up."

"It can't be as simple as that," said one of the young men. "I believe that Christ and His Apostles and all His people, are going to reign on this earth for a thousand years, and after that there's to be a great rebellion, and the Battle of Armageddon, and then the Last Judgement, (Rev. 19:19 and 20:7) and then everyone will go either to Heaven or to Hell, and the world will be burned up and a new one take its place. Mr. A, you are a great Bible scholar, isn't that right?"

"Our Lord," said the elderly man addressed, "blamed the people of that day for not reading the 'Signs of the Times.' What do you think are the 'Signs of the Times' to-day?"

"Picture shows," said one, "and the great consequent increase of juvenile depravity and laxity of morals and general wickedness. And they're sending their abominations even to India and China—teaching the people all sorts of immorality and giving them false ideas of Western civilisation. I can't understand how the Governments allow them. I think the men who produce these picture-shows ought to be hanged! Corrupting people's morals just to fill their own pockets!"

"I'd say Communism," said another. "A great Goddess attempt to destroy all Religion and all liberty and all private enterprise, and to reduce everybody to one dead level."

"I think the chief sign is Unemployment," said a third. "Try to imagine it! In nearly every nation great numbers of people that can't get work, and have to be fed, and all come about within the last dozen years! What more striking sign could you have of the general break-up of all civilisation! An army of idlers—ready for any mischief! What could be worse?"

"I can tell you a still worse sign of the times," said an elderly lady. "It's the universal weakening of the natural bonds of family life—the tremendous increase of divorces—and side by side with that the extraordinary breakdown of parental authority. Parents, nowadays, scarcely even attempt to control their children. Scores of homes have simply become boarding houses, where the landlord is bound to provide food and clothing and pocket money for a lot of independent and ungrateful young boarders."

There was a general laugh of protest. "Not quite so bad as that," they

said, "though certainly things are going that way."

"One evil leads to another," said the elderly lady. "Easy divorces lead to careless marriages. Half the girls don't care what kind of characters they marry, because they have the Divorce Court at the back of their minds, and that's how the whole family system is breaking down."

"All those I believe are 'Signs of the Times,'" said the old man. "But to my mind you haven't yet mentioned the worst—the most ominous of all the signs, and that is the decay of Religion. Look at the half empty churches—the unread Bibles. How many homes are there where there is no family prayer. Fathers don't teach their children the Bible—they don't teach them to pray; they don't bring them to the House of God. They don't go there themselves. They utterly neglect Holy Communion. The nation is steadily sliding back into Paganism; and the clergy watch the decline with complacency. Those bad picture shows, that growth of Communism, those family and social evils—could they exist if the majority of the nation were genuine Christians? Could there be starvation or unemployment if those who are better off felt their Christian responsibility to share God's gifts with the worse off? Would there be this tremendous growth of wickedness if parents realised their duty to bring up their children in the fear of God?"

"But what has all that to do with the Coming of Christ?" asked the young lady.

"Isn't it all leading?" asked the old man, "to a tremendous break up of Society? If I read my Bible rightly Christ will come to raise the dead saints, and to call His people away, before the social and political evils of the world come to a head—before the anti-Christ succeeds in crushing the Church. After He had spoken about the coming time of trouble, He said, 'But watch and pray always, that ye may be counted worthy to escape all those things that shall come to pass, and to stand before the Son of Man.' (Luke 21:36)."

"But, then, won't there be a Resurrection for everybody, and a general Judgement?" asked another.

"The Bible says (Rev. 20; 4, 5)," answered the old man, "that a thousand years will elapse between the two Resurrections. I suppose the growth and persecution of the anti-Christ will come in that period, while those who rose at the first Resurrection are reigning with Christ, restraining, probably under Him, the worst attacks of the Powers of Evil, and taking their part in the protection of God's people."

"But will there be any of God's people in the world, after Christ has taken His people away?" asked the young lady.

"Certainly," said the other. "All who were not watching and waiting, and I believe too, that that will be the time of the Conversion of the Jewish Nation, and I think they will be His most effective missionaries to the unconverted heathen; and there will be many converts everywhere. But they all have to pass through the Great Persecution. (Rev. 7; 14, R.V.) which I pray God, we may be permitted to escape."

"But why," asked a young man, "should all these evils be accumulating just now? Is there any special cause?"

"That is in itself, I think, one of the Signs of the Times," answered the old

man. "Although I do think that a special cause may be assigned for them. But there goes the tea-bell. We must adjourn our discussion."

(The writer begs to say that "Rivers running Blood," etc., is not his own invention. The words were actually used in speaking on this subject).

C.M.S., Victoria.

Summer School.

THE Twenty-second C.M.S. Summer School at Osborne House, Geelong, opened on Saturday, 9th January, and continued until the following Saturday, favoured by ideal weather and in a significantly devotional and restrained atmosphere, shot through by merriment and high-hearted happiness, characteristic of a true abandonment to the cause of the furtherance of the Gospel both in the hearts and lives of its members and of those countless souls that C.M.S. seeks to serve. The Rev. O. T. Cordell, of Tanganyika, spoke at the Youth Meeting on Saturday afternoon, to a large number of young people, which was a happy augury of the fact that the youth of to-day has been caught by the sunshine of the good news and is relevantly seeking to pass on the gleam.

The School was under the genial chairmanship of the Bishop of Bendigo, who skillfully maintained attention to the great verities which its members had gathered to study, while preserving the gaiety of good fellowship which is an integral part of such a gathering as this.

The Rev. D. J. Knox, of Sydney, took the Bible Readings and nourished and refreshed many hearts by deep draughts from the Saving Word, especially laying bare the fundamentals without which no life can be said to be proportioned and balanced. He dealt especially with the underlying significance of the miracles as signs in St. John's Gospel, vividly revealing Christ's regenerating power in the lives of all true believers, and the deep love for the Divine Master called forth by His sacrifice upon the Cross, and the great, unmerited gift of forgiveness offered to unwavering and unquestioning faith. Messages from the field were given by the Rev. O. T. Cordell, of Tanganyika, Miss Crossley, of India, The Revs. H. E. Warren and A. Dyer, of Roper River, and the Rev. Canon Burns, of Kenya Colony.

The Bishop of Bendigo dealt in masterly fashion with "The Clash of World Forces," by Basil Matthews. The book was a particularly well suited one for study during the present world upheaval, helping the members to appreciate the significance of world movements, with their peril yet possibilities for great achievement, if wisely directed and disciplined. He drew attention to the danger of secularism in making material resources the be all and end of life. If European civilization were Americanised, with its consequent betrayal of spiritual and moral values and the loss of the end of life, this would be tragedy. European civilization on the whole sought progress by a sense of personal responsibility for spiritual and moral principles. Bolshevism is out to capture the world through a federation of Soviet—Socialist Republics which subverted personality to the state and sought but material well-being. The Bible taught the value of nationhood lies in bringing the glory (i.e., native, inherent genius) of each race into the Kingdom, laying it on each individual heart and mind to achieve complete self-fulfilment through Christ and through love serving one another.

The Rev. George Green has been appointed Organiser to the work of the Melbourne Evangelistic Campaign, in conjunction with the Rev. E. H. Durance in directing and forwarding the Evangelistic Campaign to which the Diocese is committed in 1932. Mr. Green has an office on the second floor of the Cathedral Buildings, Melbourne, where he will attend daily. It is hoped that those who have already arranged for Parochial Missions in the Diocese, will keep him informed as to date, etc.; those who contemplate them, get in touch with him for conference as to arrangements.

Mr. R. S. Hughesdon, B.Sc., son of the Rector of Wahroonga, reached Sydney early in January, for furlough. He was accompanied by one of the Indian boys from the School at Hyderabad, who has come to Sydney to undertake a Scout training session.



In the will of the late Mr. H. W. Oakley, of Melbourne, the Church of England Home for Children at Brighton, and the Church Home for Babies, at Malvern, have each received a bequest of £1,000.

The Bishop of Carpentaria, Dr. S. H. Davies, who has been in New South Wales since October last, recruiting his health, returned to Thursday Island by the s.s. "Changet" some days ago.

Mr. R. Clive Teece, K.C., a leading Sydney Barrister, and Chancellor of the Diocese of Bathurst, has announced his intention to apply to the Full Court of Victoria for admittance to practise at the Victorian Bar.

The Rev. F. and Mrs. Kellett, of St. Peter's Church, Burwood East, Sydney, who are abroad, having been residing in Las Arenas, Spain, for the five months from September to January. During the period Mr. Kellett has been acting as British Chaplain at Bilbao.

The Rev. C. Newton Mell, son of the Venerable Archdeacon Owens Mell, and on the staff of Cranbrook School, Sydney, has been appointed headmaster of Slade School, Brisbane. Last week Mr. and Mrs. Newton Mell, with their son and daughter, took up residence at the School.

While walking along the footpath in Market Street, Mudgee, N.S.W., the popular Rector, Rev. Canon Parr, accidentally stepped into a manhole of a sewer which is being excavated. A ladder had to be obtained to enable him to get out. He received shock and a shaking. We express our sincere sympathy with the Canon.

Sir John Peden, Dean of the Faculty of Law, Sydney University, President of the N.S.W. Legislative Council, Chancellor of the Diocese of Newcastle, and leading Churchman, has been made Chairman of Trustees of the Sydney Grammar School. He was senior prefect of the school and Knox prizeman in 1888.

