

Arnott's

Famous

Biscuits

tain approved surroundings, but rather part and parcel of the necessary equipment for daily life. Hence I hold that the Parish Hall should be open for all that I call "sacred," but "Viator" terms "secular" activities.

In writing this, I am not just advocating dancing in the Parish Hall or elsewhere, but I plead for a more sympathetic approach to the lives of the young and ardent, and if the clergy generally—and I in particular—could demonstrate more effectively the sympathy we all possess, it would lead to fewer falling or fainting by the way and the easing of the burden of the aged by Grace of the Saviour to whom they were led when young. Well meaning, but hampered so frequently by tradition, ecclesiasticism, or lacking somewhat in the charity that is kind and thinketh no evil, we are too often Pharisaical or Puritanical when we mean to be Christ-like, and our real work suffers—not the work of getting young people to join the visible Church (to which "Viator" alludes), but the true work of influencing them for good and for God.

Take, for example, the God-given instinct that draws young people to seek the company of the opposite sex. Do we give due opportunity for its manifestation in the "secular" use of our Parish Halls, or, through the medium of the Church, fail to allow its expression, except in the covert glance or word at choir practice or Church service, leaving the young people to make acquaintance and meet at the picture theatre or public dance hall, or, even clandestinely in the parks and streets of our city. Are we not missing golden opportunities of laying the foundations of a saner friendship between the young of opposite sexes, and facing the way to real courtship and thoughtful marriage, while leaving the erotic impulses to rage unchecked?

More, in view of the already inordinate length of this letter, I must not write, but I trust I have helped "Viator" to realise that there are greater issues involved than the "advocacy of dancing in our Parish Halls," for which he has attempted so elaborate a diagnosis, and finally, does "Viator," behind his cloak of anonymity, really claim to be one of a select few, who, only, have high ideals and are "real" Evangelicals; or will he not be ready to admit, in less perferoid moment, that although there are diversities of operations among us, yet we are looking to the same God and Father of us all and seeking to profit by the same Spirit.



YOUNG RECORDERS.

Aims:

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

"Nelmar," Riversdale Road,
Hawthorn East, E3, Victoria,
20th November, 1930.

Dear Girls and Boys,

Before it is time for me to write to you again, we shall have entered a New Year in our Church. This begins on Advent Sunday, which is this year on 30th November. When we have a birthday, or begin a new term at school or enter a New Year by the calendar, nearly everyone of us makes new plans, don't we?

Well, I think the Church's New Year ought to be the same as other new terms, don't you? Now let us, everyone, make a new resolution to serve God better, to do more for Him in thankfulness for all He has done for us. How about determining to pray more? I suppose, and hope, everyone of you say your prayers once a day, and probably that would be at night. Could you spare just five minutes every morning, to ask God to keep you through the day, and thank Him for guarding you during the night? Don't bob down and gabble it off, but take your time. It is better not to pray at all than pray badly. I am putting a short prayer in this page now so that it might help you along. If any of you think it would be a good idea to pray for some particular object or person, let me know, will you? and we can have a prayer about it printed and all my nieces and nephews can join together in asking God for His help.

Of course, there are heaps of resolutions we can each make, but remember this, won't you? that we cannot do anything worth while by ourselves, but only with Christ's help. He will help us if we ask Him and it is the right thing for us to do.

Then there is another thought behind the word "Advent," which means "Coming." Advent ends on Christmas Day, when we remember Christ's coming to earth as a little baby. Christmas is such a happy time, isn't it? Father Christmas brings us such lovely things, doesn't he? But do we always remember the greatest gift that was ever given us—Jesus Christ? We know Jesus did come on Christmas Day, but do we ever really think how wonderful that was. Of all the wonderful things God has done for us, none of them are nearly as great as giving up His Only Son. So don't you think we should give Him the greatest thing we can? And what is that? I think the best we can give Him is a happy loving heart, just bursting to do the very best for Him. We give other people gifts at Christmas time, don't we? So we just must not forget God.

Then again, we think of Jesus coming a second time. Some people every now and then say they know He is

coming on such and such a day, but this is wrong, for Christ Himself said "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only . . . Watch, therefore: for ye know not what hour your Lord cometh" (St. Matt. 24). So we must always be ready, every day doing all we can so that when He does come we shall be like the Five Wise Virgins and not the Five Foolish Virgins. If you don't happen to know this story, you can read it in St. Matthew, chapter 25.

So Advent teaches us to make new resolutions and to get ready for Christmas and Christ's Second Coming. Will YOU try to do these things this Advent?

This is such a long letter, and I must stop or there won't be room for anything else on our page, but first of all I do want to congratulate those boys and girls who did so well in our Cross-Word Competition. One mistake two or three made was in answer to a minor prophet. The answer was Hosea, not Moses.

Now those of you who were successful, just see if you can do as well with the "Hidden Names" in our last issue and those who didn't do so well, see if you can come first. If you should find this a bit difficult, let me know will you? so that the next one I can make easier.

Don't forget those resolutions, will you? Write to Aunt Mat and tell her all about them.

Your own loving,

Aunt Mat

A PRAYER TO SAY EACH DAY.

Dear Father, as we begin in this new year of our Church, we ask Thee to strengthen and help us to do Thy work. Be with us in our daily lives and help us to grow more like Thee every day. For Jesus Christ's sake. Amen.

RESULT OF SCRIPTURE CROSS-WORD COMPETITION.

First—(Equal): J. Raymond, Heidelberg, Victoria; Fred Mewer, Ashfield, N.S.W.; Meg Hinsby, Hunter's Hill, N.S.W.

Second—Catherine and Dorothy Newmarch, Leura, N.S.W.

Third—Edith Warren, Clayfield, Queensland.

Well done, boys and girls! Those of you who didn't get a place, try harder next time, won't you?

A REMEDY.

Are you almost disgusted with life, little man?

I will tell you a wonderful trick, That will bring you contentment, if anything can—

Do something for somebody, quick!

Though the skies are like brass overhead, Little girl,

And the road like a well-heated brick, And all earthly affairs in a terrible whirl,

Do something for somebody, quick!

VICTORIAN EDITION.

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A "Live" Church.—W. G. Acocks.

Lambeth Conference—Free Church Disappointment.

Leader.—Bible Sunday—That Blessed Hope.

Roadside Jottings.—Getting Rick Quick.

The Dear Goal of Hope.

The Melbourne Synod.—A Layman's Impressions.

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Editorial.

A Noble Example.

THE refusal of the famous English cricketer, Mr. Jack Hobbs, to play in a great cricket match in Calcutta on Sunday, ought to be placarded in every public place, so that he who reads may understand! We rejoice in his noble conviction as to the sacredness of the Lord's Day, and we doubly rejoice in his firm adherence to principle. To do this has meant something, but it is only in keeping with his long continued practice in the Old Land, of attending the House of God Sunday by Sunday with his wife and family. Mr. Hobbs tells us he learnt the habit from his mother, who both taught him and then took him to worship on the Lord's Day. The stand that this cricketer of international fame has taken is a solid rebuke to Sunday desecration, and we trust that vast numbers will take note. The Sunday question is one which we have very much at heart. Unless, as a nation, we began to stabilise the Sunday, there was soon going to be no Sunday at all. Not only is the Day one of Rest, but because it should be so, there are bound to be restrictions. And because it is a grave social question, we have a right to call on all men of goodwill to support the sacredness of the Day as a Day of Rest.

Sunday, however, is a day of worship, and, therefore, supremely is a question for the Christian.

West Indies Cricketers.

WE venture to say that the visit to Australia of the cricketers from the West Indies will make 1930 memorable in the annals of cricket in this land. It is a noble game, typically British, calculated to develop the best characteristics in man and least amenable to ignoble practices. However, we are thinking rather of the visiting players as fellow citizens of the Empire. It is all to the good to have inter-play as fellow sportsmen, but even better to have fellowship and play together as component parts of the King's far-flung Dominions. Already our visitors have won the warmest admiration. They are a talented team. Their agile fielding and polished batting are the occasion of widespread and eulogistic speech. Their happy ways, their cheerfulness of manner, their clear expressions of true comradeship have won all hearts. Already they have become popular in the best sense of that word, so much so, we opine, that no team will have left behind such abiding impressions of goodwill as these West Indians. These are days which demand every endeavour on our part to build up the true Empire spirit. The international situation calls Britishers the world over to cling together, not for Empire aggrandisement, but rather for the inculcation and maintenance of those nobler principles of our character which have made our nation great. Many sinister forces are at work—forces of disintegration and disloyalty. These must be combatted and, therefore, we look upon the visit of these cricketers as a fine piece of constructive endeavour in this respect.

Christmas Cheer.

ONE of the finest pieces of Christian ministry to which Churchpeople can apply themselves to just now is that of generous giving, whereby many a needy person or family will receive help this Christmastide. There are hosts of distressed, out of work families, who will look to the clergy for relief and cheer during the approaching days. The clergy and deaconesses will be just longing to help, but the measure of their giving will be strictly regulated by their means. Here, then, is a priceless opportunity for rich and liberal giving by those who have the means. Let no one be backward in coming forward with a contribution to his minister, thus enabling him to fulfil his

heart's desire, to help some needy case. When the spirit of goodwill and giving is in the air, when the stores are literally glittering with good things of Christmastide, when hungry eyes will gaze fixedly and longingly at some enticing, much-needed, thing—and unable to have it—such is the occasion for God-blessed folk to come along and give of their bounty. We bespeak on behalf of the clergy and their workers the utmost of support during the coming festive season. It is going to be hard in many a home, hence some relief per the Church's accredited agents will go a long way to heal wounded spirits. It will show that the Church really cares.

The Simon Report and India Missions.

THE Round Table Conference of British and Indian representatives now in session in London, calls for the earnest prayers of God's faithful people. Great issues are at stake and the results of the Conference are fraught with grave consequences to both India and the Empire. There is no doubt that the famous Simon Report, issued in two volumes, will form the basis of many a keen discussion. British people throughout the world have been grateful for this Report in many respects. For it will not be forgotten that the Commissioners under the leadership of Sir John Simon were deliberately chosen so that they should represent the three main Parties, which between them, embody such political wisdom as Great Britain presents. Our immediate concern in writing, however, is to make mention of this fact, that the Report informs us that the Indian Christian community claims to be the third largest religious body in India, numbering about 4,500,000 souls. The Reports pays a warm tribute to the work of Christian missionaries. "It was the missionaries," the Report says, "who were among the pioneers of education for the illiterate; they maintain some of the best medical institutions in the country; and their work among women and children, and for the depressed classes, is of special significance. Not the least admirable feature of their activities is that they have carried on their labours without offending the susceptibilities either of Moslem or Hindu, and have lived at peace and amity with their neighbours."

In referring to the "untouchables" or depressed castes, the Report says: "The missions have done splendid work in giving them a new dignity and a new hope; and we must mention with admiration the efforts which we saw being made by the Salvation Army for some of the most degraded."

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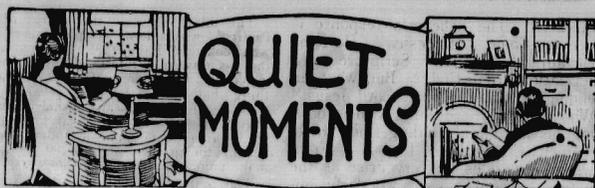
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**QUIET
MOMENTS****St. Paul and the Second
Advent.**

IF it be true that in music the keynote is the dominant note, and also that a movement in music usually ends on the keynote, then we might justly say that the coming again of our Lord Jesus Christ is the keynote of the New Testament. It is true that the last verse of all in the Bible is the grace. But the verse preceding this, which is really the last verse in the Bible as a revelation from God, contains this announcement: "He which testifieth these things saith, Yea: I come quickly." Is it too much to say that in the New Testament this is the dominant note in the faith of God's people. The actual number of times that the coming again of Christ is referred to is astonishing. The author of that little book, "The Dawning of that Day," claims that this is "the most prominent theme in the whole Bible," and again he says, "some 1800 references to it are found in the Holy Scriptures."

In the earliest of all St. Paul's Epistles, the first Epistle to the Thessalonians, each chapter ends on this note. It is the hope of the young believer, of the active Christian worker, of the ripened saint, and of the sleeping dead. It is the end and consummation of all Christian living.

It is said by some critics that St. Paul modified his teaching on this subject as the years passed. We can hardly believe this. We cannot find the evidence in the New Testament. St. Paul's Epistles fall into four groups having regard to the order of time in which they were written. The first group consists of the two epistles to the Thessalonians, written on his second missionary journey. It is true that in the first of these, as we have pointed out, the hope of our Lord's return is more prominent than in any of the later Epistles. But is there not a deep reason for this. Bishop Handley Moule, in "Light from the first days," points out the value of this first Epistle, and its importance in its witness to the faith of the Early Church. It was written only about 22 years (perhaps less) after our Lord's Ascension into heaven. Yet how wonderfully this Epistle witnesses to the place our Lord already held in the thought and faith and desire of those early believers. He is mentioned in the Epistle "some twenty-six times in all." Bishop Moule, in bringing out the significance of these references, gives us this paragraph:—

"Ponder further, and often, the perpetually repeated hope and prospect of His Return in Glory, His Parousia, His 'Presence.' This is a word which the wonderful wealth of ancient private letters and other papers recently unearthed in Egypt, documents belonging to time just before and after Christ, shews to have been familiarly used to denote the state arrival of a monarch in his capital or elsewhere. Read in this connection that great and most precious passage which closes the fourth chapter. Listen there to 'the voice of the Archangel and the trump

of God,' as they herald, from the heavens, where He is now sitting, this amazing Person, this Joshua the son of Miriam, this Nazarene, this personage whom so many people, living when these words were written, could still easily call up in mental vision in human aspect as He was."

The fact that the coming of our Lord is less prominent in the later Epistles is no evidence that the faith of the Apostle had changed. On the contrary, the evidence, in our view, is all the other way. There is clear witness of the Apostle's faith in each of the three subsequent groups of his Epistles. The second group (1 and 2 Cor.; Gal. and Rom.) contains the following words and others like them: "So that ye come behind in no gift; waiting for the revelation of our Lord Jesus Christ; who shall also confirm you unto the end, that ye may be unreprouvable in the day of our Lord Jesus Christ." (1 Cor. i. 7, 8.) In the third group (Eph.; Phil.; Col.; Philemon) written during the Apostle's first imprisonment, we read "Our citizenship is in heaven. Whence also we look for the coming of our Lord Jesus Christ." (Phil. iii. 20.) And in the final group (Titus and 1 and 2 Tim.) we find the Apostle sustained by the same hope. Amongst what were probably his last written words, are these: "Henceforth there is laid up for me the crown of righteousness, which the Lord the righteous judge shall give me at that Day; and not only to me, but also to all them that have loved his appearing."

Further on the question of the imminence of Christ's return. Critics often say that St. Paul lost that first warm sense of immediacy. As the years past this hope is said to have receded. But is this really so? In one of his earliest Epistles he warns his readers against believing that "the day of the Lord is now present." "Let no man beguile you in any wise: for it will not be except the falling away come first and the man of sin be revealed." (2 Thes.) More than ten years later he writes: "Let your sweet reasonableness be known unto all men. The Lord is at hand." (Phil.) Some five years later again, and perhaps one year before the end, he writes to his beloved Timothy: "Keep this commandment without spot unrebukable until the appearing of our Lord Jesus Christ." (1 Tim.)

Now the practical value of this doctrine is that it keeps the person of our Lord Jesus Christ Himself ever clearly before the believer's mind. Christ Himself fills the future. This is a great matter. The heart and the mind are centred on our Lord, and not on the world or even on humanity. This has a purifying effect on both heart and mind, and whatever tends most to purity of heart and purity of life is the thing that is of most importance. "He that hath this hope set on him purifieth himself even as he is pure."

Then, going back for a moment to the thought of the "Keynote," with which we began. The Saviour's announcement is "He which testifieth these things saith, Yea, I come

quickly." The believer's response is "Amen: Come, Lord Jesus." Here the curtain falls on Holy Scripture as a revelation from God. But what an ending! "Amen: Come, Lord Jesus." Who can read these words without bowing his head and hiding his face. "Amen: Come, Lord Jesus." From what heart does this cry arise as the natural response to the wonderful announcement? Yet it should be so. What a practical test there is here to the reality and depth of our religious devotions and our Christian activities. This is also a practical test that we can apply to the desires, purposes and ambitions that we cherish for ourselves and for our families. If there is the least desire that the Day of Christ's appearing should be postponed, then to that extent our hearts and minds are not right with God. Here is a sure barometer to test the state of every heart. The coming again of Christ should be the crown and consummation of every desire and of every purpose that we hold both for ourselves and for our children. If that be not the climax of our present activities then our life is to that extent wrong, and should be put right.

The Melbourne Synod.

A Layman's Impressions.

(By J.A.T.)

THE second Synod over which His Grace the Archbishop has presided, concluded its sittings on Friday last.

The presidency of Archbishop Head was marked by conspicuous courtesy and good humour. If he erred at all, it was certainly on the side of leniency, for many Synodsmen wished at times that he would have caused some of the speeches to be curtailed.

One noticeable, and pleasing feature, was the Archbishop's willingness to allow full and free discussion, and for that Synods-men of all types are indeed thankful. Synod opened on Monday evening, 10th November, in the Chapter House, and after brief proceedings, adjourned to the Cathedral for the Archbishop's Charge to Synod.

On this occasion the Charge was devoted almost entirely to a consideration of the Lambeth Conference Report. After all that has been heard of Lambeth, and the need of a definite lead on many of the problems facing both Church and Nation to-day, the Lambeth Report, in spite of the Archbishop's painstaking review, failed to arouse enthusiasm. The statement that, at the first Lambeth Conference in 1867, only sixty-seven bishops were present, while in 1930, there were three hundred and eight, certainly indicates a growth of the Church of England overseas. The Lambeth Report is divided into six subjects. The first, dealing with "the Christian doctrine of God," contains some arresting sentences, but appears to be mainly concerned with the problems confronting the "scientifically trained mind." It is doubtful whether all the reasoning of the Report will make faith, either within or without the Church, any easier. Surely the problem is not so much what we think about God, as for the Church and the Christian to develop more of the Apostolic qualities of conviction and power which accompanied the Spirit filled life. The second section was devoted to "the Life and Witness of the Christian Community." Under this heading Marriage, Sex, Race, Peace and War, were grouped. An outstanding statement was that "Christian marriage, the ideal of lifelong union, was the sacramental exhibition of marriage at its best."

Regarding Birth Control, His Grace said "it was easy to say that all control was un-Christian, but the Lambeth Report laid stress on the motive rather than the means." It is a pity that the Bishops did not content themselves with advising the cultivation of the habit of self-control, which, whatever the Church may say, will always be practised by people of strong will. Is it wise to give the blessing of the Church to other means? Many will think that the Bishops have made some dangerous concessions.

The Lambeth resolution on Peace and War was indeed a step forward, but the attitude of the Church during past wars does not leave room for much enthusiasm about this gesture.

The third subject, "the Unity of the Church," was indeed disappointing to those who looked to Lambeth for a move to end the disunity of Protestantism, if not the whole of Christendom. One is inclined to think that the Conference welcomed the Indian Scheme as a means to shelve the more urgent question of reunion at home. Why try a thirty years' plan on India, when by solving the problem at home, it would also make union on the mission field easy?

The fourth subject was "the Anglican Communion," and was an interesting survey of the progress of the Church of England at home and abroad.

In the fifth subject, "the Ministry of the Church," the difficulty of securing men for Holy Orders was mentioned. Several remedies were suggested, among which were the removal of the "poverty of the vicarage," and "the intellectual difficulties in the mind of students." One not mentioned, but equally obvious, would be the removal of the spiritual and intellectual poverty of some who occupy the vicarage. When the Church makes her choice of men who can inspire and lead, there will be no talk of poverty.

The sixth subject was "Youth," of whom we hear much to-day, and one is inclined to think that the best way to meet the problem is to train the parent. The Archbishop, no doubt, had this in mind when he appealed for "the re-establishment of the influence of the Christian home."

When Synod resumed business in the Chapter House on Tuesday, two of the earliest motions referred to the deaths of Bishop Long and Bishop Langley, both of whom were well-known and well respected in this city.

Dr. Booth, who is now well-known in Synod, had two motions in his name. Experience should have taught him the wisdom of leaving one of them, at least, in other hands. His bill to permit women to act on vestries is, unfortunately, not taken quite seriously. One would have thought that in these days, Synod would have recognised the principle of equality, particularly as women play no small part in Church organisation. Synod, however, in spite of a strong lead given by the Archbishop, rejected the bill. Dr. Booth's next motion was concerning the advisability of the Church of England joining the Council of Churches. This was withdrawn after the usual suggestion by Mr. E. C. Rigby, that the next business be proceeded with. The Archbishop said, however, that there was the larger question of reunion, upon which he preferred to work unhampered.

A motion was later agreed to, urging that the Melbourne Diocese should take some definite steps in the direction of promoting union.

In view of the oft-repeated statement, that the motor car has caused a falling off in attendance at Sunday Schools, it was surprising to hear it said that attendances had increased. It was said that one School had 70 teachers and 500 scholars. The fact that the Church of England had no schools between the Kindergarten, and the Church Secondary Schools, was stated to be a source of great loss.

The report and recommendations of a committee appointed to enquire into the conditions governing the work in industrial parishes, caused a good deal of discussion. Rev. D. M. Denny reported that these districts had a population of 403,000, at least 100,000 being Church of England. The staff was 39, only four parishes out of 35 having more than one man in orders. It was suggested that these parishes be grouped into Mission Zones. The statement that the parochial system had broken down, met with a hostile reception. While all agreed that something must be done, it was obvious that the method would cause much difference of opinion. Rev. T. Cole, of Northcote, who has had experience of both systems, pointed out the weaknesses of the Mission Zone system, with its lack of pastoral influence. Archdeacon Lambie, superintendent of the Mission of St. James and St. John, who has had 21 years' experience of industrial areas, supported the appeal for these districts, declaring that "the Church was the greatest factor in holding back revolutionary forces."