We felicitate the Rev. Canon Phillips, of the Newcastle Diocese, in attaining the 50th anniversary of his ordination to the priesthood, on the 4th Sunday in Advent. To mark the day the Canon administered the Holy Communion in the Warriors' Chapel, assisted by the Archdeacon of Newcastle (the Ven. Archdeacon Woodd). At Evening Prayer the same day Canon Phillips read the first lesson.

The "Tasmanian Church News" writes—A student of Christ College, Hobart, Mr. E. J. Warlow-Davies, B.Sc., has been awarded the Rhodes Scholarship for 1932. Mr. Warlow-Davies is a foundation student of the College and has always taken a keen interest in its welfare. We congratulate him on the distinction he has achieved, and trust that he may be the first of a long line of Rhodes Scholars from Christ College.

Sydney churchmen will be interested to note that Mr. T. C. Hammond, LL.B., of Trinity College, Dublin, and son of the Rev. T. C. Hammond, M.A., that learned and sturdy Evangelical lecturer, who came on a visit to Australia a year or two ago, has been ordained and appointed Curate of St. Jude's, Belfast. Mr. Hammond has taken an active part in the work of the Children's Special Service Mission and the Ulster Youth Movement.

The Cathedral Authorities at Newcastle have welcomed back Mrs. Hudson Berkeley, who for about two years has been away in England. Mrs. Berkeley remained in England longer than originally intended, being prevented through an illness from returning sooner. The Dean, in writing, states, "We are glad she has returned feeling much better, and our prayer is that improvement in health and strength will continue to attend her."

Mr. Geoffrey Hart, son of Bishop and Mrs. Hart, of Wangaratta, who last year obtained

his M.A. degree, at Melbourne University, was successful this last December in securing the degree of Bachelor of Law (LL.B.). We offer Mr. Geoffrey Hart our heartiest congratulations, and rejoice to see him following in father's scholastic footsteps. It is interesting to note that Bishop Hart kept his 65th birthday on December 27, 1931. We join in wishing many happy returns of the day.

The death has occurred at Bondi, Sydney, of the Rev. R. Penty, who for very many years served in the ministry of the Church of England. Mr. Penty, who was 76 years of age, spent the greater part of his time in distant parishes in New Zealand, Tasmania, and New South Wales. Mr. Penty is survived by a widow, three daughters, and a son, to whom we offer our deepest sympathy. Two sons were killed in action during the Great War. The remains were privately cremated at Rookwood.

The Queenslander, the Rev. P. B. ("Tubby") Clayton, Vicar of All Hallow's, London, and the founder padre of Toc Ho, who in 1930 was appointed Chaplain to the Anglo-Persian Oil Company, has been on a visit to the scenes of the company's operations in South Persia. He travelled from London by aeroplane by way of Marseilles to Brindisi and Athens, and thence by seaplane to the Sea of Galilee. From there he flew to Baghdad and Abadan, reaching the latter place on Christmas Eve.

Mrs. Constable Wetton, who died at Wurga on January 20, was a member of the New South Wales division of the Red Cross Society. She was a native of Tasmania, and when living there devoted her activities largely to the parish work of St. John's Church, Launceston, chiefly in connection with its mission house, and as honorary advertising manager of the Launceston Church Messenger. Subsequently Mrs. Wetton was a worker of St. Thomas North Sydney, and much interested in child welfare.

The death has occurred of Mr. G. H. Smyth King, who was first chairman of the Metropolitan Meat Industry Board, Sydney. He was the eldest son of the late Canon Hulton Smyth King, first Rector of St. Michael's, Surry Hills, in 1855. After leaving the Sydney Grammar School, Mr. King entered the Lands Department. For many years he was secretary of the Board of Health. Then he was appointed Under-Secretary to the Chief Secretary's Department, and then first chairman of the Metropolitan Meat Industry Board. He retired some few years ago.

The Rev. J. E. Blackburne, of Wanganui, N.Z., has just celebrated the 50th anniversary of his ordination. He first came to New Zealand in 1859, when his father, the Rev. S. Blackburne, was appointed Warden of St. John's College, Auckland. Five years later the family returned to England, but the climate there proved too severe for John, and in 1872, under doctor's advice, he returned to New Zealand. For some five years he was on the staff of the Bank of New South Wales in Christchurch, but later on he entered Bishopdale, Nelson, to read for Holy Orders.

Interesting reminiscences were made at the commemoration in Sydney last week by the Australian Pioneers' Club, of the 144th anniversary of the landing of Captain Phillip, and the first fleet. That leading Churchman, the President of the Club (Sir Kelson King), who presided, claims proud association with that body through his father, the Rev. George King, LL.D., who was one of the pioneers of Western Australia, and who, on coming to Sydney, had charge of the temporary St. Andrew's Cathedral from 1849 until 1863. It was then a wooden building on the site of the present Chapter House. Sir Kelson King knows Sydney and its

changes as few people alive to-day know of them, for he was born in Liverpool Street, Sydney.

One interesting personality who hopes to be present at the Centenary Celebrations of The King's School, Parramatta, this month is Mr. Frederick Charles Cox, father of Senator Major-General Charles Cox, C.B., D.S.O. Mr. Cox is the oldest living "Old Boy" of The King's School, 94 years of age, thus born six years after the opening of the School. He has lived all his life in Parramatta. He tells us that he makes three claims—the oldest mayor, the oldest trowler, and the oldest King's School boy living. He was in the Parramatta Council 57 years ago, and Mayor of the borough 10 years later. He attended The King's School, Parramatta, 81 years ago. He has been a member of the present Parramatta Bowling Club for 47 years, and for 45 years has been either president or patron.

On Tuesday evening, 22nd December, 1931, the Castle Hill Memorial Hall was crowded for the purpose of bidding farewell to the Rector, Rev. T. Knox, and to make a public recognition of his worth, on the eve of his departure to the charge of the Parish of Narrabeen, near Manly, N.S.W. The Rev. S. M. Johnstone, Rural Dean, presided, and after several speeches made by neighbouring clergy and leading citizens, Mr. Knox was presented with a wallet of notes, while Mrs. Knox received several handsome gifts. In reply, Mr. Knox said that the seven years he had spent in the Castle Hill Parish had flown all too quickly. He wanted to thank the Rev. S. M. Johnstone personally, because he had been a real friend. He appreciated the visit of the clergy, and had known the Chapter Clerk, the Rev. P. Birk, for twenty years.

We offer our sincere sympathy to the Rev. F. Tugwell, Rector of Holy Trinity, Dulwich Hill, in the death of his father, the late Mr. Arthur Tugwell. Mr. Tugwell was the son of the late Rev. Frederic Tugwell, Rector of St. Andrew's, Lambeth, and brother of the Right Rev. Bishop Tugwell, formerly C.M.S. Bishop in Western Equatorial Africa, and Rev. Lewen Tugwell, of England. He married Kate Emily, daughter of the late Dean Pownall, of Goulburn. Mr. Tugwell was an active church worker at St. Mark's, Islington, St. John's, Campsie, and St. Peter's, Hornsby. For many years he was a manager of the Australian Joint Stock Bank in the Newcastle District. After his retirement, he took a keen interest in philanthropic and mission work. He was known as "the friend of the poor." He leaves a son, the Rev. Frederic Tugwell, Rector of Dulwich Hill, a much valued contributor to our "Quiet Moments" column, and three daughters, the Misses Bessie, Alice, and Elsie Tugwell.

To welcome home Mr. W. G. Acocks, president of the Royal Society for the Prevention of Cruelty to Animals, and Mrs. Acocks, who recently returned from a tour abroad, the members of the society entertained at an "at home" at the Forum Club, Sydney. "No other society caring for animals does all that we do," said Mr. Acocks, in the course of an address, in which he described the work done overseas. During their two years abroad, Mr. and Mrs. Acocks visited similar societies in many parts of the British Isles, including London, Dublin, Edinburgh, Glasgow, and the Isle of Guernsey. Mr. Acocks said he was surprised to find that the London R.S.P.C. had no homes for horses and dogs, as had the New South Wales Society. The work was left to the Dumb Friends' League. They visited the People's Dispensary, where sick animals were treated free of charge. It was run on small subscriptions ranging from sixpence and a shilling, which grateful owners gave. The London R.S.P.C.A. is a very wealthy body, having large legacies left it continually.

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"The glory of life is to love, not to be loved; to give, not to get; to serve, not to be served."—Hugh Black.

"And to give his life a ransom for many."—Jesus Christ.

FEBRUARY.

- 5th—Carlyle died, 1881.
- 7th—**Quinquagesima.** Love Sunday is part of the proper preparation for Lent. So many ardent churchgoers seem to lack love in their expression of devotion. It is the key of successful appeal to a loveless world.
- 9th—Shrove Tuesday. Called Pan-Cake day, reminding of the simple fare of Lent. Bishop Hooper burned, 1555, in attestation of the truth of Protestantism.
- 10th—**Ash Wednesday.** The day of Ashes, when in olden time those who had sinned and were penitent had to shew it in public by submitting to humiliation in the Church. What a spirit of regard for religion. Though we may not wish that ancient order introduced we must long for the day when deep contrition marks the whole church.
- 11th—Bible burning at St. Paul's Cross, 1536. Bibles were burnt at Rome in 1529.
- 12th—Accession of William III, 1689. Protestantism was then assured as the legitimate religion in England.
- 13th—Illegal Ritualism condemned by Upper House of Convocation, 1867.
- 14th—**1st Sunday in Lent.** We think of the temptations which our Lord was subjected to. A mystery, yet a reality, for He was perfect man, as well as perfect God. St. Valentine's Day. Now obsolete as an occasion of sending ridiculous cards to friends.
- 15th—Relief of Kimberley, 1900.
- 16th—Papal Bull against the Hussites, 1427. Melancthon born, 1497. He was a scholarly Reformer on the Continent, but he differed from Luther in certain views.
- 17th—Ember Day, and 19th and 20th. Let us pray for adherence to Protestant Truth by our clergy.
- 18th—Luther died, 1546. A great man, with a great man's faults, no doubt. But we owe much to Luther. Next issue of this paper.