Rev. R. G. Nicholls, of Fitzroy, appealed to Synod "for heaven's sake not to put a board over him," he had enough interference already. There were many missions in his districts, some of which "pinched his kids," when opportunity offered. Owing to the difficulty of Synod dealing with such a report, it was eventually left to the Archbishop in Council to do so. Progress of the Church of England Men's Society was reported by the Rev. W. J. T. Pay, who appealed to Synod to support its work. The report of the Stipends Committee, being concerned with Home Mission Finance, was also referred to the Archbishop in Council, one clerical

speaker suggesting that the whole of the finances should be under lay control. Dean Aickin, when he rose to submit the report of the Social Questions Committee, was given an enthusiastic reception, for which he thanked Synod. The Rev. R. H. B. Williams moved a motion objecting to lotteries for charities, a motion that in Queensland only 29 per cent. of the total received by the Golden Casket reached the charities. Several motions dealing with administrative affairs caused amusement by stating that some of them expressed the views of others who did not care to do so themselves.

A previous Synod, like any Australian Parliament, appointed a committee to enquire into the establishment of a diocesan Printing Press. Its report was brief, "the committee has sat and asks leave to be able to continue its enquiries." This might have been granted had not Mr. E. Lee Neil put the possibilities of the proposed venture through a searching examination, the result being that Synod decided to have no further enquiry.

The report of the "Archbishop's Church Family Unemployment Fund," caused some discussion. It was surprising that a committee with such a large name had so little result to show. This does not mean that the Church of England has done nothing to relieve the distress caused by unemployment. On the contrary, much has been done by almost every parish, in addition to such bodies as the Mission of St. James and St. John, the Church of England Men's Society, and others. One lay speaker complained that the parochial outlook had left the diocesan fund to starve.

The Archbishop also appealed for support for the diocesan fund, in addition to local help. The desire of all sections in the Church to give careful consideration to the proposed new Constitution was revealed in a motion moved by the Rev. F. Maynard and Canon Langley, asking the Archbishop to give full opportunity for discussion. The question of raising money by direct giving rather than by bridge parties, dances, etc., was discussed. It is clear that the clergy, in many cases, choose the easier course, which is doing much to rob the Church of her spiritual power. Is it possible, at this late hour, to rescue the Australian Aboriginal from the evils of civilisation? Synod called upon the Federal Government to put into effect the Bleakley Report, 1928.

The most important matter discussed by Synod was, undoubtedly, the work in industrial parishes, and it is to be hoped, in the interests of the Church, as well as of the people concerned, that the means will be found to carry on a more aggressive ministry in our city.

For These Days!

Print these words on a card and hang it on the bed-room wall, for they are words well worth remembering. Here they are:—

"Just to be cheery when things go wrong,
Just to drive sadness away with song,
Just to be tender, just to be true,
Just to be glad, the whole day through,
Just to believe that God knows best,
Just in His promises ever to rest,
Just to let love be our daily key,
This is my Master's will for me."



The Best
for all...
Occasions

GRIFFITHS
TEAS

Roadside Jottings.

(By The Wayfarer.)

Getting Rich Quick.

"SO I see the Government are talking of running a State lottery for the benefit of Hospitals," said one of the young men, "a jolly easy way of raising money; I wonder they didn't do it long ago. Everybody likes a bit of a gamble, and no one minds risking half a crown. If they can sell a million tickets at 2/6 each, that will be £125,000—enough to give the hospitals a good lift."

"Hold on a minute," said another, "you're supposing that they give no prizes; and have no expenses. I don't think you'd get a million people to buy their half-crowns unless at least half of it was coming back in prizes. However much people like a gamble, they like to think there's something to be won. That would leave only £62,500 for the hospitals; and the Prince Alfred Hospital alone has an overdraft of £105,000; and the Sydney Hospital, I am told, of about £200,000."

"Well, then," said the first, "they'd have to put out two million tickets, that's all."

"Very easily said," retorted the second; "but it would be easier to put them out than to sell them. First of all, the gambling fraternity don't touch a speculation that doesn't offer a fair chance of a return; and they would enquire very closely as to the proportion of possible winnings. When Tattersall's put out their big sweep they profess to retain only 10 per cent. For expenses, and to let nine-tenths go back in prizes. At the same rate of risk, the Government would have to issue tickets for ten times as much as the half million that they want for the hospitals. That is, they would need to sell 5,000,000 pound tickets or 40,000,000 half-crown tickets, or 100,000,000 shilling tickets in order to gain £500,000 for the Hospitals. How are they going to sell a hundred million tickets in New South Wales, or even in Australia?"

"Well, of course," said another, "the whole thing is as yet only proposed. We don't know what amount they want to raise; nor what priced tickets they propose to put out. But I notice that most Art Unions charge a shilling for their tickets, and the prize is often £1,000; and their second and third and fourth prizes generally profess to be motor cars or other things, worth perhaps another £500. Prizes altogether supposed to be worth perhaps £1,500. Say, you chaps that are good at figures, how many tickets must they sell to get, say, £1,000 for their Orphanages and their other pious objects?"

"If everything is fair and square," said the first, "they must sell 50,000 shilling tickets; so that every ticket has about one chance in 50,000 of winning the first prize, and about one chance in 2,000 of winning a smaller prize. But you must remember that in these hard times thousands of people couldn't afford to risk their money, in even a State gamble; and even in good times thousands more would refuse on principle."

"Why should they refuse," asked Jones; "what's wrong about it? Suppose a chap is willing to bet me half-a-crown on the chance of winning something big, and doesn't mind losing, what's wrong in taking the risk?"

"That raises the whole question of the morality of Gambling," said the

Wayfarer. "Well, first, consider that Gambling is an attempt to get another man's money without giving him any return for it; and to plead that he is willing to lose, is no excuse; for in fact it isn't true. He isn't willing. He's just as anxious to win your money as you are to win his. So you are both actuated by the immoral desire to get somebody's money without giving him any return; though only one of you succeeds in your immoral purpose. Then, again, look at the practical results of Gambling. It strikes at the root of honest industry; and it creates a whole class of men who are no use to the country; who produce nothing; but only get fat (like Brewers, Publicans & Co.), by trading on other men's weaknesses."

"Almost all men, and almost all women, enjoy a bit of a risk," said the young man, "and where's the harm of it?"

"Yes," said the Wayfarer, "I believe that in everybody God has implanted a certain love of risk and adventure. It is that spirit that makes brave men delight in risking their lives for high and noble purpose. That spirit sent out our English adventurers, Raleigh, and Drake and their companions; and, in modern times, Captain Cook, Keith and Ross Smith, Kingsford Smith and Amy Johnson, and others like-minded, to circumnavigate the globe, to found new States, and to conquer earth, sea and air. To-day it sends Scott and Byrd and Sir Douglas Mawson to the South Pole, as formerly it sent Franklin and Perry to the North."

"Sanctified to God's service," he continued, "that spirit sent Livingstone, Hannington, Henry Martyn, Carey and Patten to heroic lives and deaths on the Mission Field. But degraded, it becomes the spirit of the gambler. He too, loves risk; but his motive is only the mean and selfish one of winning somebody else's property."

"What about Miss A and me?" asked the young man. When we put our shillings into the big Art Union lately—were we wicked, or was it just a bit of fun?"

"I am willing to believe," said the Wayfarer, "that you did it just for fun—in that same spirit of risk and adventure; and, happily, you both lost your money. But if either of you had won a few hundred pounds—next time you put into an Art Union you would have done so, not for fun, but with an earnest hope of winning;—the gambling spirit fairly aroused in you; and you might have ended by being confirmed gamblers of the worst type. That is how all gamblers get into the downward path. In the English Cemetery at Monte Carlo there is a suicide's grave, a tombstone with just a name and a date; and the inscription "Lead us not into temptation." Be thankful that you lost; and don't go into further temptation. The gambling spirit is, on the spiritual side, what drink and tobacco are on the bodily side. They all create a craving which it is very hard to break off. The confirmed gambler can't resist it. He will risk everything he has, and can't stop until he has beggared himself."

"I know plenty of gamblers," said the young man, "who don't ruin themselves. Look at Tomkins, the book-maker. He has become a rich man by gambling."

"Don't make that mistake," said the Wayfarer, "He has become a rich man, not by gambling, but by helping other people to gamble. A book-maker is not a gambler. He belongs to a frat-

ernity of very hard-headed, clever, calculating men. They have worked out exactly the risk in every particular case, and nothing will tempt them to gamble—that is to go a step beyond the margin of the greatest probability. Of course, even they make mistakes sometimes, and lose heavily sometimes; but with them it isn't gambling. When they lose, it's the same kind of misfortune that the farmer experiences when he sows wheat and loses because of over-production."

"I suppose," said Miss A, "that all this gambling business is one of our modern sins."

"Not at all," said the Wayfarer. "The Romans, both under the Republic, and under the Empire, forbade gambling; because, they said, it caused a deterioration of the character of the citizens. On the same ground, it was forbidden by Parliament in Henry VIII.'s reign, and again in other reigns down to Queen Anne and, I believe, as late as Queen Victoria's reign; and always on the ground of injury to national character and morals. But right back in Isaiah's time, 700 B.C. (Isa. lxx. 11), we have a denunciation of those who offered sacrifices to ensure their success in gambling. 'They prepare a table for Fortune, and fill up mingled wine unto Destiny.' In fact Gambling seems almost as old as the human race."

"Sure to be," said the young man. "Wherever there's a race there's sure to be gambling. But, Mr. Wayfarer, is there any harm in a game of cards for threepenny stakes? We don't care about the money—only it gives a little interest to the game."

"It's best not to tamper with temptation," said the Wayfarer. "But if you really don't care about the money, prove it by making it a rule that all winnings go into the Missionary Box."

"I'm afraid the others mightn't agree," laughed the other, "so I think I'll keep my threepenny bits in my pocket. But, anyway, Gambling isn't forbidden in the Bible."

"The root and source of it is," said the Wayfarer, "and it would be well if people remembered it; for God's prohibition goes down to the very root of all selfish desire for gain. It is found in Exodus xix. 17—just four words in English—**Thou shalt not covet.**"

"I'm afraid we had, none of us, thought of it in that connection," said the young lady. "Then, let us hope that the Government will drop the Gambling idea; and not lead the nation to a wholesale breach of the Tenth Commandment."

"Amen," said the Wayfarer.
LEAD US NOT INTO TEMPTATION.

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The Rev. Geoffrey Martin, curate in the parish of Wagga Wagga, Diocese of Goulburn, will leave in the new year for service in Rabaul, Mandated Territory.

The Rev. G. B. Webb, curate in the parish of Guildford-Merrylans, has been appointed Rector of Kangaroo Valley, South Coast, Diocese of Sydney.

Mr. B. J. F. Wright, B.A. (Sydney), formerly associate to the Chief Justice in Equity (Mr. Justice Harvey), and son of the Archbishop of Sydney, has been admitted as a member of the Bar by the Full Court, N.S.W.

The death has occurred in Sydney of Mr. E. L. Piddington, son of the Ven. Archdeacon Piddington, and brother of Mr. Justice Piddington, President of the N.S.W. Industrial Commission. He was a retired Bank Manager. After service at St. Basil's Church, Artarmon, the remains were cremated.

Dr. and Mrs. MacPherson, C.M.S. missionaries in India, arrived in Sydney by the P. & O. Steamer "Mooltan," on 27th November. They will furlough in Australia. Mrs. MacPherson will be remembered as Miss Thelma Claydon. They are accompanied by their wee girl, and all look very well after the sea voyage.

Miss Alicia Walsh, daughter of Mr. C. R. Walsh Registrar of the Diocese of Sydney, will leave Sydney on 10th December on a visit to her sister, Miss Nancy Walsh, who is Principal of the C.M.S. Girls' School, Hyderabad, Deccan, India. Miss Walsh has just completed a three years' course in the Sydney Kindergarten Training College.

An interesting ordination took place in Christ Church Cathedral, Oxford, on September 21 (St. Matthew's Day), when the Bishop of Oxford ordained Dr. C. E. Gill, a medical missionary of the A.B.M., and working in Melanesia. The Rev. Dr. and Mrs. Gill and their son David will arrive in Sydney in January.

The China Inland Mission authorities in Sydney have received a cable stating that the Australian missionary, Miss M. E. Haslam, who was stationed at Hauchungtu and was reported missing, is safe. Miss Haslam was formerly deaconess in the Parish of St. David's, Surry Hills, Sydney. She is now on her way to England, and will later come to Australia.

The clergy of the Rural Deanery of South Sydney met on Monday, 24th November, for the purpose of expressing their warm appreciation of the services of the Ven. F. B. Boyce, Archdeacon of West Sydney, for many years in the Rural Deanery. The Bishop Coadjutor of Sydney, in the name of the clergy, presented the Archdeacon with several tokens of their regard.

A beautiful window depicting "Dorcas," erected in memory of the late Miss Ethel Flower, has been unveiled and dedicated in the Church of the Holy Advent, Malvern, Victoria. The window, which was provided by the loving gifts of Miss Flower's friends, especially members of the Gentlewomen's Aid Society, of which for long she was Secretary.

The Standing Committee of the Diocese of Sydney has placed on record its warm appreciation of the interest, ability and enthusiasm which the Dean of Sydney has shown during the last ten years as Chairman of the St. Philip's Glebe Trust, for many years. The management and administration of so great a property has been a tremendous undertaking—the clergy as a whole feeling that they are under a big debt to the Dean.

Sydney churchmen are most laudatory of the manner in which the Bishop Coadjutor, the Right Rev. G. D'Arcy-Irvine, has administered the Diocese in the absence of the Archbishop. His graciousness and readiness to help, coupled with his business-like and capable administration, have won economic all round. The Standing Committee of the Diocese has minuted this fact in the most cordial terms.

Preaching to a crowded congregation in St. Mary's Church, Cadishead, England, the Bishop of Gippsland, Dr. Cranswick, stated he was a Britisher and a Yorkshireman, adding with a smile that he emigrated from Sheffield at the age of one. Of course, he said, he was entitled to claim being one of the "Aussies" after being so early and so long in the Antipodes. The Bishop then went on to make some pertinent remarks regarding the importance and influence of Lambeth Conference.

Mr. Fred. G. Barley, whose death was noted last month, spent his life in the work of the British and Foreign Bible Society in Victoria, successfully building up a strong constituency through his unflinching cheerfulness and business-like ways. The splendid premises in Flinders Lane stand to his memory. At the grave-side a fitting recognition was made on behalf of all friends of the Society by the President of the Melbourne Auxiliary, the Rev. Dr. A. Law, who referred to the devoted and happy labours of one whom they would all very much miss, and who had maintained his interest in the great work of the Society until his death.

The Ven. Archdeacon Neild, of All Saints', Condonobolin, Diocese of Bathurst, will celebrate the jubilee ordination in March next, and then retire from Parochial work. The Archdeacon has really been 53 years in ministerial work, during which he has travelled 229,000 miles and taken upwards of 10,000 services. All his ministry has been spent in the Bathurst Diocese. He was born in New Zealand, being the son of Dr. J. C. Neild, a tablet to whose memory is erected in St. James' Church, Sydney. The Archdeacon's brother was the notable Senator Neild of the first Australian Federal Parliament.

The Bishop of Bathurst Dr. Crotty, addressed the Sydney Junior Clerical Society on Monday, November 24. "If one thing more than another struck me when at the Lambeth Conference," said the Bishop, "it was its extraordinary patience. I do not think I have been associated with any such body that suffered fools so gladly as it did." His impression, continued Dr. Crotty, was that the conference was composed of men who were moved by the spirit of God to reassert the Christian witness, a body of men who were sensible that it was the imperative duty of the Church to lead in matters moral, intellectual, and social.

The announcement of the death, at Toorak, of Miss Flora Templeton, of St. Catherine's School for Girls, has been received with regret throughout Victoria. When Miss Templeton joined Miss Ruth Langley in partnership at St. Catherine's School, they very soon succeeded in establishing one of the most popular girls' schools in Victoria. About two years ago Miss Templeton's health began to fail. Apart from her scholastic life, Miss Templeton was occupied in philanthropic activities. She was interested in the Collingwood Creche and Free Kindergarten, and was helpful to the Mission to Seamen.

Education in New South Wales will be the poorer for the retirement of Mr. Charles Blumer, M.A., who relinquishes the head-mastership of the Petersham Intermediate High School after a notable record of service, covering almost 50 years. Mr. Blumer is no stranger in our columns, writing under the pen name of Laicus. To his students he has always stood out for Christian living and noble citizenship. He has been a consistent supporter of Sunday School work, and is a devoted churchman. All over the State there are men and women holding honoured positions of trust and responsibility, and they owe more than they can tell to Mr. Blumer.

The recent Melbourne Synod passed unanimously the following resolution regarding the Dean of Melbourne's admin-

istration of the Diocese during the absence of the Archbishop at Lambeth—"That Synod place on record its high appreciation of and gratitude for the faithful and gifted services rendered to this diocese by Dean Aickin as vicar-general during the absence of the Archbishop at the Lambeth Conference." Archbishop Head, seconding the motion, said:—"One cannot express admiration sufficiently great of the wonderful personality of Dean Aickin, or of his unbounded capacity for work. He is unsparing to himself in his labour for the diocese. He is a man of remarkable scholastic attainments, and I was happy in leaving the diocese in charge of a theologian who was a Cambridge scholar of distinction."

The Rev. T. Quigley, M.A., formerly of Hobart, is now settled at Walton, Suffolk, England. The following description of the parish is from the local Guide Book. In a letter, Mr. Quigley expresses his regrets at leaving Australia, after 18 years sojourn. Mrs. Quigley and family left Sydney on 29th November to join him in England. Walton is the mother Church of the whole Felixstowe and Walton Urban District, and really embraces a large portion of the town of Felixstowe. The Parish Church of St. Mary has a very long history, dating from the 14th century, despite its modern appearance. That history is represented, amongst other things, by the ancient octagon stone font of Saxon origin, by the relic of a former church tower, by registers dating back to the Plantagenets, by a beautiful ancient carved rood-screen, by an original copy of the authorised version of the Bible, sent to the church in 1619 by order of James I., and by a fine old brass in the nave dated 1449. Probably Edward III. worshipped here, and Cardinal Wolsey once held the living in plurality. The present handsome clock tower was erected in 1899, and a peal of exceptionally fine tubular bells installed in 1919 as a war memorial.

Hymns for Sundays and Holy Days.

From the Hymnal Companion.

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

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

December 7 (2nd S. in Advent).—73, 389, 66, 308; 74, 78, 573(427), 28.
Dec. 14, 3rd S. in Advent.—17, 568, 233, 315; 147, 285, 553, 31.
Dec. 21, 4th S. in Advent.—68, 64, 73, 295(149); 69(31), 79, 80*, 29.
Christmas Day.—84, 87, 91(366), 183(113); 137(115), 136, 90, 86.
Dec. 28, 1st S. aft. Christmas.—96, 389, 529, 178(109); 95, 92(332), 57, 97.
*Take Hymn 80 to tune "Alford"; H. A. & M., 222.

Suggestions for a Watch-Night Service.

11.15 p.m.: Hymn 96.
11.20: Litany.
11.35: Hymn 97.
11.40: Sermon.
11.55: Silent Prayer.
Midnight: Bell or clock strikes 12.
12.1: Te Deum. Benediction.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

"Maemichael," 10/-.
Mr. G. E. Rees, 320 Toorak Rd., Burwood, Vic., 11/-.
Dr. A. L. Webb, Hornsby, N.S.W., 12/-.
Miss Shadforth, Ashfield, N.S.W., 10/-.
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"Fair Judgment, without which we are pictures of mere beasts."—Shakespeare.
 "If we judge ourselves we should not be judged."—Paul.

DECEMBER.

- 5th—Irish Free State constituted, 1922.
 6th—St. Nicholas' Day. A bishop in Asia Minor in 326 A.D. He is the patron saint of Russia and of seamen and merchants and of boys. The letter "N" in the first answer of the Catechism is explained as referring to Nicholas, for the boy. He is alleged to be the original of Santa Claus.
 7th—2nd Sunday in Advent. Christ's Coming in His Word. Let us read our Bible in these days with added devotion. End of S. African War, 1902.
 8th—Falklands Naval Battle, 1914. Death of Richard Baxter, 1691.
 9th—Fall of Jerusalem before British Forces, 1917.
 12th—Delhi became the capital of India, 1911.
 13th—Council of Trent, 1545. Rome's tardy effort to lessen the Protestant movement by making limited reforms, which only cemented falsity more firmly in the Roman Church.
 14th—3rd Sunday in Advent. Christ comes in His Ministers. It is a beautiful and helpful thought to both clergy and people. What difference would it make could it be more believed in. Duke of York born, 1895.
 15th—The Commons rejected the Revised Prayer Book, 1927.
 17th—Ember Day. Let us pray for our clergy that they may be staunch in upholding the true faith.
 18th—Egypt declared a British Protectorate, 1914.
 Next issue of this paper.



Bible Sunday.

That Blessed Hope.

THE Advent Season stirs us like the call of a trumpet to enlist in the army of Him Who is the Hope of the world. The Christian soldier must make his vow of consecration by the Cross of Calvary. He must wear "the armour of light," as a protection from the assaults of the enemy. He must stand on guard till the King comes to set up His Everlasting Kingdom and to judge the world in righteousness.

The Word of God.

The Bible is the Christian soldier's marching orders, his unfailing guide through life. Its message of hope of final victory over sin and death, and a glorious promise of the life which is to come inspires all believers. We are saved by HOPE.

The Scriptures were written for our learning. The best gift that the Reformation brought to the English people was the gift of an open Bible, given back to them in their own language. The Bible deals with permanent human conditions and needs. For sin and redemption are the same in every age. God did not write the Bible. He breathed into human minds the thoughts that took shape in it. The books of the Bible have a Divine message in them. Modern criticism has not in the least degree affected the

truth of this statement. The vast resources of modern scholarship and archaeology have succeeded in re-shaping and recovering for us the background and perspective. They have made the Bible live.

The Open Book.