The Message of Lent.

LENT comes with its summons to prayer and meditation. It is well that we should at this season devote our minds and hearts to a deeper consideration of our relation to God and of His great love to us in the gift of His Son. Never was such consideration more needed than to-day. In an age when sin is made a matter of little importance and excuses are made for every lapse from right doing, it is specially necessary for those who profess and call themselves Christians to place themselves in closer touch with realities and to have in mind the Revelation of God in His Word. One of the outstanding contrasts between the Georgian and the Victorian Church is the altered view of sin. We have drifted into a state of thought in which sin has become meaningless and only when it can be called crime is it considered more than a word of three letters with a disagreeable sound. This arises from the rosewater view of life—life made for pleasure and pleasure must be without thorns—and the conception of God as One Who cannot be hard on man because man is not hard

on himself. If with man "to know all is to pardon all," how much the more in the case of God Who knows all, and therefore must be in a position to forgive freely, no matter how forgetful of Him man is! The universalism that is abroad finds no support in Scripture. It finds as little in the conscience of the individual who is honest with himself. But by his tolerant broadmindedness he refuses to be hard on others and then more or less unconsciously ceases to be hard on himself. There is a new anthropomorphism by which man makes God in his own likeness and accepts the doctrine of an easy-going Deity who does not concern Himself with the wilfulness of man or the preference of his own wishes to the divine Truth as found in Holy Scripture.

Without sin there would have been no Saviour. The view that God would have revealed Himself to a race of sinless beings who were His children may be an interesting speculative assertion, but it has no relation whatever to the Revelation given us and brought to its fullness in our Saviour, Jesus Christ. The New Testament no less than the Old, is without meaning unless man is a sinner who needs salvation and the name given to the Babe of Bethlehem tells of the Divine provision for the sin of man. "The characteristic ideas of Christianity to-day are salvation—overbounding salvation, deliverance from and conquest of the 'world,' and from existence in bondage to the world, and even from creaturehood as such, the overcoming of the remoteness of and enmity to God, redemption from servitude to sin and guilt of sin, reconciliation and atonement, and, in consequence, grace and all the doctrine of grace, the bestowal of the Spirit, the new birth and the new creature." These have always been and always will be the common possession of Christendom, but in our day they are being whittled away—very often unconsciously in the rush of life and in an atmosphere of false sentimentalism—which makes a luxury of grief—and forgets that the supreme factor in human life is to get right with God and to separate from the world that is not of God, but seeks to drag us away from God. We are not taken out of the world but God wills us to be kept from the evil that is in the world. And if we in the world fall into false conceptions of God and a weakened sense of sin, we are in grave danger of drifting with the world into an unchristian attitude to life and a purely pagan conception of God. God is the all Holy Who wishes His people to be holy too. And the coming of Christ into the world illuminates the dark places and in the light of His life and death, shows us how far we have wandered from God.

Lent arrives with its message of the sin of humanity that caused the Lord to humble Himself, become of no reputation, and to give His life to redeem man. We can never understand what this means unless we have clear ideas of the gulf that separates the righteousness of man from the righteousness of God and no matter how we may think of man, we cannot fail to recognise that the sin of the individual separates him from God and makes reconciliation a necessity, if man is to live in union with God and to overcome the evil from which the death of Christ frees him. "The religion of Jesus does not change gradually into a religion of redemption; it is in its whole design a religion of redemption from its earliest commencement, and that in its most uncompromising sense." This is plain to all who read the Gospels and the New Testament as a whole.

In nearly forty years of Christian service I have never been more attracted, challenged, or quickened than by the young people who are round about our churches to-day.—Rev. W. Charter Piggott.

The writers never fail to speak plainly of sin and the havoc it works in the heart of man and the life of society. The picture drawn is black and we are apt to be led astray by thoughts that man has in him the potentiality to be Christlike and to forget that that potentiality can only become actual by the coming of Christ to the heart of man, cleansing him from sin and giving him the power of an endless life. All through the New Testament the Cross of Christ stands as the place where God reveals His love, the Son of God dies and man is made at one with God. And it also shows us that freedom of access to God is the blessed privilege of every man who can approach the Throne of Grace direct and find there "perfect remission and forgiveness of sin." To take this truth from the New Testament is to rob the Gospel of its real message of salvation and hope. It reduces it to an example of sacrificing goodness, not a redemptive message. Therefore it is well that during this season of Lent we concentrate our thought and prayers on what Christ did for us when He came to earth for us men and our salvation.

Two errors give great pain to Evangelical Churchmen in this unscriptural day. In the one instance there is the false catholicism that persists in a withdrawal from the Scriptural principle of faith and a trust being placed in means of grace that tend to make them ends in themselves without conscious reference to the great Sacrifice on Calvary. They are pained by efforts to transform what is essentially a personal relation between the sinner and the Saviour into a mediated something which they fail to find in the Gospel as proclaimed by the Saviour and His Apostolic followers.

The other is the allied error of Pelagianism, of the glorification of man—a false humanism that to-day is sapping the very life blood out of the Church's witness. It is landing man in pride and false security and hindering the missionary activity of the Church.

However, let us take warning lest in our insistence on the errors of others, we may forget the real core of the Gospel—repentance toward God and faith in our Lord Jesus Christ. Our protest against error is no salvation from sin. Our eagerness to refute what we believe to be opposed to the revealed mind of God has no worth whatever, unless we ourselves are not only convinced of the Truth, but also practise it in our lives by applying the Gospel teaching to our individual lives. On the fidelity of the individual to Christ, the fidelity of the Church depends. And if during the coming Lent we all dwell more upon the Divine holiness and the all-surrendering love of God in the gift of His Son and the consequent surrender of ourselves to Him, then our witness will bring blessing to ourselves, and will be a testimony to the world that we are on the side of Christ. Salvation is primarily individual—but it must not end there. It must become corporate in the life of the Church and become a light in the world. This can only be when the redeemed of God are living epistles, known and read of all men who manifest a life that carries with it the pledge of eternity and sheds its radiance by reflecting and living the life that comes from Christ and is in us and with us.

"The Trowel" for January, 1932.

NO be laid aside from active work has afforded to the writer unusual opportunities for reading, and among other writings it has been his pleasure to be able to go thoroughly through the "Trowel," and he gladly takes this opportunity of complimenting the Editor upon the excellent band of writers whom he has enlisted for the carrying out of such a many-sided task. Particularly good are the articles on "Week-night activities in a small school," by G. Harrison, and one on "Revitalising your school," beside many excellent imaginative lessons intended to illustrate many incidents in and aspects of, our Lord's Childhood and Boyhood.

But that leads us to express an earnest hope that the Editor will not allow his little publication to be marred by any insidious creeping in of Modernism. The term hardly needs explanation. The Modernist, as generally understood, is one whose chief joy is to find mistakes or discrepancies in the Bible—or to show that parts of it are not true, or that its various parts were not written by the men whose names they bear—anything, in fact, that may seem to exalt his own critical ability, or disparage the unique authority of the Bible, as the only written Revelation given by God.

Accordingly, we are sorry to find in the "Trowel" for January a lesson on the Book of Jonah, in which the Book is handled as a mere parable—a mere invention—designed only to teach the inadequate lesson that God cares for the Gentile—and, that in spite of our Lord's endorsement of the story, and His use of it as a type of His Own Resurrection. Of course, by the way, to a thorough-going Modernist, our Lord's words have no more value than the words of any other Tom, Dick or Harry. He was simply a Jew, as ignorant as all the rest. But, I trust, that is not the view of the "Trowel" writers.

Why should not the story be true? Because it is the story of God's wonderful, providential dealing with His disobedient servant. Not necessarily miraculous, since a sailor has been known to live three Jewish days (Friday afternoon, e.g., to Sunday morning), inside an actual whale; but quite near enough to a miracle to excite the horror of the Modernist.

Of course, the fish was not a whale. It was a dog-fish (Canis carcharias) a species of shark of which many specimens were anciently caught in the Mediterranean, many of them having in their stomachs animals much larger than a man. But the Book of Jonah does not call it a whale.

That Modernists should reject the story is not surprising; but it is regrettable, that a "Trowel" writer should follow on their lines.

From the same standpoint we regret to find on another page, teaching meant for an intermediate class, that there are varying theories as to the authorship of St. Matthew's Gospel, and that it is based on St. Mark's. Accordingly he speaks about "the author of St. Matthew's Gospel." We are, by the way, bound to admit that this occurs in a passage meant for Teachers,—not necessarily to be taught to the children.

The question is not important though the present writer believes St. Mark's Gospel to be chiefly a summary of St. Peter's teaching, and not published until after St. Peter's death, whereas

he believes St. Matthew to have been written much earlier, and to have been used by St. Mark. It is interesting, however, to find the "Trowel" writer kindly admitting that "there is a body of opinion which believes that Matthew the Apostle, is the source of much of the collected teaching of our Lord, embodied in this Gospel."

But where, we ask, is the spiritual value of such teaching? What object can the writer have in instilling doubts into the minds of either Teachers or Scholars? We don't send our children to the Sunday School to learn either Biblical criticism or modernist unbelief. Nor do we like to think of the good work of the "Trowel" being impaired by the inclusion of such stuff.—P.W.D.

Bishop Chambers in South Africa.

WE give the following account of "Confirmations by an Outside Bishop" from "The Cape Argus," of November 11.

The Church of England in Cape Town, which was recently prominent in the news owing to its big "status" fight in the Supreme Court, celebrates this week an event unique in its history.

For the first time since the formation of the Church of the Province, an outside Bishop, duly consecrated by the Archbishop of Canterbury, will confirm candidates in the three local parishes—St. John's, Wynberg, St. Peter's, Mowbray, and Holy Trinity, Harrington Street. Dr. G. A. Chambers, Bishop of Central Tanganyika, arrived in Cape Town to-day to discharge this special duty on his way back to East Africa from a visit to Australia.

This event takes the Church of England in South Africa back to its original position before the arrival of Bishop Gray some 90 years ago, when it had to depend upon the good offices of travelling missionary bishops for the confirmation of its candidates and the ordination of its clergy. Since then, Dr. Gray, Dr. West-Jones and Dr. Carter, who, since the inauguration of the Church of the Province have successively held the dual offices of Archbishop of that Church and Bishop of the Church of England, have confirmed Church of England candidates.

The advent of Archbishop Phelps, however, changed the position by virtue of the fact that Dr. Phelps was not consecrated by the Archbishop of Canterbury.

It is understood that as a matter of Church etiquette Dr. Phelps was informed of the decision to invite the Bishop of Tanganyika, and offered no objection.

Dr. Chambers will begin his work at St. John's, Wynberg, to-morrow night. Next Tuesday he will confirm candidates at Holy Trinity, and at St. Peter's on the following Friday. In all, about 300 candidates will be confirmed.

The Rev. John A. L. Armstrong, Rector of Gilgandra, Diocese of Bathurst, was married to Miss I. C. Neal, of Ashfield, at St. James' Church, Sydney, in January. Bishop Wylie, Bishop Coadjutor of Bathurst, performed the ceremony, assisted by the Rev. Canon Mather, of Newcastle. The Rev. Tom Armour, head of the Dubbo Bush Brotherhood, was best man. On January 22, Mr. and Mrs. Armstrong sailed for London.

The spirit which indulges in perpetual judgment of others is not of God.

Church Overseas.

THE MOTHERS' UNION OVERSEAS.

An African Retreat.

At the Open Meeting of the Overseas Committee of the Mothers' Union, held in the Mary Sumner House, Westminster, on Tuesday, under the chairmanship of Mrs. Uthoff, the overseas grants for 1932 were considered. A word of congratulation was said by Mrs. Boustead, Central President, on the flourishing condition of the Overseas Department, and the growth and spread of the work of the Union overseas.

Miss Gertrude King (Overseas Secretary), presented an interesting and informative report. Many diocesan reports, she said, showed consolidation as well as advance. Carpentaria had formed its first Diocesan Council. New Guinea was preparing to take up Mothers' Union work. The Bishop of Bunbury had appointed Deaconess Margery to be Mothers' Union worker in the Group Settlements, with the use of the Mothers' Union car, "St. Monica." The Bishop of Gippsland had written, expressing gratitude for the gift of a caravan for the work of his deaconesses in the bush. The car presented by Norwich to the Coadjutor Bishop of Bathurst, and appropriately named "St. Juliana," was hard at work, and described as "a very comely lady."

In New Zealand, the Maori people appeared for the first time in the Waikato diocesan report. Mrs. Harawira, the wife of a Maori priest, had been elected Branch Enrolling Member.

Further encouraging details were given of Mothers' Union work in Melanesia, South Africa, Uganda, and the Upper Nile—here reference was made to the power of Christian womanhood to influence public opinion—Nyasaland, and Central Tanganyika; Canada, China, and Persia. In Kobe, Corea, Jerusalem, Cyprus, Baghdad, Singapore, Tristan da Cunha, Mauritius, Madagascar, and the chaplaincy branches in Gibraltar and Northern Europe, "God greatly blesses the work and influence of the Mothers' Union," but time was insufficient for even a brief report of these spheres.

ARCHBISHOP OF DUBLIN VISITS SPAIN.

The Archbishop of Dublin has recently returned from a visit to Spain and Portugal, where he was engaged in episcopal work in connection with the Spanish Reformed and Lusitanian Churches. The Archbishop continues the interest which his great predecessor, Lord Plunket, took in the Churches of the Peninsula. In the course of his tour, the Archbishop visited a large number of centres of work. At Valencia he attended the Synod of the Spanish Church, which is held every three years. He confirmed altogether more than two hundred candidates, and was enthusiastically received by the congregations in Setabil, Seville, Lisbon and Oporto. At the last city he ordained two deacons for the Lusitanian Church, and in several Portuguese centres held confirmations. He reports on the difficulties under which the work is carried on, and tells of the hopes that are entertained of progress under the new regime. The members of the congregations are mostly poor and look to the Spanish and Portuguese Church Aid Society to help to meet their needs, especially the payment of the meagre stipends which the clergy receive. Help for this important work is always needed.



NEW SOUTH WALES.

Diocese of Sydney.

ST. ANDREW'S CATHEDRAL.

Proposed Mint Site.
Government's Offer.

The N.S.W. State Government's offer to exchange the Mint site for the George Street site on which St. Andrew's Cathedral now stands formed the subject of a conference of State Ministers and representatives of the Cathedral authorities last week.

The Government proposes to grant £500,000 in addition to the new site.

As the result of the deliberations, it was subsequently stated, unofficially, that the Government's offer would probably be accepted.

The offer was originally made by Mr. Lang when he was Premier in a former Administration. An agreement was drafted, but the Bavin Government subsequently refused to give it Parliamentary sanction.

Those present at the recent conference were the Minister for Labour (Mr. Baddeley), the Minister for Justice (Mr. McKell), the Dean of Sydney (Dean Talbot), Canon Langford-Smith, Mr. C. R. Walsh, Mr. W. J. G. Mann, and Mr. H. Minton Taylor.

Mr. Baddeley subsequently said that a further conference would be held, at which it was expected a final agreement would be reached. The Government's concern was to honour the promise it made when it was previously in office.

A.B.M. SUMMER SCHOOL.

The Australian Board of Missions summer school was recently held at Moss Vale, those present being accommodated at the Girls' Grammar School. The mornings were devoted to study and conference, and the evenings to addresses and discussions on missionary matters. The Dean of Newcastle (Very Rev. W. H. Johnson) was the chairman.

ST. PAUL'S, REDFERN.

Archdeacon Boyce Memorial.

The authorities of St. Paul's, Redfern, are raising a fund to provide a memorial to the late Archdeacon Boyce. "St. Paul's News" states that the fund is gradually growing, but it will be some time before we are able to proceed with the work. We shall be pleased to receive any donation, however small. We feel that there are scores of parishioners who would like to contribute, but cannot give a large amount, owing to present conditions. The smallest donation will enable all to share in the Memorial to their old and revered friend. A meeting of parishioners will be held early in the new year to consider details of the sketch and wording. A number of old parishioners and others personally interested in the Archdeacon have already given donations. Per Mrs. Holman: Sir John Peden, £1/1/-; Sir Alexander Gordon, £1/1/-; Sir Kelson King, £1/1/-; Rev. C. T. Kenderdine, 10/-; Rev. C. J. L. Sum-

ner, 5/-; Rev. R. A. Pollard, £1/1/-; Mr. G. W. Layton, £1/1/-; Mrs. Georgina Gaden, £1/1/-; Mr. H. Gadsby, 10/-; Bishop D'Arcy-Irvine, 10/6. Per Mr. Chas. J. Wilson: N.S.W. Alliance, £1/1/-; Miss Southwell, £1; Mr. G. E. Ardill, 6/-; Mr. and Mrs. W. J. G. Mann, £1; Mr. Gustave Boehme, £1/1/-; Per Mrs. Cave: Mr. Richard and Miss Shortland, £1/1/-; Per Mr. T. Flower: Mr. T. A. Strudwick, £1/1/-; Amounts sent to the Rector or Churchwardens will be gladly received and acknowledged.

Diocese of Newcastle.

THE BISHOP'S LETTER.

The Bishop, in writing to his diocese in January, stresses the importance and the blessing which happiness gives. He then goes on to state:—

There are three topics which I would specially commend this month to all who observe the duty of intercession. The first is that God will guide the new Federal Government and Parliament in its difficult and important task. The result of the recent election will be viewed differently by people of differing political standpoints. But for one thing we can all alike be thankful, and that is the admirable temper of self-restraint in which the campaign was conducted by the leaders of both parties. I never remember any Election campaign which was so free from personal bitterness and recriminations. And as to one duty we can all agree, and that is the duty of asking God to guide and prosper the work of the newly-elected Parliament to His glory and to the safety, honour and welfare of the Commonwealth. The second topic is, of course, the Disarmament Conference at Geneva in February, upon the success of which the whole future of civilisation would seem so largely to depend. And the third is the General Mission which we purpose to hold in Newcastle, Maitland, and the Coalfields next May. That Mission is definitely intended to be a contribution towards the solution of our national problems. It is being undertaken in the conviction that the cause of social justice and true prosperity is definitely advanced by every fresh conversion to Christ's point of view.