The open Bible is valueless unless we READ it. It speaks to us. We must hear its message and give it serious attention. We must make it a real part of ourselves. We must gather our manna fresh, morning by morning. Every day God has some better thing than we have ever tasted before. New discoveries of the unsearchable riches of Christ. What Christian ever exhausted the Bible? It is all very well to say "The Church to teach and the Bible to prove," but all that is wanted is a very simple attitude of mind. We need to lay aside the many discussions about the Bible and read it. It lies open before us, asking in a voice which breathes sincerity TO BE BELIEVED. The critic of the Bible must first be its expert.

Spiritual Insight.

Have we really understood its message? The Bible is our great Charter of Hope. It faces the stern and bitter facts of life without flinching. It brings us face to face with Almighty God the Redeemer and Restorer of men. The real purpose of the Bible is to reveal the glory of God in the face of Jesus Christ. To bring our lives into immediate contact with His everlasting Love. A Love that will not let us go. What has been our response to this priceless gift?

The Impregnable Rock.

Amid the swift unfoldings of such days as ours, it seems as though anything might happen before this generation passes away. The cry of the human heart is for CERTAINTY AND ASSURANCE. An AUTHORITY that will satisfy the soul. The Church is certainly not infallible. No human person can claim the prerogatives of God. Where shall we go for the words of eternal Life? The Bible tells us how in times past God came near to men and chose a people to be His witnesses. How He declared His will and revealed His redeeming Love. How finally He manifested Himself once for all in the Person of Jesus Christ. The Eternal Word made flesh and dwelt among us. Entering into our human lot, sharing all our struggles and bearing away the sin of the world on the Tree.

Christ is the Way, the Truth, and the Life. The faith once delivered to the saints is our ground and hope. The words of Jesus are spirit and life. The Bible is alive to-day in the lives of Christian people, and is adequate to meet the needs of our modern life with all its problems.

Let us value its precious truths. Reverence "the precious jewel of God's Holy Word," and neglect this great source of knowledge and spiritual power. If we read our Bibles more carefully and study them more diligently, God's Holy Spirit has promised to guide us into all truth and reveal to us the deep things of God.

DISTINCTLY UNFORTUNATE.

In a certain daily paper the following cartoon recently appeared:—"The Archbishop of — tapping the foundation-stone with the Bishop of —." As Punch pertinently remarked, this was preferable to the Archbishop tapping the Bishop with the foundation-stone!

"The Dear Goal of Hope."

THUS, in one passage of his exposition of the Epistle to the Philippians, does the late Bishop Moule describe the hope of the Coming of the Lord. He follows St. Paul in his expectation. For the Apostle speaks of the Coming of Christ as the Christian's "Blessed Hope." St. Peter again, thinks of it as our "Living Hope." Clearly, the Coming of the Lord claims not only a large, but a welcome share of the thinking, first of these early Christians, and now of their more recent followers.

Of course, the Lord is always coming. The devout student of history can recognise this coming in world movements through the ages. He manifestly comes in the individual experience of many a saint. "If I go, I come again," was His assurance so often realised by them. He has been all along fulfilling His promise to be with His obedient followers, "all the days, even unto the consummation of the age." Then, there is that other coming which every man awaits with mingled feelings of awe and hope. Death is surely a coming of Christ where His words, "I receive you unto myself," find a true fulfilment.

But when Bishop Moule wrote of "the dear Goal of Hope," following the New Testament's promise of a Blessed Hope and a Living Hope, they were all thinking of another coming, so real, so full, so final, that it can only be adequately described as "The Coming." It is of this we think to-day.

I.

Now, is it true? Every Sunday we solemnly affirm that "He shall come again with glory." On what grounds does the Creed adopt the belief of His return as an article of faith, as part of the constituent belief of every Christian man's life? Have we any justification for saying in the Collect that "He shall come again in His glorious Majesty"?

The answer to the question will to most of my readers seem obvious, but the grounds of our conviction are worth examination, if only for the reason that they are probably fuller and clearer than many of us suspect.

Let us make an experiment. Take an unused copy of the New Testament. Read it through rapidly, and mark with a blue pencil every passage and every phrase which directly refers, or may seem to refer, to the Coming of the Lord. It is not really a lengthy process, and the results will be of interest and prove well worth while.

What shall we find? This first, that the subject is referred to in some cases with greater and in others with less detail in every one of the twenty-seven books of the New Testament, save Philemon, and ii. and iii. John, with perhaps Galatians. These four books have only nine chapters between them, but in the remaining 251 chapters the subject appears more times than there are chapters.

Compare this with the New Testament allusions to the Lord's Supper. We have no doubt of its institution for our comfort by the Lord, nor do we question its continuing obligation upon us. Yet, it appears in only four books out of the twenty-seven books of the New Testament, and no reference is made to it in the other twenty-three. This fact alone should convince us beyond any question of the certainty of the Lord's return. We need not enter into thorny questions of detail, of

stages of the process of His coming, of times and seasons. Dwell alone on the sure certainty that He will come, as evidenced by such fulness of prediction, and we must begin to feel, at the least, that the Coming should occupy a larger share of our thoughts, as an inalienable member of the body of beliefs which shape our character and determine our conduct, than we had probably expected to find.

It is when we turn to see the uses, and to discover the value of the doctrine for our present life that the heart begins to kindle and the will begins to be stirred. Remember, that the references to the coming which we have blue-penciled, make it plain that we look for a real coming in bodily, visible presence, and then let us ask what it will mean to us?

II.

Note this first. The Lord's coming is the one truth used for the comforting of the saints in the face of bereavement (1 Thes. iv. 13, etc.). We tell the sorrowing one that the departed has gone to be with Christ, and we are following St. Paul in so doing. But the same St. Paul, after expounding his views on the subject of death in relation to the Lord's coming says: "Comfort one another with these words." What words? The promise that with all the company of the faithful departed He is coming to be with us.

Again, this truth is used as the motive urging us to cultivate holiness of life. It is the great argument for a life of watchfulness, loyalty, activity, self-restraint and prayer. The Lord's own teaching is enough to make that clear. But it appears again and again in the Epistles in direct statement as in allusions, the references of which may only be fully realised when we read them with other passages.

What should be our attitude then, in the light of the Lord's Coming?

F. W. H. Myers, in his "Saint Paul," sums it up in these beautiful lines:—

"Lo, as some venturer, from his stars receiving
 Promise and presage of sublime empire,
 Wears evermore the seal of his believing
 Deep in the dark of solitary eyes.

Yea to the end, in palace or in prison,
 Fashions his fancies of the realm to be,
 Fallen from the height or from the deeps arisen,
 Ringed with the rocks and Sundered of the sea:—

So even I, and with a pang more thrilling,
 So even I, and with a hope more sweet,
 Yearn for the sign O Christ! of Thy fulfilling,
 Faint for the flaming of Thine advent feet."

The Bravest Deed of the Year.

Speaking at the annual meeting in England of the Missions to Seamen, Commander Studd said: "I dare say some of you saw in the papers not so long ago that the Stanhope Gold Medal for the bravest deed of the year was for the third time in five years won by one of our fishermen, Mr. Leonard Thomson, who went overboard in his full rig, oilskins and thigh-boots, in a gale of wind in an attempt to rescue the mate of his drifter. It was a very wonderful deed. Those of you who have been to sea know the almost negligible chance of getting back again if you go overboard under those conditions. He rescued the mate and they were taken on board under great difficulties, but unfortunately the mate succumbed. Subsequently Mr. Thomson went into Lerwick, where he was attended to in our Institute. He spent two nights recovering from his very gallant effort. I am delighted to say we have been able to get Mr. Leonard Thomson to come here this afternoon." Needless to say the heroic incident and the hero of it came in for very warm applause.

The Lambeth Conference.

Free Church Disappointment.

The leaders of the great Free Churches in England show great disappointment at the result of the Lambeth Conference in so far as it concerned the question of Christian Unity. Certain Anglican leaders suggest that the Free Church leaders have not grasped the significance of Lambeth findings in this direction. However, not a few are convinced that Anglo-Catholic proclivities and a threatened schism by this section of Anglicanism, had much to do with what appears to be a volte face from the 1920 decisions.

The Rev. Dr. Charles Brown, speaking with evident purpose at the twelfth annual assembly in London of the Federal Council of the Evangelical Free Churches in England, referred to the conversations between representatives of the Council and the Archbishops and Bishops, which were carried on at intervals at Lambeth Palace over four years. These conversations, he said, were intended to explore the situation, to see if any way of closer unity could be discovered. Some very inaccurate and foolish, not to say mischievous things had been written and were still appearing in some religious journals about these conversations. There was no betrayal of principle. The declaration made and signed after much discussion that they had "a genuine ministry of Christ's word and sacraments in the Universal Church" marked, as Evangelical Free Church members thought, an immense advance in the direction of real Christian unity and catholicity.

It was four years since that declaration was signed, and so far as they knew not a single step had been taken. The Lambeth Conference of 1930 had come and gone, and there had been no reference to it. It seemed clear to one member of the deputation at least that the declaration had not been before the Conference at all, and that persistent reference to it on the part of Evangelical Free Church members was unwelcome and was even resented; also that, save under very severe limitations, which would largely do away with the value of it, the Bishops were not prepared to stand by it. Personally, he was profoundly disappointed. Something had happened of which they had no knowledge. He had a conviction that if Archbishop Davidson had lived the Conference would not have avoided all reference to this declaration, for the signature of which he was most eager. Archbishop Davidson stated his opinion that it would bring a nest of hornets about the ears of him and his friends, but said that he was quite prepared for that. The vague hope that the conversations might be resumed at an early date on the basis of the South India Scheme or some other held out no solid promise of any advance in the direction of unity with the Anglican Church. Apparently, the Bishops were far more hopeful and desirous of union with the unreformed Orthodox Church than with the Evangelical Free Churches.

The one hopeful feature of the Lambeth Report was the recommendation to the clergy to unite in joint evangelistic services, but one asked whether such a construction was to be placed upon the words "under due authority" as would rob the recommendation of most of its value so far as the Free Churches were concerned. Meanwhile, as he read the report, any plan of federation involving intercommunion, in-

terchange of ministries, the liberty of Free Church Christians to communicate ordinarily in Anglican Churches, was barred, and the Church of England could not acquiesce in their right to continue as Churches in separation from itself.

Church Overseas.

The Bishop of Liverpool, England, on the Church of Rome.

Lectures by Dr. C. C. Coulton.

The Bishop of Liverpool (Dr. A. A. David), in the "Diocesan Leaflet," refers to this year's lecture under the auspices of the Liverpool Joint Board of Divinity on "The Roman Catholic Church," and sets forth the reasons for which this subject has been chosen.

After pointing out that the contribution of the Roman Catholic Church to religion is rigidly sectarian, and that she will have no part or lot with the religious life of the nation outside her borders, the bishops asks:—

"What is our duty in the face of this hard exclusiveness expressed in an attitude of increasing and uncompromising aggression? Hitherto, and especially in Lancashire, we have sometimes replied by violent words and even violent deeds. Happily such outbreaks are infrequent now."

The Issues at Stake.