DIOCESAN MISSIONS COMMITTEE.

I am directed by the Diocesan Missions Committee to communicate with all parishes requesting that all money at present in hand for missions may be forwarded to the Diocesan Registry without delay; and also making an urgent appeal to every parish to do its utmost to realise the quota asked of it.

Our Diocesan Assessment has been reduced as follows: 1929, £2900; 1930, £2900; 1931, £2350—a reduction in two years of 33 per cent. Our contributions have decreased from £3583 in 1926 to £2285 in 1930. The amount raised for the first nine months of this year was £965, and £1795 had to be raised in the last three months if we are to honour our obligations.

The response of the Dioceses is causing the A.B.M. grave anxiety. The Board has been unable to pay New Guinea the whole of

its 1930 grant, and has not paid a single penny of this year's grant. The Board's indebtedness to New Guinea is now over £6000. The mission is now dependent upon business houses allowing extended credit to it.

The Chairman of the A.B.M. states: "Unless the Diocesan quotas are paid in full, work in the Mandated Territory will have to be abandoned, an aboriginal station closed down, and missionaries withdrawn from New Guinea."

Can we contemplate without shame a retreat from the Mandated Area. Australia holds this land in trust from the League of Nations—Article XXII of the League gives the basis of our Mandate. "To those colonies and territories who, as a consequence of the late war, have ceased to be under the sovereignty of the States which formerly governed them, and which are inhabited by peoples not yet able to stand by themselves under the strenuous conditions of the modern world, there should be applied the principle that the well being and development of such peoples form a sacred trust of civilisation. It is any development satisfactory which excludes Christ? We have a double responsibility to the people of the Mandated Area—we have the Mandate of the League and the Mandate of our Master. Dare we prove unfaithful stewards?"

The New Guinea Mission is the glory of the Australian Church, her most magnificent missionary adventure. A mission which God has richly blessed. Can we allow it to be crippled by diminution of a staff already inadequate to cope with the success which God has vouchsafed to its labours?

—Arthur R. Holmes, Hon. Sec., D.M.C.

Diocese of Bathurst.

SPECIAL LENTEN ADDRESSES.

Australia at the Cross Roads.

On the Sunday evenings in Lent, in All Saints' Cathedral, Bathurst, a course of special sermons will be preached: February 14, "Home Life," Canon Holmes; February 21, "The Australian Character," the Bishop; February 28, "Politics," the Bishop; March 6, "Industry," Rev. E. J. Davidson; March 13, "Education," Canon Holmes; March 20, "Religion in Australia," the Bishop. In the notices which have been circulated, it is stated:—

"What Australians think and do in the next five years will decide the whole course of our national history. We have come to the cross-roads where we must choose the path along which we shall travel."

VICTORIA.

Diocese of Melbourne.

GREAT EVANGELISTIC CAMPAIGN.

The Diocese of Melbourne, says the C. of E. Newspaper, vigorously led by the Archbishop (Dr. Head) is tackling the problem of Evangelism. We take the following paragraph from "The Messenger," the official organ of the Diocese of Melbourne:—"The Cathedral was well filled by a congregation of earnest men and women on the night of Tuesday, 6th October, when the Fellowship of Prayer in preparation for the Evangelistic Campaign in 1932 was launched by the Archbishop. The Archbishop, in his address, suggested a text for the mission, 'Thy Kingdom Come,' a slogan for the mission 'Melbourne for Christ,' and a hymn for the mission, 'Breathe on Me, Breath of God.' The cards for the Fellowship were given out and taken up by many. Following this initiation a service for prayer is being held in the Cathedral every Wednesday, from 11 to 2, and is being attended by a band of earnest intercessors. Over 70 parishes are now represented in the membership of the Fellowship, and every day others are being added to the numbers. Cards may be had at the inquiry desk at the Registry."

THE CHURCH ARMY IN MELBOURNE.

The work of the Church Army is too well known to require any commendation from us; nevertheless, we must express a very warm welcome to Captain Cowland, who arrived in Melbourne just before Christmas, for the purpose of making arrangements for the team to arrive in the middle of February, which will engage in a campaign lasting for some three months. Those of the clergy who were present at his welcome on December 21 were deeply impressed by the depth of his convictions and the sanity of his methods. Representing, as he does, the type of evangelist trained and used by the Church Army, it is certain that the campaign will result in lasting good in stirring the Church

to realise the necessity for definite and continued evangelism. The time of his arrival was somewhat inopportune for the making of arrangements for work in the various parishes; we hope those concerned will realise the need for prompt action if the team is to be fully employed from the moment of arrival. . . . We have been privileged to read press reports of the work of the team in Western Australia and Tasmania, where the whole weight of the Church was thrown behind them, and where the visit made a deep impression upon the Church and the whole community.—C. of E. Messenger.

Diocese of Gippsland.

THE BISHOP'S LETTER.

Having referred to the fact that December is always a busy month, the Bishop goes on to state:—

"Two days of December I spent in Melbourne at the Archbishop's invitation, taking a school for the missionaries, whose help has been enlisted in the approaching Melbourne General Mission next year. Although the attendance was very small, I thoroughly enjoyed the intimacy of a very real fellowship. The Archbishop also gave me the privilege of taking part in that wonderful service of thanksgiving for the completion of the spires of St. Paul's Cathedral.

"On the Fourth Sunday in Advent I ordained two Deacons, in the persons of Messrs. J. D. Sansom and F. Slaughter, both of whom had successfully passed through the course for the Th.L. at Ridley College. The next day, St. Thomas' Day, I set apart Sister Winifred as a Deaconess. Besides having qualified for the diploma of Th.A., Sister has completed a long period of practical training. It has been a joy to me to welcome these new recruits to our ordained staff.

"I am sorry to have to tell you that the doctors have insisted upon a radical curtailment of Archdeacon Adeney's work, owing to his persistent ill health, and he has regretfully had to resign his offices of Archdeacon, Chaplain of the Deaconess Community, Warden of the Boys' Hostel at Sale, and Vicar of Longford. I am glad to say that he is able to retain his positions of Vicar General and of Registrar of the Diocese, and we are building a little home for him next door to the Registry. The Archdeacon's weakness has, undoubtedly, been occasioned by his long and arduous labours in South Gippsland in bygone years. I am thankful that we are not to lose him altogether, and as a mark of our affection and esteem I have asked him to accept the title of Archdeacon Emeritus.

"Archdeacon Adeney's reduced ministry has meant a good deal of re-adjustment. Archdeacon Weir has most kindly and generously consented to be Archdeacon of Gippsland for the time being, taking under his control the administration of both the Northern and Southern Archdeaconries, and has also undertaken the oversight of the districts of Longford and Kilmory. Canon Thornton has accepted the honorary wardenship of the Boys' Hostel, with the Rev. J. D. Sansom in residence as the sub-warden. Mr. Sansom is also succeeding Mr. Sutton in the curacy of the Cathedral. I hope next month to be able to announce the name of the new Chaplain of the Deaconess Community.

Two of our clergy, the Revs. G. Prickett and W. Austin, are leaving us to take permanent positions in England. Mr. Prickett has been with me throughout my episcopate, and has done a most valued work in his several parishes, winning the love and esteem of his parishioners. Let us thank God for him, and pray that his ministry in the Homeland may be greatly blessed. Mr. Austin has not been with us for long, but has rendered special service in a good many parts of the diocese. In England he has consented to act as my third Commissary, and will keep in touch with a number of the Friends of Gippsland there. Him also I commend to your prayers."

Diocese of Wangaratta.

THE BISHOP'S LETTER.

Unearned Increment.

The Bishop, writing to his diocese, referring to a recent visit to the parish of Myrtleford, states:—

"But what gets Myrtleford excited is the prospect of a new Church. They have sold a strip of land which Rev. R. N. Morrison got them to buy for £14, and it brought them £875. They also have an old building fund, which has accumulated to £360. I hope they are going to be large-minded about the Church. This "unearned increment" is, after all, a gift to them arising from the

growth of the district, and they can acknowledge that by giving Myrtleford a building that will be an ornament and an inspiration. Their handsome pews and furnishings will look well in a worthy setting."

Ordinations.

"On St. Thomas' Day Mr. Tassell was ordained deacon at the Cathedral. St. Columba's students, with two of the regular choir, singing the service very well. Our other deacon, Mr. Angus Palmer, was ordained in Melbourne, in order that his parents and friends might be present. We are greatly indebted to the Archbishop and Canon Sutton for their kindness in arranging for this."

FOR THE NEW YEAR.

Whatever it is, let us mark this year by progress. If you are a teacher, do you take all the trouble you can about it, that you may teach better? Are you setting your mind to devising ways and means of being more effective? If you are in a choir, do you work at it; are you regular at it; do you seek additional members for it? I want to see energy and enterprise in Church work. I cannot go through the list, but you can each do your own part of it. Also, do you give money to the work as you should? Some of you do wonders. But I must say plainly, the more wealthy are not, as a rule, doing their share in anything like due proportion. One of our H.M.F. collectors tells me this. A lady who has rather a showy home and many comforts said to him, "We must do well this year," and she gave him 10/-. The next visit was to a labouring man. "It is a time," he said, "for everyone to do his best," and he gave a pound. They both meant well, but there was a difference of standard. Christ meant more to one than to the other.

SOUTH AUSTRALIA.

Diocese of Adelaide.

C.M.S. SUMMER SCHOOL.

At Old Oxford House, Brighton, on 26th December, 1931, the Summer School of the S.A. Diocese of the Church Missionary Society opened, members being warmly welcomed by the Rector of the Parish (Rev. S. Best), who expressed pleasure at the decision of the Society to hold the School in his parish. In the absence of the President (Rev. W. H. Irwin), this gathering was presided over by the Vice President (Mr. W. J. England), who extended hearty greetings to the Ven. Archdeacon J. C. Herring, of Geelong, who had come to be the Chairman of the School, assuring him of the heartiest support of members in his position as chairman.

Archdeacon Herring, replying, said he was pleased to revisit Adelaide, where he had spent his boyhood. He referred to the incident related in St. Luke's Gospel of the miraculous draught of fish, and the call of the fisherman to his partner for help. In such a way were those engaged in missionary work, partners; those in the mission field were now calling to the homeworers to come to their aid, for the "nets" of the mission fields were breaking through insufficient staffs. He trusted that the outcome of the School would be that each would have a better understanding, and clearer vision of how to meet the claims which were being made upon them.

Time spent in Bible Reading and Study, under the capable leadership of the Rev. P. W. Stephenson, M.A., B.D., proved intensely interesting and helpful—"Some New Testament Contrasts" was the subject; titles, with basic passages being, "Lost and Found" (Luke 15); "Sinner and Saint" (Luke 18, 9-14, Romans 5: 1-12, 18-21); "Slave and Free" (John 8, 31-40, Gal. 3, 23-4, 7); "Unbelief and Faith" (Mark 9, 14-29, Heb. 11, 1, 32-40); "Betrayal and Friend" (Matt. 26, 14-25, John 15, 1-17).

Discussion Groups found much to occupy their thoughts in the book, "Land of Behest," this being a shortened history of the early days of the C.M.S., and its position to-day, which provoked much enthusiastic discussion.

Evening Sessions were spent hearing messages from the fields—Sister F. Biggs told of her experiences as a medical missionary at Toro Hospital, Uganda; Mr. R. J. Burrow, with lantern slides, and the recital of his work with the Indian Bolivian Mission, gave his hearers a glimpse into South America, and the Rev. S. Adams told of what is being done in the Diocese of Singapore, where he is a member of the staff of St. Andrew's School.

A Service of particular interest to members was one of Farewell to Miss F. Teagle, held

in St. Jude's Church, when the charge was delivered by the Rev. R. M. Fulford, an erstwhile Rector of the outgoing missionary. Miss Teagle has been accepted for service at Mylapore, Madras, under the Church of England Zenana Mission, where she will teach at the Deaf and Dumb School.

Closing Meditations by the chairman were presented as missionary propositions, the subject, "Christ, our life." Christ, our life above us, we can go forward tremendously encouraged because Christ is a living Leader.

Christ, our life before us, our pattern and example; the life of Christ comes before us as a perfect pattern, so we may follow Him.

Christ, our life within us—the Holy Spirit; if we realise that Christ dwells in us, that is going to make all the difference to our service for Him.

Christ, our life through us—unless He becomes life through us to other people, then life is empty; if we live to ourselves, we perish.

On the evening of New Year's Day the School closed with a Thanksgiving Service and address by the chairman on 1 Kings 18, 21, the speaker earnestly pointing out the danger of compromise in matters concerning the Church; those who have caught something of the vision, realising that the only hope for the world is a knowledge of Jesus Christ, must get away from every sign of compromise, and help our beloved Church by prayer, sympathy and influence. When we really put God in His right position, as we honour Him and observe true and right methods, this may be the beginning of a revival. Let us put God first in our lives, and so shall we find the blessing, and the memory of this time will help us to go forward with renewed vigor in His service.

Diocese of Tasmania.

THE CHURCH ARMY.

After a lightning campaign through the suburban parishes, the team of Church Army Crusaders brought their work to a close by a week of missionary services in the Cathedral. Some remarkable scenes were witnessed. A fine procession of witness, consisting of clergy, chorists, laymen, guides and scouts, led by the Bishop and accompanied by the Hobart Band, paraded the principal streets and was followed by a crowded street of welcome in the Cathedral. Services were held daily afternoon and evening for ten days, and the interest and enthusiasm were maintained to the end.

A final service of thanksgiving was held on Monday, 14th December. Again the Cathedral was crowded, the singing inspiring, and the spirit of uplift and devotion unmistakable. A generous obituary testified to the sincerity of the appreciation of the Missioners' work. At Captain Cowland's invitation, the great congregation came to

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the altar rails to receive the Bishop's blessing and a memorial card of the mission. It was a most impressive and fitting act of praise and thanksgiving, and will be long remembered by those who took part. On the following day the Bishop dedicated the first Australian motor van to be worked under the auspices of the Church of England in Tasmania. It will be managed and controlled by the Church Army and Captain Thompson is to remain in Tasmania to take personal charge. A large number of people were present at the service, and opportunity was taken to personally bid farewell to the members of the Church Army team, as they left for the mainland.

C.M.S. SUMMER SCHOOL, HOBART.

The annual C.M.S. Summer School took place at Hobart, from January 30 to February 5. The chairman was Canon Burns, of Nairobi.

Rev. R. Hewitt, the organising commissary of the Bishop of Central Tanganyika, gave the daily Bible Readings, Miss Bondi, a worker from China, Miss Garrard, of Uganda (the own missionary of the Launceston C.M.S. Depot), and the Rev. H. Warren, who has given nearly 20 years' service to the aboriginals of Northern Australia, completed the team of leaders.

THE YEAR'S WORK.

The Hobart "Mercury," speaking of the Church work for the past year, said new churches had been built and dedicated at Bracknell, Bridport, Weldborough, Kiana, and Marawah. A beautiful memorial church, costing £4000, the gift of Mrs. Boston, was begun in Cocece, and will soon be ready for dedication. The Bishop (Dr. R. Snowden Hay), in his journeys throughout the diocese, confirmed more than 1,500 candidates. Like other institutions the Church has felt the financial stress, and the grants to parishes have been reduced.

WEST AUSTRALIA.

Diocese of Bunbury.

CONFRATERNITY OF THE DIVINE LOVE.

Sir William Campion on the Work in Australia.

Lord Victor Seymour presided at the autumn meeting of the Confraternity of the Divine Love (Order of St. Elizabeth of Hungary), held in Vicarage Hall, Kensington, London, on a recent date. During the past year the Head Mother has been on a visit to the Sisters working in Western Australia, so the gathering partly took the form of a welcome home.

The Chairman said that he had noted a statement in the S.P.G. Intercession Paper, that when Queen Victoria came to the throne in 1837, there were only eight oversea bishoprics in communion with the Church of England. Now, in Australia alone, there were four Archbishops and twenty Bishops. If so much had been accomplished in less than a hundred years, it did not look as though the Church was such a failure as some people thought. They had for their speaker Sir William Campion, who had given every possible support to the Church in Western Australia during the term of his governorship, and they felt the greatest thankfulness for the fact that it was he who had brought the Sisterhood to work in the diocese of Bunbury.

Sir William Campion (lately Governor of Western Australia), said that really the person responsible for that action was not himself, but his wife, though he had done his best to back up his "commanding officer"! He had every confidence in the future prosperity of the Group Settlements of Western Australia, where Mother Margaret and her Sisters were at work. The Church out there was having great difficulty in the present hard times, and the Sisters supplied a tremendous want in teaching, nursing, and visiting, and were able to influence the life, and particularly the young life, of Western Australia.

The Head Mother expressed her feeling that the Sisterhood was still only at the beginning of things. She had come back from Western Australia only a thousand times more thrilled with the conviction of the need out there, and the thankfulness which the Sisters ought to feel that they were allowed to go out and be he representaives of woman's work in Bunbury. They were only touching the fringe at present. The Bishop was one of the greatest saints whom she had ever met; but he was growing old, and feeling the burden of the diocese, and feeling that, unless people were doing more to help missionary societies like the S.P.G., at least three or four priests must be withdrawn next year.

Reminiscences and Reflections.

(By the Rev. W. M. Corden, Naracoorte, South Australia.)

AN UNOFFICIAL BAPTISM.

ONE winter night, over 20 years ago, in one of the many new townships in the State of Alberta, a Divinity student, under contract to the Colonial and Continental Church Society, was sleeping in my shack. I was doing my half year "on the field." The night was cold. Temperature about 20 below zero. A knock came to the door, and in response to my question, a man said, "I want you to come now and baptise my baby. She is dying. The Doctor is away." I opened the door. The man was a Cree Indian who was married to a woman who had been to a C.M.S. school. They lived several miles up the River. I said, "I cannot baptise your baby, as I am only a student, but I will come now if you think the morning will not do." So I saddled my horse, and we had a bitter journey back through the snow in the moonlight. We fixed the horses comfortably and found the mother in a smallish log house trying to gently swing the child to sleep in the Indian cradle which is fixed in the middle of a rope swung between the walls. The couple were a splendid sample of the magnificent Cree Indians, some of whom had been taught by C.M.S. missionaries to try to settle down to work like the white settlers were doing. I fell in love with them right away.