The bishop goes on to point out that the passive attitude of the Church of England is being misunderstood, many taking it for weakness, and adds:—

"We prefer to let the truth as we see and try to show it, speak for itself. The result is that to some our case seems to go by default. . . . Our first and main aim will be to offer material to those who would judge for themselves upon the issues in dispute. Some of these issues are historical. They turn upon questions of fact. Others are concerned with the existing situation. Does the Roman Church present the Catholic faith to this generation to the best of its intelligence and its highest aspirations, according to the mind of Christ?"

"It is, moreover, our duty to offer encouragement and advice to those of our communion who are in closest local contact with Roman Catholics, in the face of treatment which often amounts to persecution."

It is interesting to note the lecturer is the doughty and learned Dr. C. G. Coulton, of St. John's College, Cambridge.

The Baganda and the C.M.S.

Archdeacon Blackledge on his recent resignation from the services of the Church in Uganda, received from the Kabaka (King) of Baganda an autograph letter in English, in which his Highness said:—

I must place on record my expression of sincere gratitude and appreciation of the extraordinary good work which you have rendered to my country and people for a period extending over 37 years. No one knows better than I do the amount of hardship which the missionaries who first came to this country suffered, and you were one of them. I feel most gratified to know that the present standard of education and civilization of my people is due to the most valuable assistance and efforts on the part of the members of the Church Missionary Society, more especially to men like yourself who have sacrificed the best part of their lives in the work of Our Lord and Master Jesus Christ. We sincerely hope that you will always carry with you pleasant memories of my country and your Baganda friends.



NEW SOUTH WALES.

SYDNEY.

Council of the Churches.

Week of Penitence and Prayer.

The week of Penitence and Prayer arranged by the Council of the Churches, was inaugurated by a combined service in the Sydney Domain on Sunday, 23rd November. The Dean of Sydney was principal speaker. He said that Australia was passing through very difficult and depressed times, more difficult than at any previous period. The economic depression was such that unemployment had grown to abnormal proportions, with the result that thousands of families were dependent for subsistence upon outside sources. With the possible exception of Government agencies, no institutions were doing more to relieve distress than the Christian Churches. Not only were they striving to help the distressed, but they had their eyes also upon the fundamental problems involved in this economic crisis. All the Churches represented that day had economic committees examining the social and industrial problems, and were doing their very best to deal with them. The war was responsible for a great deal of the present position. It had dislocated the economic position of the western world, and now there was a forgetfulness of God and His laws, and the harvest of that forgetfulness was being reaped by the nations. In these circumstances, it was the duty of the peoples to confess their sinfulness to God, to pray for forgiveness, and to humble themselves and resolve to change their conduct, to be more sympathetic with one another, to eschew greed and covetousness, and to pay more heed to God's law.

C.M.S. Missionary Study in Schools.

The distribution of prizes in connection with the study of "India," took place in the Chapter House, Sydney, on 5th November. This study is arranged by the Women's Executive; each year an examination is held in the schools which take part, and prizes are given according to the highest percentage of examiner's marks. The gathering was a large and happy one. Miss Gillespie, Principal of Deaconess House, presided, and encouraged all present with her well-chosen words. Miss Charys Begbie gave a deeply interesting account of her work among the African young people and babies. The report of the Hon. Secretary, Miss French, stated that eighty prizes were being given to those who had obtained from 80 per cent. to 98 per cent.—the Primary a slightly less percentage—certificates for those who passed 50 per cent. to 79 per cent., which were presented, numbered 223. Interest and much thoughtfulness had been shown by many, especially by the Seniors, of whom eleven obtained 90 per cent. and over. The heads in each division were as follows:—Senior, Winsome Biddles, 98 per cent., Norman-

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hurst, Ashfield; Intermediate, Barbara Walter, 95 per cent., C.E.G.S., Moss Vale; Junior, Joy Mussett, 95 per cent., Brighton College, Manly; Primary, Betty Cowley, 88 per cent., C.E.G.S., Meriden.

Mrs. Geoffrey Cranswick, who has just arrived on furlough from India, presented the gifts, and spoke happily of her experience among girl guides. Prayer was offered by Rev. J. Ferrier, and Rev. Lloyd Dunstan, who had so ably prepared the text book, closed with the Benediction. Miss Ashe voiced the feeling of those present in proposing a hearty vote of thanks to the examiners, Principals, donors of prizes, and all who had helped to make the gathering a complete success.

Canon Bellingham—Memorial Gates.

The Canon Bellingham Memorial Gates are to be erected at the Church of England Homes for Girls, Carlingford. They consist of two sets of gates connected by brick fencing, and are of wrought iron with special decorative castings. On either side of the single gates there will be memorial tablets in bronze let into the brickwork, and on each arch surmounting the single gates there will be bronze letters bearing the name of the homes. Wrought iron lamps and lamp standards have been designed to be mounted on the piers. The gates will be recessed from the road with circular wing walls. The materials used in the construction of the piers and fencing will be special bricks with joints raked out and pointed red. The gates were designed by Mr. Clifford H. Finch, A.R.L.B.A., for the Bellingham Memorial Committee.

Church of England Trustees v. Hudson and Other.

(Communicated.)

Report of Proceedings in Equity Court on 12th September, 1930.

Mr. Noyes stated:—"That an agreement of one year had existed between Mr. Hudson and himself, but that agreement had been dissolved (by mutual consent) and that he had no further interests in the Parish of Hurstville."

Mr. Justice Harvey remarked to Plaintiff's Barrister:—"There appears to be something behind all this; don't you think you could take Mr. Noyes outside the Court and come to a settlement?"

Barrister:—"No, your Honour, I am afraid not, on account of the attitude taken up by defendants."

Mr. Justice Harvey:—"Well, Mr. Noyes, as you state you have no further interests in the Parish of Hurstville, it will not make very much difference to you whether I grant the injunction or not."

The injunction was granted, and his Honour expressed hopes that the parties might come to some agreement in the meantime.

Mr. Hudson was not present.

NEWCASTLE.

Appointment of New Bishop.

The acceptance of the Bishopric of Newcastle by the Right Rev. F. De Witt Batty, Bishop Coadjutor of Brisbane, has given much satisfaction throughout the Newcastle Diocese.

Bishop Batty is one of five brothers, four of whom are in Holy Orders, one the Right Rev. Basil Staunton Batty, being Bishop of Fulham in episcopal charge of all the Anglican congregations in Northern and Central Europe. Bishop Batty went to Brisbane in December, 1904. From 1904 to 1915 he served as domestic chaplain to Dr. St. Clair Donaldson, Archbishop of Brisbane. In 1915 he was appointed to the charge of St. John's Cathedral, first as sub-dean and 10 years later as Dean of Brisbane. He has been on the lecturing staff of the diocesan theological college since his arrival in Brisbane, and for 20 years was a member of the diocesan council. Outside purely Anglican activities he has associated himself with the Student Christian Movement, with Toc H and with the Rotary Club of Brisbane, of which he was president in 1927 and 1928. At Oxford University he graduated B.A. in 1902 and M.A. in 1906. He was ordained deacon in 1903 and priest in 1904, and was consecrated Coadjutor-Bishop of Brisbane in January last. In 1925 he married Miss Elizabeth Meredith Davis, who was then matron of St. Martin's Hospital.

Bishop Batty will take up his new duties at the beginning of March, 1931.

VICTORIA.

BALLARAT.

Welcome to the Bishop and Mrs. Crick.

The City Hall, Ballarat, was crowded with churchmen on Thursday, November 27, for the welcome home to Bishop and Mrs. Crick on the Bishop's return from Lambeth. The Vicar-General presided and he and the Chancellor were the speakers who welcomed the Bishop and his wife on behalf of the Diocese. Several musical numbers were rendered by the Ballarat Choral Union.

It was a most inspiring gathering, enhancing in every way.

Work Which Awaits.

The Vicar-General, writing with regard to the Bishop's return, says:—

"The Bishop will return to duties that need all his wisdom and patience, and all our own. The times are difficult, and our burdens heavy; and God alone knows what beyond the Church may yet have to bear. But they who serve Him can never be beyond His care; and we know that He will take care of His Church. It is not the first time in history that His people have taken strength and courage from remembering the bush that burned, yet was not consumed. But you and I must be one with our Bishop in care for our Church. We all must keep together, and do our utmost to maintain the Church's work in its fulness; and then we may be sure that our effort will be blessed. Thinking of these things, I once more remind you of the great possibility of much-needed help that may be found in a serious response to that appeal for gifts of articles of gold, which has been answered by some parishes, but remains to be answered by the greater part. I have faith to believe that if clergy and laity will take this matter in hand in earnest, the result, by God's blessing, will give us cause to thank Him for a great help in time of need."

GIPPSLAND.

Synod.

Dr. C. H. Cranswick's Charge.

In delivering his charge to the Gippsland Synod last week, the Bishop of the Diocese, Dr. C. H. Cranswick, mentioned how glad he was to be at home and at work again, after his visit to Lambeth. He went on to refer to Australia's social and economic condition, outlining the duty of the people in general and the Church in particular in view of Australia's position.

"What the country most needs is a thorough change of heart based on true repentance for the foolishness of the past. In the past Australians had been too eager to applaud costly collectivist experiments without considering how the money for them was to be raised, he said. Standards of living had been proposed and maintained which, as Sir Otto Neimeyer had emphasised, reached a point economically beyond the country's capacity. But if the reduction of public expenditure was desirable—so was the reduc-

tion of private expenditure—by a determined discrimination between things that were necessary and things that were superfluous or merely luxurious. All classes must recognise their social responsibilities and be ready to make great sacrifices. It was possible that Australia would have to adjust herself to the era of internationalism in which she lived, and in that light reconsider such things as high tariffs and immigration, including the policy of denying Europeans a footing in the country except in very small numbers.

The Church had a clear duty at this time, and should resolutely refuse to countenance the expenditure of money on unessential things, whether luxury, dress, or pleasure. The Church had a duty to preach—the gospel of hard and conscientious work.

Lambeth Conference.

The Bishop then made interesting comparisons between Lambeth 1920 and Lambeth 1930, dealing with the Spirit of Lambeth, its challenge and result. He then went on to deal with the findings and resolutions of the Conference in detail, reviewing the decision about marriage, sexual morality, and Church reunion. He referred to the stress the bishops had placed upon the duty and privilege of parenthood, the sacredness of sex, and the Christian ideal of "a monogamous life-long marriage." He said that in their reference to the question of birth control the bishops first gave a call to a life of discipline and self-control. No encouragement had been given to advocates of indiscriminate birth control, nor could it be suggested that the bishops had either sanctioned contraceptives as the regular practice in married life or put their use on the same level as self-control. What the bishops had tried to do was to assert that the morality of the act depended on the motive. Men and women must judge for themselves after obtaining reliable spiritual and medical counsel whether their desire to limit their families was pure, according to Christian standards.

In stating that an acceptance of the historic episcopate was essential to permanent Church union, Bishop Cranswick continued, the Lambeth Conference did not mean to imply condemnation of the validity of the orders of other churches, nor was it implied that the validity of the orders of other churches necessarily depended upon episcopal orders.

BENDIGO.

Rev. Dr. Law Lectures on Buried Cities.