Even my inexperience recognised that the baby was very nearly dead, so, in order to comfort the parents, I baptised the child in an entirely extempore service. I remember to this day the Prayer which followed. I said, "O Lord, look down in mercy on these beautiful Indian brethren of mine and Thy children. We have dedicated this child to Thee. Spare her to these people and prove Thy wonderful love and we will love the Lord Jesus more than ever. Amen." Then I said, "Let's all say together, 'For Jesus' sake, Amen.'" So we said it together. The house seemed filled with the Holy Spirit. God gave me a lot of wonderful ideas and I made the weary parents go to sleep. I positively bossed the mother into going to sleep and directly she gave way she went straight off. I kept the stove going and nursed the baby near the fire, and gave it sips of water and crept about with it in comfortable positions. All the time I prayed.

The baby was easier in the morning, so I rode back and left word for the Doctor to go out as soon as he returned to the township. The baby got better. I called often until I returned to college, and when I said "Good-bye," the stolid Indian nearly crushed my hand. I said that I was sure that they would never forget the promise we had all made when Victoria was dying. The woman said we had promised to love the Lord more and more, and we would do so. I had to ride 120 miles across country from there to sell my horse to good advantage, and the man decided to come with me part of the way to save me a few miles. He did so, then he put his hands on my shoulders and said, "Good-bye boy." Then he gave me a good landmark and cantered down the trail back alone. He did not look round and I know there was a moist eye. There is not on earth an official record of that baptism, but I know where it is recorded.

AN UNWELCOME VISITOR.

One day I found my way to a house of some settled French Cree Indians near to the River. I arrived on horseback about four. A girl of about 22 opened the door. I said I was in charge of the Church of England district and would like to meet the people who lived there, and was there anyone else at home. The girl was most ungracious, but acknowledged that a grandmother was ill in bed. She supposed I could see her, but "No," it would not be much good, as grandmother did not understand English. I saw that I had a hard head to deal with, so I had to bring out all my guns, and said, "I am very cold and very hungry, and I have come a long way round to see who lives here. It is my duty to call, and I may never be able to get here again. Will you please allow me to see your grandmother, and will you please interpret a prayer while I pray for her?" I found the old lady sitting up in bed telling her beads. I hate people to make sermons under the shape of a prayer, but was inconsistent that time, and the girl interpreted honestly as I could recognise the name of God and the Lord Jesus Christ in the proper places and from general knowledge. I recognised a lot of the other words. I thanked the girl for so kindly interpreting so fully, and she said quite sneeringly, "I thought you could not talk French." So I had to explain that I had followed from Gen-

eral knowledge. I elaborated some points and it may have been providential that I did, for the girl found herself talking more freely, and at last said very grudgingly, "I suppose you had better have some tea. I wasn't going to ask you to have any. I hate white men." So I said, very passionately, "Well, I don't hate Cree Indians or French Cree and I don't hate you and your grandmother, and I'll tell you why." So I told her about my conversion and I told her the old story of Jesus and His love. Then, while she got some tea I played with a fair-haired little girl of about three, and taught her a tiny prayer. Then I cut some wood and got the girl to interpret a little talk to the old lady, giving instructions to interpret very carefully, as I was listening. This actually made the girl smile for the first time. The old lady made some comment, and when I asked what it was, the girl said that the woman had said it was the first time she had smiled for a long time. I naturally then talked of the joy she had a right to have all the time. Then I said I could not get that way again, but would leave instructions for my successor to call upon us. There is some magnificent material in the various fields of the world, and there are some sturdy, rugged characters who can learn to love the Lord in a very sturdy way. May God bless the work of the C.M.S. and the Colonial and Continental Church Society, and the Australian Branch, which is called the Bush Church Aid Society. Would it not be a splendid thing if we could always remember to pray especially for those who know something of the Light, and who live a long way from the organised and frequent ministrations of the Church. And there is the question of providing the sinews of war.

Church Missionary Society East Africa.

ANYONE acquainted with the facts of the beginning in 1844 by the Missionaries of C.M.S. to proclaim Christ's Gospel on the East Coast of Africa, will have read the pathetic incidents which occurred at the outset of the mission.

The Rev. J. L. Krapf and his wife were the first Missionaries. Mrs. Krapf, when dying, a couple of months later, urged her husband not to abandon the effort. He buried her body on the mainland, and forthwith sent to the Committee of the C.M.S. in London a deeply touching message. It is now proposed to erect, at a cost of about £150, a Maltese Cross at the entrance to the harbour of Mombasa, close by the grave of Mrs. Krapf, upon which the following inscription will be carved:—

Near this spot is the grave of
ROSINA DIETRICH
Wife of
REV. JOHN LUDWIG KRAPP, Ph.D.

They reached Mombasa, May, 1844, and were the first Christian Missionaries to East Africa in modern times.

She died July 13, 1844, and at her own request her husband buried her here on the mainland. Below is his message to the Church in Britain:—

"Tell our friends at home that there is now on the East African Coast a lonely missionary grave. This is a sign that you have commenced the struggle with this part of the world; and as the victories of the Church are gained by stepping over the graves of her members, you may be more convinced that the hour is at hand when you are summoned to the conversion of Africa from its eastern shore."

Nowadays we can mark the marvellous growth since that heroic commencement. No appeal will be made for subscriptions, but should anyone desire the privilege of contributing towards the erection of this Memorial, which will commemorate the Christ-like devotion of Dr. and Mrs. Krapf, they may send any sum, be it as small as

a florin, to Mr. C. R. Walsh, Diocesan Church House, George Street, Sydney, Vice President of the C.M.S., who will duly acknowledge and transmit any sums so sent to him.

Dr. Krapf, during the forty years following his wife's burial, achieved remarkable linguistic, literary and exploratory work which greatly advanced the Missionary cause.

Finally, in 1881, he was found, like the great David Livingstone, dead on his knees in prayer.



CHRISTIAN CITIZENSHIP.

A reader writes:—

In this time of national trial, perhaps some of your readers may find congenial positions in the "Prayer for Christian Citizenship," in the Revised Irish Prayer Book, which I submit:—

Look, we beseech Thee, O Lord, upon the people of this land who are called after Thy Holy Name, and grant that they may ever walk worthy of their Christian profession. Grant unto us all that, laying aside our divisions, we may be united in heart and mind to bear the burdens which are laid upon us. Help us to respond to the call of our country according to our several powers; put far from us selfish indifference to the needs of others; and give us grace to fulfil our daily duties with sober diligence. Keep us from all uncharitableness in word or deed, and enable us by patient continuance in well-doing to glorify Thy Name, through Jesus Christ our Lord.—Amen.

THE REAL PRESENCE.

A.W.L. writes:—

It may be of interest at this time to recall Hooker's words on the Holy Communion: "The real presence of Christ's most blessed Body and Blood is not to be sought for in the Sacraments, but in the worthy receiver of the Sacrament" (Book V, ch. lxvii, 6); and Keble wrote, though he afterwards altered the sense:—

"O come to our Communion Feast;
There present in the heart,
Not in the hands, th' Eternal Priest
Will His true Self impart."

CHURCH MISSIONARY SOCIETY.

A Challenge.

Mr. Alfred W. McMahon, of Hampton, Melbourne, writes:—

I read recently of the wonderful success of the Methodist Missionary Appeal. As a young Anglican, I look upon this result as a challenge to our own people. Comparing our members, we ought to be able to raise £50,000 in the same period of time. I hope our people, and particularly our young

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people, will accept the challenge of our brethren, and "Do likewise." Money is urgently needed for both Missionary Enterprise and the Evangelistic Campaign. I have paid my donations, and have offered my services for The Campaign.

Upwey Convention.

Where is Upwey? It is in the Dandenong Ranges, Victoria, some 25 miles from Melbourne, a beauty spot of fern gullies and mountain scenery.

The convention held here each year follows the pattern of the English "Keswick." This year the attendance was particularly good. Probably quite 1,000 Christians gathered there, "all one in Christ Jesus" being their motto. Of worthy mention was the large percentage of young people, representing perhaps 70 per cent. of the total. These would be all under the age of 25. Surely this promises great things for the coming year.

The C.M.S. League of Youth had a large camp. They and the University Evangelical Union led the afternoon meeting on the first Sunday. Many of these young people were later present at the Geelong Summer School and this certainly contributed towards the enthusiasm so manifest there.

The week-day meetings were held in the mornings and evenings, the afternoons being free, except on Missionary Day (Thursday), when a meeting was held at 2.30, with addresses by returned missionaries. Upwey reflects great credit upon those responsible for its organisation. It brings Protestant churches closer to one another. It is an inspiration to tired workers and a splendid net in which to catch our youth for Christ. The Holy Spirit as the great Angler and those whom He brings to land are thenceforth the captives of Christ.

"If missions are a failure, it is our failure and not God's. If we only prayed and had more faith, what a difference it would make."—Mary Slossor.

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St. Andrew's Cathedral,
George Street, Sydney.

Or by—
Rev. V. S. W. Mitchell,
Victorian Secretary,
St. Paul's Cathedral,
Melbourne.

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is the name of the Diocese in Central Africa for which the Church in Australia is responsible. The 34 Australian Missionaries are depending upon you.

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The Australian Church Record,
Diocesan Church House,
Sydney, Feb. 2, 1932.

Dear Boys and Girls,

Once again we are thinking of the solemn Season of Lent, and the call that comes for searching our heart to see how we stand in relation to God, the call to discipline and self-denial. I hope that you will try by the help of God's Holy Spirit to enter into the meaning and purpose of the 40 days. The season is meant to be one of blessing. It will be so, if we seek God aright and strive to do His will. Let us be really conscientious.

A boy named Fred had his cousin to stay with him while he was spending a holiday at the seaside. The morning after his arrival they went down to the beach together, and as they were paddling in the water, Fred began to tell his cousin of a lovely boat he had seen in a toyshop in the town, and, he added, "It is only five shillings." His cousin, who did not think that was much, for he had rich parents, took out of his pocket a five-shilling piece. Fred had never had a five-shilling piece before, and he so wished it was his. All at once the coin slipped from his cousin's hand into the water. Both the boys started searching for it. Suddenly, Fred caught a glimpse of the gleaming metal, and stealthily he put his foot upon it. Then, while his cousin was still groping about looking for the coin, Fred picked it up and put it into his pocket. But, somehow or other, the money did not seem to give him any pleasure, and he went about all day feeling as if he had a weight in his pocket. And when his mother came to give him his "Good-night" kiss, he could keep it to himself no longer, and told her all about it. The next morning Fred gave the crown back to his cousin, humbly confessing his wrong.

The Voice of Consolation.

What a good thing it was that his conscience was still tender! How wonderful conscience is! It is that something that works within the heart, telling you when you have done wrong, and urging you to do right. Sometimes it is called "the Voice of God," and what a beautiful thought that is. Do you know, there are some people who grow up, and who allow their consciences to become hardened and its voice becomes so low and soft that they fail to hear its warning. There is only way by which the conscience may be kept tender, and that is by letting Jesus come into the heart. It does not matter how small we are, we are all tempted to do things that stain us and harm us. But how different things are when we become God's dear children. Then you will try to walk worthily of the Lord. You will never think of telling a deliberate untruth; you will never say mean or spiteful things about others. Do you want to live a useful and happy life, bringing blessing to others, and glory to God? Then begin in God's way, with peace in a heart cleansed by the blood of the Lord Jesus "from all sin." If we do

this, then this Lent will be one of real blessing.

Your loving friend,
The Editor.

CONFIDENCE.

"If you think you're beaten—you are. If you think you dare not—you don't. If you'd like to win, and think you can't, It's almost certain you won't."

DON'T.

There are many little rules of safety that we can all try to keep. Here are some of them.

Never let your playmates tempt you into doing anything involving danger. Do not, for instance, attempt to follow a good swimmer into deep water at any time unless you are a good swimmer, and then only if you have an older person with you.

Never go swimming immediately after eating a hearty meal; wait two or three hours.

PRAYERS FOR CHILDREN.

Morning Prayer.

Dear Father in heaven, I thank Thee for taking care of us through the night. Bless my home, Father and Mother, and all whom I love. Be with us through this day, and keep us from all harm and danger. Help me to be obedient, truthful, loving and unselfish, for Jesus Christ's sake. Amen.

Evening Prayer.

Dear Heavenly Father, I thank Thee for all Thy love and goodness to me this day. Forgive all the wrong things I have thought or said, or done. Bless all I love; help and comfort those who are sick or in trouble, and may Thy holy angels guard and protect us this night and always, for Jesus' sake. Amen.

COMPETITION.

- (1) When did Jesus say that He is a King? St. John eighteen 37.
- Where is He called King of Kings? Timothy six 15. Revelation seventeen 14, nineteen 16.
- (2) Who were the faithful women? St. Mark sixteen, I. St. Luke twenty-four 10.
- (3) "three"—which woman had gone away, and why? St. John twenty 2.
- (4) "fear" of whom? St. John twenty 19.
- (5) What did Thomas say to the other Apostles? St. John twenty 24.
- (6) Who pierced our Lord's side, and when? St. John nineteen 34.
- How long a time was there between the events of verses 4 and 6? St. John twenty 26.
- (6.7.8) Where are we told this? St. John twenty 27-29.
- (9) What do the words "laud" and "jubilee" mean here? What does this verse call Easter day?

A Paper for Church of England People

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Leader.—The Teaching of Karl Barth.

Quiet Moments.—Christian Discipleship.

The Trowel for February.—By P.W.D.

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EDITORIAL.

Rome and Marriage.

ONCE again Rome is tightening up the strings regarding marriage. The cables inform us that "the congregation of the Holy Office has issued a strong circular to Roman Catholic bishops and parish priests, throughout the world, ordering the stricter observance of the conditions under which dispensations for marriages between Catholics and persons of other religions may be granted. Dispensations must be considered null and invalid if the couples fail to comply with the conditions." There is nothing new in this, but the whip must be constantly cracked, else Rome's devotees will weaken in life's contacts. It must always be borne in mind that the propaganda of the Vatican is first and foremost for her own people. It is to make them alive to the work of proselytizing. Prospective marriage constitutes a great vantage ground in this respect. The Romish party will never give way, and so the party of different religious persuasion is lured, cajoled or brow-beaten, as the case may be, into "changing his or her religion." It is no use blinking our eyes to the fact. Our experience has revealed to us the widespread unhappiness through mixed marriages or the disastrous religious carelessness and indifference which it causes. In the

case of multitudes the loss is always on the side of the Protestant. Rome is ever vigilant. Her sons and daughters are well-tutored. They are invariably the winners. But the fires of ultramontaniam must be fanned and kept red hot.

Britain and Protection.

FOR several years leaders have been fighting a wordy battle in Great Britain around the terms Free Trade and Protection. Not that the question was new, but many thought that Britain's mind was final when Joseph Chamberlain's fiscal policy was given the quietus, more than 25 years ago. The decline of liberalism certainly has given a great stimulus to the protectionists, but stern necessity, following on the world's economic collapse, has at last sounded the death knell of Britain's free trade policy and made protection a workable policy. Hence, it has given no surprise to see the House of Commons agreeing to a definite tariff. That Britain's return to protective duties will have far-reaching effect goes almost without saying. Britain's trade not only goes everywhere, but she is the world's great buyer, and thus her tariff policy is bound to cause great reactions, both at home and abroad. It seems clear that her policy is not "a whole-hog" protectionist one, but its adoption is rather that of a weapon of defence and as an instrument of negotiation and exchange. The present Government's overwhelming majority gave it the mandate, which it has not been slow to accept, namely, to apply "an unprejudiced mind, free from all fetters, to the restoration of confidence in the country's financial stability, and to frame plans for ensuring a favourable balance of trade." This means not only balancing the budget, but immediate steps to solve the unemployment problem by causing work at home and by stimulating manufactures and exports and the producing of revenue. We shall watch the outcome with deep interest.

Bush Fires in Victoria.

WE are sure that the hearts of all true Australians will go out to the people of Victoria in general and to the sufferers there in particular, on account of the disastrous bush fires which recently swept through part of the timber country of that State. Not merely the loss of timber mills, valuable property and forests, but the calamitous loss of life. It has been one of the most appalling tragedies in the annals of Australian bush life. The wonder is that not more lives were lost, for it seems humanly impossible for the sturdiest of bushmen, let alone

women and children, to escape from forest fires travelling at forty miles an hour. It is good to know that ready help was at once forthcoming in the Southern States and that everything was done to relieve the sufferers. The consistently high temperatures during this summer have made the countryside like tinder, so that the smallest fire, under a favourable wind, soon produces a perfect holocaust. It only shows the need of extreme care. In these days, when the tendency of certain politicians and others is to pit the city against the country, such a catastrophe as that at Walhalla and Erica, ought to call forth the deepest solicitude on behalf of bush-dwellers and pioneers. The city people owe a debt to the dwellers and workers in the country parts which they can never repay. Unfortunately, the voting power of the big cities is overwhelmingly strong and this is not overlooked by certain forces—and used against country interests.

Broadcasting.

WE welcome with extreme heartiness the opening of the N.S.W. Council of Churches Broadcasting Station, 2CH. Thanks to the generosity of Mr. F. H. Stewart, this Station has been put on the air. The Church of Rome has already been operating her own Station, and right royally has she been using it for propaganda purposes. No doubt, the executive committee and officers of the Council of Churches will have much to do with 2CH broadcasting of Sunday services and Protestant Church work. We hope that wisdom and judgment will be given them, for 2CH affords a tremendous opportunity for sound and balanced teaching. There is no question that much dissatisfaction is abroad with the broadcasting programmes in general. They want revision. It seems as if film and theatrical interests have too much say in the management of broadcasting. As one writer recently put it: "The Broadcasting Commission becomes a joke if it is not distinct from all theatrical interests, because theatre managements are not going to broadcast what they want the public to hear in their theatres." Surely it is possible for the Government Authorities to find men of cultural quality at our Universities, or in our great public institutions or men of disinterested business acumen who would sit on the Commission and with the aid of a man of outstanding musical ability, judgment and appreciative taste, run the broadcasting in New South Wales. However, we give a cordial welcome to the Station of the Council of Churches. We have long wanted a Protestant Station.