Under the auspices of the C.E.M.S., the Rev. Dr. Law, of St. John's, Toorak, delivered, in St. Paul's Parish Hall, Bendigo, an absorbing lecture to a large audience on the Buried Cities of Mesopotamia and the Lands of the Near East.

Dr. Law, whose lecture was profusely illustrated by lantern views, said that at one time it was thought that civilisation began in Egypt, but it was now recognised that it had its beginning in the ancient cities of Mesopotamia. Among the ancient civilisations was that of the Chaldeans, whose chief city was Ur. The word Ur meant burning, and was derived from the fact that the city was built of burnt brick. Ur was at one time 10 miles east of the Euphrates River, but was now 10 miles west of the stream, which had changed its course. The country was subject to terrific wind storms, and it was as a result of the ruins becoming covered with dust that they were so well preserved, owing to the nature of the climate. In consequence of research among re-discovered cities such as Ur, it was possible to obtain a remarkably intimate knowledge of the life of these civilisations. In fact, evidence of successive civilisations were revealed in the earth's several layers which contained pottery. Dr. Law screened a photograph of a tablet written some hundreds of years before Christ, and containing a description of the creation of the world.

Strangely enough, this narrative was in seven books reminiscent of the seven days mentioned in Genesis, but on the other hand the books differed from the Biblical version of the creation. Showing another tablet written long before the time of Moses, Dr. Law said that not many years ago it was claimed that Moses had not used the art of writing, which was not known in his time.

Among the most interesting views were replicas of ancient pictorial art, with its quaint absence of perspective and of proportion, and the intimate glimpses it gave of the life of the people. Portraits of several monarchs mentioned in the Scriptures were seen, and the lecturer enumerated a number of interesting discoveries revealing the truth of parts of Biblical history, the authenticity of which was at one time questioned.

General.

Canon Wray, of Wangaratta, while a guest of the Vicar-General at Wodonga, a few weeks ago, had his Austin motor-car stolen. The car was found by the Seymour police, slightly damaged and without petrol, on the roadside, between Seymour and Mangalore. Thieves also gained admittance to the Wodonga rectory, and stole £6.

The Rev. L. W. Bull, of Holy Trinity, Nathalia, was seized with a sudden severe attack of appendicitis on Wednesday, the 15th ult., and it was found necessary to operate that same night. He is making an excellent recovery.

Mount Dandenong.

The parochial district of Mount Dandenong is busy with the building of a vicarage. Some 50 tenders were received, ranging from £1250 down to £680. The successful tender was Messrs. A. Down & Sons, of Camberwell. Building operations commenced on Monday, 3rd November. It is expected that the building will be completed before the end of December. It is to cost £744/11/6. The ground has been prepared by working bees.

The parishioners are very grateful to Mr. Plowman, of Sassafras, who is supervising the erection, free of cost. The vicar says:—"He is doing this entirely as an offering to God and His Church. It is refreshing to see this kind of consecrated service."

QUEENSLAND.

Holy Trinity, Woolloongabba.

A really fine church has been erected in the parish of Woolloongabba at a cost of £10,000. There is only £2,500 debt owing upon it. From all accounts, it is in every way a true house of prayer and worship.

Clergy Appointments.

The Rev. William Hoog has been licensed as rector of the Church and parish of St. Alban's, Wilston.

The Rev. A. E. Atkins, rector of St. Augustine's, Oakey, has been offered and has accepted the position of rector of the Church and parish of St. Matthew's, Sherwood. He took up his duties there on the 1st November.

Miss Fittock, Headmistress of St. Hilda's School, Southport, returned from her trip to England last week.

General.

The late Mrs. Mary Ann Garget bequeathed the sum of £300 to the Wardens of St. James' Church, Toowoomba, for Church purposes.

Nurse Waldron, who was supported by the parishes of Kingaroy and Nanango, has been forbidden by her medical adviser to return to the Mission Field, and these two parishes have transferred their annual contribution of £100 to the support of the Rev. C. W. and Mrs. Light, of Boianai, New Guinea.

Church of England Men's Society.

National President Returns.

The Reading Conference.

The Bishop of Gippsland, Dr. G. H. Cranswick, received a rousing welcome from the vigorous C.E.M.S., Melbourne, on his return from Lambeth Conference the other day. The Bishop, in referring to the great Reading Conference of the Men's Society, which he attended while in England, said that what impressed him most was the manner in which the members attended the Quiet Morning which he had the privilege of conducting. In this he was assisted at the organ by Mr. G. W. Halcombe, of Adelaide, so that it was a definitely Australian service. For all three services the large parish Church of Reading was filled with an attentive congregation of men—the English movement was definitely spiritual. The procession of Witness was most impressive; in length, over half a mile, it was watched by a large and reverent crowd. A third impressive fact was the manner in which members had left their callings and trade to come to that great Conference from England, Scotland, Ireland and Wales. Our distances were certainly greater, but the spirit in which the English brothers sacrificed their other interests in order to be present could well set them in Australia an example worthy of imitating. He had come back conveying the warmest greetings of the Reading Conference to their brothers in Australia. He thanked them all most heartily for the welcome.

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(W. G. Acocks.)

I WISH that I could apply this caption to the Christian Church over here or even to the Church of England Section of it, but, so far as my experiences have gone during the past four months, I have seen few evidences of active church life.

We have attended Divine Service in London, Provincial England, Scotland (both Church of Scotland and Scottish Episcopal) and Wales, and have been somewhat disappointed at the poor congregations in most churches, though during July and August very many people take their holidays, and some churches either carry on with emergency choirs and preachers or else close down for a month.

My title is, however, undoubtedly applicable to St. Martin's-in-the-Fields, the old and well-known Church adjoining Trafalgar Square, Leicester Square and Charing Cross.

This church has recently been made more famous by the wonderful work and preaching of the Reverend "Dick" Sheppard who is now Dean of Canterbury, but has been succeeded by the Rev. "Pat" McCormick, who is carrying on the same work with vigour.

Think of a church which holds 2,000 people, who form into queues half an hour before service commences, and fill it before the beautiful peal of bells has ceased ringing!

I enclose the weekly list of services, meetings, etc., from which you will see that commencing at 7.15 a.m., there are no less than nine (9) services during Sunday, including one in the Crypt. The latter is for "Young People" and is held in the Crypt at the same hour (11.30) as the morning service in the church above.

So important does the Vicar consider this service that he, personally, conducts it three Sundays out of four, and only preaches in the church once a month, when his sermon is broadcast.

I hope to obtain permission to attend this service and, if so, will give you my impression at a later date.

We attended the Communion Service at 10.15 and there were between 400 and 500 communicants, most of whom stayed on for the morning service, which followed about 20 minutes later.

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The Service was "sung," but not "choral," by which I mean that there was no choir present, but most of the communicants joined in the sung part of the service, led by a group of ladies in the organ loft at the back of the Church.

There was no crucifix, the officiating clergy wore no "vestments," no incense, no servers or acolytes, but little intoning and the service was most simple and reverent, not the "alternative" form adopted, illegally, by many churches here.

You will see by the list of services that on the First Sunday of the month there is an evening communion service at 8 p.m., which, I understand, is well attended.

The first Sunday upon which we attended St. Martin's we found a queue at each of the three front doors, which were closed until the Communion Service was concluded, by which time many hundreds were waiting in the old Georgian Porch and on its wide steps.

Last Sunday, when the Rev. "Pat" McCormick preached, chairs were placed on either side of the central passage and, not only were all the seats in the gallery on three sides of the Church filled, but two large "boxes" above the vestries on either side of the chancel were also filled and some people had to stand during the greater part of the service.

Mattins had been said at the 7.55 a.m. service, and that at 11.30 was an abbreviated morning service, with one Psalm, one Lesson and after the Collects, a "bidding" prayer and some extempore prayers.

The whole service might be described as a "congregational" one for all joined in the three hymns and in the chants and responses.

The choir consisted of eight men in the chancel, who sung the treble and No. 1 parts, and thereby gave the congregation "a lead," and were assisted by a group of lady singers near the organ.

On some Sunday afternoons there is "Congregational Practice" for half an hour before the evening service at 6.15, and I am informed that at that service there are also boy choristers.

You will notice at the foot of the list of services a paragraph "The collections last Sunday amounted to £72 19s. 7d." It was not a special Sunday or offertory, and I could not help feeling how delighted Sydney Churchwardens would be to see such a record in their Parish Papers.

There is also a paragraph "The Collections at the Celebrations are given in the Vicar's General Fund." It appears that the Rev. "Dick" Sheppard announced that he would spend that money as he wished and would not account for it and that his successor follows the same practice.

But when one also reads in the same leaflet "At night the Crypt is kept open for rest and shelter," and also learns that hundreds of "down and outs" spend their nights in the Crypt and receive some food, clothing and other assistance from the Vicar's General Fund, it is not difficult to imagine that the Communion Offertories are well and fully used by the Vicar.

It will be observed also from the leaflet that this Church has a Common Room for reading and rest, a library, a Boys' Club, open daily 2.30 to 9.30 p.m., for boys in the parish or working at hotels and clubs, a Men's Club, open daily 7 to 10 p.m., and a Girls' Club for women workers, offering rest and recreation and also, at a small cost, providing food.

In addition, every Tuesday, there is a Young People's Social Evening for girls under 18 and for the Boys' Club, also Girls' Friendly Society meetings every Tuesday. There is also a monthly Dance in the Suffolk Galleries, at which the Vicar and Churchwardens act as hosts, and as the charge is only "3/- including light refreshments," it is evident that this function is intended for social purposes, and not to make money.

There are also, every Saturday afternoon, free Piano and Instrumental Recitals in which distinguished performers take part.

From what I have heard, these clubs and meetings are very well attended, and help considerably the Church work and life, as well as breaking down caste and reserve among the parishioners and congregation.

It would be a fine thing if some, or even one, of our Churches in or close to the city of Sydney could conduct a Church in such a way as St. Martin's-in-the-Fields does, and I have no doubt that if a rector fitted for that work took it up it would be well supported by all sections of the community.



Sunday Desecration.

Quandong writes:—

I have no intention in a Church paper of writing about the right or wrong of Sunday desecration, for the simple reason that every reader is surely convinced that Sunday is a Holy Day.

But in reading the "S.M. Herald" to-day (Monday, 17th), I was horrified, as a lover of cricket, to read of a dinner given by the Victorian Cricket Association to our victorious returned cricketers, on Sunday, 16th November. Are there no vigorous Christians, glad to fly their colours, in cricket? Sunday desecration is surely not "cricket"—it is not "playing the game."

It is earnestly hoped that the Council of Churches will keep watchful eyes on many aspects of Australian life to-day. Is it any wonder that we are in financial difficulties?

Great English Historians.

A. F. French (Melbourne), writes:—

The strictures of "Lector" in your last number may certainly claim comment. He asks why the Rev. W. H. Irwin should "choose such a dead subject as Macaulay" and adds "let the dead write about the dead." The merits of Thomas Babington Macaulay are such that no anthology of the British language could possibly ignore them. Whether it be his "History of England," crowded with purple patches, his historical essays, on Milton and Bunyan in particular, his Lays, brimful of patriotism, readily adaptable to modern life; his Letters, and his Life itself, so admirably treated by his nephew, Sir George Trevelyan; all stand at high-water mark. It is true that compared with the phenomenal popularity of his works in his own day, Macaulay's reputation as an historian is not what it was, but abundance of very sterling stuff remains and will remain in high estimation. T. B. Macaulay, (son of Zachary Macaulay, a pioneer of Slavery abolition) was, as Dr. Rouse says, characterised by "unswerving uprightness and ungrudging generosity." His sister, Lady Trevelyan, wrote of him after his death as "the light of our home, the most tender, loving, generous, unselfish, devoted of friends. What he was to me for fifty years, how can I tell? What a world of love he poured out upon me and mine! The blank, the void, he has left, filling as he did both heart and intellect, no one can understand."

Such an one, whether viewed as a man, a historian, essayist, ballad writer, noble speaker in Parliament, cannot reasonably be dubbed "a dead subject." He was a true-

hearted Englishman, with no doubt, many prejudices, who has left his mark in the annals of his country. "Let us now praise famous men," and, in so doing, let us not forget Thomas Babington Macaulay.

The Ideal Home.

N. J. Cole, of Davies Street, Brunswick, Victoria, writes:—

In your issue of 6th November, your correspondent "Laius" gives to us his Ideal Home and Family Circle. I compliment him on the practical advice for parents and children. Environment is an important factor. He submits reasonable conditions as essential for the Ideal Home—marks the folly of parents unhealthy indulgence of their children—the passion for greed so prevalent, and rightly insists God's place in the Home. In one paragraph he says: "It always seems to me that a full grasp of what God's Fatherhood means and involves, would give all the incentive to good living that we need." He loses sight of the important place in his Ideal Home of our Lord Jesus Christ. There is no greater religious factor in the whole of life than the Christ.

The monotheism of the Jew, is of itself a dead Faith. The Thesis of Monotheism is the Gospel to all the world. Since Christ came who emphasised the Fatherhood of God and also salvation to all through Faith in the Son of God, "Laius" may have written of God in an abstract manner, but we cannot leave the personality of our Saviour out of the Ideal Home. I have been a teacher partly in secular and much in religious schools, and always found Jesus the most charming incentive to nobility of life, when rightly handled to children, and enquiring adults.

Fundamental Cleavage.

"Viator" writes:—

My reply, in view of the expected leader of our respected Editor, will necessarily be brief and incomplete.

On the question of a "cleavage" "Presbyter" thinks I overstate the case, but only tends to prove in his letter how irreconcilable the two positions are. And what has the question of "older" or "younger" got to do with it? The N.T. position is all that matters. To say that the younger generation will not have our view at any price, is only another way of saying "The natural man receiveth not the things of the Spirit of God." Therefore (says "Presbyter" in effect) lower the standard to the level of the world.

And why should certain younger clergy be specially honoured? They take the position which wins popularity with the worldly-minded, both in and out of the Church; and they have their reward.

We may perhaps compliment them on their shrewdness from the purely commercial point of view, or even possibly in keeping the

younger people together, but they won't get them converted, but, if conversion be preached at all, make them more gospel-hardened than ever.

A certain country rural deanery a short time ago passed a resolution condemning this form of amusement in our parochial life. Although the Rural Dean had at one time sanctioned it, he had become convinced of its evil results.

Lastly, I deny that I have libelled anyone. It is only too obvious that to the majority, or very many, this pastime (dancing) is regarded as the one thing worth while. Surely those who insist that the Church shall be a spiritual organism and not on the way to become a superior social club, are more likely to be honoured by Him Who said "Them that honour Me I will honour."

We both agree that we are a worldly Church. "Presbyter" glories in it; "Viator" deploras it. It is a sign of the times. Maranatha.

Australian College of Theology.

Ven. Archdeacon Forster, Registrar, writes:—

Many thanks for publishing the Class List of the Australian College of Theology.

Would you be kind enough to publish an omission (by mistake of the Registrar), Coupe, Constantine J. C., Christ College, Hobart, passed Th.L., his place being fourth on the List of Pass Candidates.

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"Nelmar," Riversdale Road,
Hawthorn East, E.3.
4th December, 1930.

Well, there's no more room for me
to write any more, so good-bye for two
weeks.

Dear Girls and Boys,

Another Cross-word Puzzle for you!
The diagram is the same but the clues
are quite different. I want lots and
lots of boys and girls to go in for this
competition. Send in your entries by
December 30th, and don't forget to put
your name and address on the solution.

Have any of you made any resolutions
for the New Year? I know one
good one—write and tell me all about
yourselves. I know something about
some of you and that helps me to write
this letter, but it would be ever so
much more interesting for me and you,
too, if I knew you all better.

Your own loving

Aunt Nat

A PRAYER TO SAY EACH DAY.

O Lord God, from Whom all good things
do come, grant that by the Grace of Thy
Holy Spirit we may be enabled to think and
do those things that may be good and pleas-
ing in Thy sight; through our Lord Jesus
Christ Amen

SCRIPTURE CROSS-WORD No. 2

	1	2	3	4	5	6	7	
8					9			10
11				12		13		
14				15		16		17
			18					
19	20			21				22
23			24				25	
26				27		28		
	29							

CLUES.

Across.

1. What we should give to God.
8. Diagram.
9. Part of the Face.
11. The mountain on which Aaron died (Num. 20).
13. Hurried.
14. Preposition.
15. Used in cricket.
17. Lot's father was born here (Gen. 11).
18. Rescued.
19. Sound made by rounding lips.
21. A loud continued noise.
22. For example (abbrev.).
23. Skill.
25. A poem written to be set to music.
26. Name of Archbishop of Melbourne.
28. An inflamed swelling.
29. Reptile.

Down.

1. An opening to admit a coin.
2. The organ of hearing.
3. Royal Navy (abbrev.).
5. Prefix meaning not.
6. A dry measure mentioned in Ezekiel 45.
7. Jacob's brother.
8. An ancient Egyptian King.
10. Where Jonathan stayed with Ahimaaz (2 Sam. 21).
12. Who slew Goliath?
15. Wicked.
16. The number of lepers Christ healed together.
20. Pieces of metal in natural state.
22. To prepare for publication.
24. Part of the foot (Scotch).
25. Argumentative suffix.
27. Doctor (abbrev.).
28. To live.

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The Time-honoured Wish!

We take this opportunity of
conveying to our readers the
time-honoured wish of a Holy
and Happy Christmastide and
a New Year fraught with the
perpetual blessing of God =

Editorial.

The New Governor-General.

NO one will doubt the personal fitness
and the exceptional ability of the
new Governor-General of Australia
and Tasmania, Sir Isaac Isaacs. In-
deed there will be those who will say
that His Majesty the King, in thus ap-
pointing an Australian to so coveted a
position, has conferred a great honour
upon Australia. Be that as it may,
those who love traditional methods,
and cherish every sentiment of our tie
with the Mother Land, will regret that
the time-honoured system of appoint-
ment has gone by the board in this
case. History, of course, will prove
which method is to be preferred—an
appointment on the recommendation of

the Government in power at the time
in Australia, or a direct personal ap-
point by the King, in the exercise of
his royal prerogative. After all, the
Governor-General represents His Maj-
esty in Australia. The appointment or
recommendation should not come from
this end, but should be left entirely free
to the King. In the affairs of King
and State, the importance of the King's
person and His Majesty's personal ac-
tion through his ancient rights means
a very great deal. All true Britishers,
and we mean true Australians with any
appreciation of our illustrious past,
will feel that everything should be done
to maintain, indissolubly, Australia's
historic connection with the land from
whence we have sprung. Nothing is
calculated to maintain this more than
the King's exercise of his personal
right in choosing Australia's Govern-
ors.

The Menace of the Lottery.

THE Council of Churches in New
South Wales was well advised in
approaching the Premier of that
State with some constructive pro-
posal, as it sought to oppose the intro-
duction of a State Lottery. The Coun-
cil handed in a resolution pledging its
whole-hearted support to any State-
wide appeal on behalf of the hospitals.

There is no doubt whatever that lot-
teries are a dire menace to moral well-
being of the people. They constitute
one of the forms of gambling so preva-
lent in modern life, and some consider
this gambling propensity the greatest
evil of our time. The pity of it is that
the Roman Catholic Church and certain
charitably disposed but misguided folk,
give countenance to this get-rich-quick
method. Many salve their conscience
with the plea that the end justifies the
means, while the Church of Rome, with
its policy of playing down to unregener-
ate man, is ready to do anything to
raise funds and placate the desires of
the populace. Never a week goes by
but there is a lottery afield on behalf
of some orphanage or building scheme
of that Church, with its appeal to
human cupidity—"buy a ticket and be
a lucky winner." However, the hospi-
tals in N.S.W., as elsewhere, need
money, and this is hard to get in these
times of depression. And just because
we are opponents of expediency and
gambling, and stand for the strength-
ening of the moral fibre of the people,
we hope that any effort to raise funds
for hospitals, by the Churches, will
have rich reward. The Christian forces
are challenged. We trust that they
will respond in a big way. By the
same token the proposed Canberra
Lottery, for the relief of unemploy-
ment, has been turned down by the
Commonwealth Government.

1931—A Critical Year.

THOSE who are thinking beneath
the mere surface of things feel
that next year will be one of the
most critical years in the history of
Australia. In quarters where we
would at least think, depression stalks
and a sense of Godlessness abounds.
There is no doubt that Australia is in
the throes of dread economic loss.
The workless abound, incomes have
fallen indescribably, many are on or
below the breadline, and many are
cumbered with dank despair, hopeles-
ness is afield where we least dream.
We are confident that back of this
economic crisis lie moral and spiritual
problems. Either Australia is going
to come out of this situation purified
and cleansed, or the evil things in our
national life will be intensified. Is it
going to mean spiritual revival or revo-
lution. Herein lies the opportunity of
the Church in a corporate way to make
her spiritual contribution. We believe
it is for us a critical and wonderful
opportunity. We need to tell all
classes that through these post-war
years there has been a morally wrong
use of money, of Australia, of life. We
must state in no uncertain way that
as a people, we have got away from
God, and have been living in an un-
Christian way.

The Man on the Land.

THE hearts of all true Australians
will go out in warmest sympathy
with the man on the land, indebt-
ed as he is to the extent of millions and
mortgaged on his prospective crops.
The collapse in the world prices for
wheat and wheat and the wheat dumping
scheme of the Russian Government,
have knocked the bottom out of the
farmer's world. Costs of production in
Australia are practically as high as ever
but the prices for primary products so
inordinately low, that multitudes on
the land are faced with ruin. All this
must react upon the towns and cities.
What is to be done must be left to the
bankers, Governments and big traders,
but unless big and statesmanlike mea-
sures are taken, one of the greatest
financial crashes that has ever befallen
rural industry in Australia will take
place. Rail freights must come down,
judicial marketing must prevail, the
removal of other costs should be con-
sidered, and a bounty given, especially
to the wheat growers. Midst it all
the people as a whole should see! to
carry the load in fair proportion. Some-
how or another, in bitter and diverse
ways, Australians are being taught
lessons. Even with the people on the
land, there has been too much luxuri-
ous living. We have all got to get
back to plainer, simpler, living, harder
work, rigid personal denial and a sense
of accountability to God.